

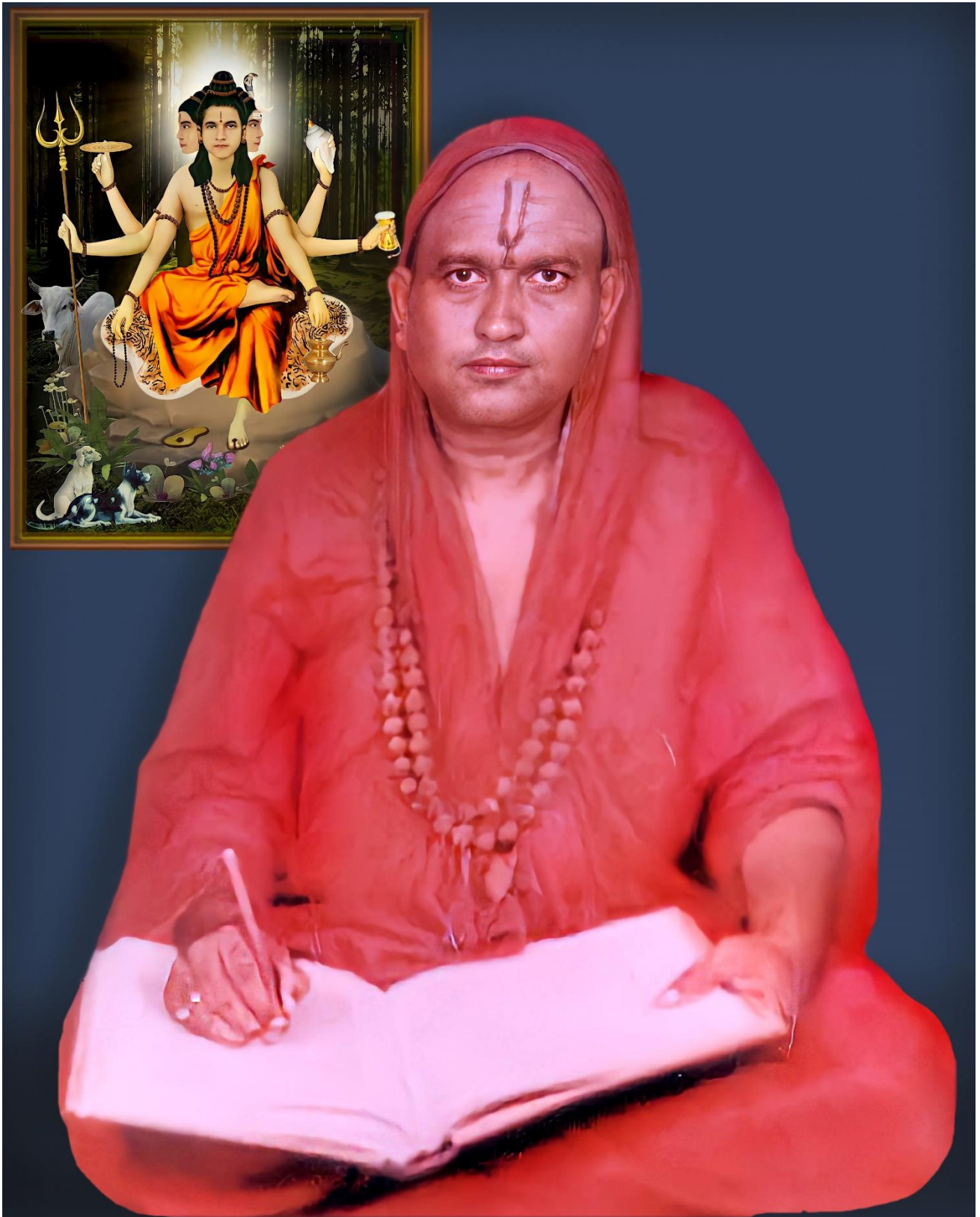
SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE

[VOLUME - 44]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1

June 17, 2024

O Learned and Devoted Servants of God,**1. Is it justified if dedicated service to You leads to negligence of worldly life?**

[Shri Soumyadip Mondal asked: Balance between pravrutti and nivrutti. Sashtanga pronaam Swamiji, Kindly put light upon the following:

i) Rules applicable to nivrutti is opposite to pravrutti. Like sacrifice in worldly life has no end. The more you lay yourself down, the more expectations come along your way. The more you think about your family, the more is expected of you.]

Swami replied:- There is difference between Pravrutti and Nivrutti in certain rules. In Pravrutti, people aspire from you since they are in need. In Nivrutti, God does not aspire anything from anybody since He is never in any need. In Nivrutti, one's sacrifice to God is only based on one's true love to God and not on any aspiration from God. A rule, which is similar to both is that practical sacrifice alone is the proof for one's true theoretical love. This is common in both Pravrutti and Nivrutti. The receiver of your sacrifice in Pravrutti is either in need or with ambition. In Nivrutti, God is neither in need nor has even a trace of ambition. Hence, there is similarity as well as difference between Pravrutti and Nivrutti.

[ii. Though it is understood that aspiration free service brings bliss in nivrutti and peace in pravrutti, it is considered as weakness by even near and dear people.]

Swami replied:- If you care for worldly bonds, you are in the intermediate stage, trying to have balance between Pravrutti and Nivrutti. In such case, you must sacrifice to God as per your capacity (Yathaa Shakti) and devotion (Yathaa Bhakti). The stage depends on your internal maturity and does not depend on the external worldly bonds. A devotee, who is in middle state tries to blame the climax devotee and also tries to protect himself/herself, showing the feeling of near and dear worldly bonds. It means that if a devotee is in the middle state, doing some sacrifice to God and some sacrifice to worldly bonds, the devotee will try to cover his/her incapability to do full sacrifice to God, showing the feelings of near and dear as the pretext to escape from complete Karma Yoga (service and sacrifice). There are three types of devotees:- i) A devotee not at all interested in doing sacrifice to God and also trying to exploit God for his/her personal benefit or for the benefit of the family bonds through prostitution devotion. ii) A devotee trying to do some sacrifice to God either due to attraction to God or for the family's welfare through business devotion (business devotion here applies to the family's welfare only). iii) A climax devotee trying to do total sacrifice to

God without aspiration for anything or for anybody. In this type, issue devotion is followed in the path and fan devotion is followed after reaching the goal.

These three types are the gradual steps in the spiritual line. One shall try to progress in the spiritual line. At least, one shall not hinder the other devotee belonging to the higher step due to ego-based jealousy. One may be in any step as on today. Tomorrow, one may climb the next higher step. Hence, one shall not be worried about his/her present step and feel jealous about the devotee present in the higher step. I assuredly tell you that the devotee sacrificing to God may undergo loss during the period of testing. By God's grace, the loss will be compensated a hundred times more after the test is over.

The 'near and dear' referred by you in your question mean only the worldly bonds for which we have variable levels of fascination. If you care for the fascination of such near and dear worldly bonds, the word 'salvation' becomes meaningless because liberation from such near and dear worldly bonds only is salvation. Such 100% liberation (salvation) from near and dear worldly bonds should also come due to the strongest fascination towards God. In the first type, the devotee has 100% fascination towards near and dear worldly bonds and 0% fascination towards God. In the second type, the devotee has 0.1% to 99.9% fascination towards God and the remaining balance percentage for near and dear worldly bonds. In the third type, the devotee has 100% fascination towards God and 0% fascination towards near and dear worldly bonds. This is the total picture of the entire humanity. You can judge your place in this total picture and try to proceed from first type to third type through gradual progress in second type (This is general advice to every devotee and not to you because you are in the second type.).

[iii) Dedicated service to Your mission brings happiness in the mind but, is it justified if that involvement leads to negligence in worldly life? You have said that You will take care of every worldly duties of a climax devotee but, does that mean that the same devotee stops doing worldly duties submerging self totally in You? Your obedient servant Soumyadip Mondal.]

Swami replied:- If the theoretical climax devotee is in the process of reaching the practical climax state (this means that the devotee is in the path and has not reached the goal), the devotee has to balance service and sacrifice in both Pravrutti and Nivrutti because the devotee is in the middle stage. But, once the devotee reaches the climax state without any trace of doubt on God, God will certainly take full care of the devotee. Even after reaching the climax, some devotees are capable of handling Pravrutti without attachment to it and such devotees are called Sthitaprajnas.

I have already answered about the importance of the mission of God to a recent question asked by Smt. Chhanda. Love for the mission is not love for God. The mission is only an opportunity given to you by God to express your true love to God and not to the mission. God does not require your help in His work. Just by His will, He can get a positive result in a fraction of a second in His work. If God Rama wished, Ravana would turn to ash and Sita would stand by His side in a fraction of a second. In such a case, the construction of the bridge over the sea is meaningless. But, God provided an opportunity to all the angels (born as monkeys) to participate in His mission (the construction of the bridge for His personal work) to show true love to God. Single-pointed devotion (*Ekabhaktir viśiṣyate*- Gita) means that the concentration of your total true love must be on God only and not on any other thing or on anybody else. Pleasing God is the single aim irrespective of His work, which is whether personal or for the public because the only goal is to please God. This is the climax of devotion.

2. Can money be donated to the construction of a temple, which does food distribution to the poorest along with the propagation of spiritual knowledge?

[Smt. Chhanda asked: Paadanamaskaram Swami, please clarify the following doubts: Swami, in continuation to my earlier question, suppose someone proposes to build a new temple and promises that they will satisfy the two criteria of distributing food to the poorest and also propagate spiritual knowledge. And then asks for contribution, how will we know whether he is lying or not? What shall be our approach?]

Swami replied:- When there is such doubt, it is better to avoid them. When they carry on these two programs, you can help them.

3. Which one is correct? Attain Citta Shuddhi to learn spiritual knowledge or after listening to spiritual knowledge.

[Swami which one is correct? After listening spiritual knowledge, a person will attain citta shuddhi as the spiritual knowledge only will help in destroying jealousy. OR The attainment of citta shuddhi first by destroying jealousy and then only a person becomes eligible to listen spiritual knowledge.]

Swami replied:- Some people say that Karma Yoga (practice) will bring purity of mind. But, how can inert practice without knowledge purify the mind? Hence, first knowledge shall be received, then theoretical devotion to Sadguru (Incarnation of God) is to be developed and finally, the practice of service and sacrifice to Sadguru should be done. After such final step of practice only, the mind is purified without ego and jealousy either to the human incarnation or to the co-human devotees. Without this proper procedure, the practice done straightly cannot purify the mind without understanding and without inspiration about the total procedure, which is called as the triad (Tripiti) of spiritual knowledge. How can one start doing the practice of service and sacrifice without testing the quality of the spiritual

knowledge given by a preacher? In a school or college, you can pay the fees in the beginning itself because there is a lot of vigilance over the teachers and the syllabus to be taught by the teachers is also printed for the sake of your information. Such school or college system is totally different from the spiritual preaching by a preacher. After hearing the preaching, then only you shall decide about the divinity of the preacher. Then, you develop theoretical inspiration that leads to the practice of service and sacrifice in the final stage. If Karma Yoga is to be done before hearing the preaching, how can you do it without knowing the quality of the preaching? Suppose the quality of preaching is the worst, will you take back the service and sacrifice done to the preacher? The mind is purified only after the completion of the triad, which is learning spiritual knowledge, getting theoretical devotion and finally doing practical devotion (service and sacrifice). Purity of mind means the elimination of fascinations towards worldly bonds, including all worldly aspirations finally associated with the destruction of ego and jealousy.

4. Are the following two comments the same?

[Can I say the following two comments are the same? i) 'The soul in man is greater than his fate' by Rishi Aurobindo and ii) 'Determination has more power than destiny' by Swami Vivekananda?]

Swami replied:- The first statement may be correct or may not be correct. If the soul succeeds in attaching to God through strongest bond and by that if the soul detaches from the fascinations of all worldly bonds, the soul is greater than its fate. If the soul is defeated in this spiritual effort, its fate is greater than itself. The second statement is perfectly correct because destiny is the force of the fruits of past deeds. The force of past deeds (sancita) is active only in the upper worlds, which are heaven and hell. Once the soul takes birth on the earth, the present fruit (praarabdha) is finished. The fruits of future deeds (aagaami) will be active in the upper worlds only like sancita. Hence, the present life of any soul on the earth is with full freedom in an open atmosphere without the interference of sancita and aagaami. Such a free atmosphere without any external hindrance is provided by God, expecting the soul to progress spiritually by doing full concentration on God. Hence, your determination for the goal in the spiritual path is more powerful than your destiny, which is inactive in the present life on this earth.

5. What is to be learned in identifying Krishna as the incarnation of God by Hanuman very late?

[Hanuman being a Chiranjeevi, was present during Lord Krishna's time also. He took a long time to identify the same Lord Rama in the form of Lord Krishna. What is the reason behind it? How is it possible for such a climax devotee like Hanuman? What lesson can we take from such an incident?]

Swami replied:- Hanuman is not a devotee because He is the incarnation of God Shiva. God Shiva is only acting in the role of Hanuman

to preach this great concept to devoted human beings. The psychology of human devotees is to recognize the past human incarnation and not the present contemporary human incarnation. Hanuman was also present in the time of God Rama. Hanuman wants to say to human devotees that they will easily recognize God if only good qualities are expressed by God as in the case of God Rama. The human incarnation also expresses some negative qualities to reject the undeserving devotees. The real devotees shall not fall into such an illusion and shall recognize the contemporary human incarnation. Hanuman wants to say that even a great devotee like Himself was caught by this illusion. This means that every devotee must be very careful in this point.

6. Hanuman also criticized the Gopikas. If it is true then there must be some purpose behind it. Please explain.

Swami replied:- The same above explanation related to the human incarnation can be extended to the case of climax devotees also. Hence, the message is that you shall neither misunderstand the contemporary human incarnation projecting negative qualities nor you shall misunderstand the climax devotees approaching God through the pure path of sweet devotion (Madhura Bhakti).

7. What is the highest form of meditation?

[Swami Vivekananda commented: *"The highest meditation is to think of nothing. If you can remain one moment without thought, great power will come."* But Swami, in highest meditation, only the thought of pure awareness remains. Is it not? Is it possible to think of nothing then? Please comment on the real meaning of this statement.]

Swami replied:- Nothing refers to the absence of the circle of worldly thoughts. It denotes the purity of mind. The purity of mind is experienced by the awareness along with the absence of worldly thoughts. Nothing does not mean the absence of awareness. Such a pure mind in which the fascinations to all worldly bonds are destroyed is very much eligible for the attachment to God. The 'power' quoted by Swami Vivekananda is the power of concentration of such a pure mind, which is ready to attach to God very strongly. Shankara also says that once the mind is purified, it is eligible for Jnaana Yoga. Here, Jnaana Yoga means to know the details of God once again so that the powerful mind can concentrate on God very strongly. The initial Jnaana Yoga referred by Datta Swami is about the soul or traveler, the correct path to reach God and the details of the God-goal that attract the devotee initially and these three steps are the triad or Triputi (Datta Swami says that Jnaana Yoga is the very first starting point. Others say that Jnaana Yoga is the final point after attaining purity of mind and pure devotion. Here, Datta Swami says that Jnaana Yoga as the first point is Triputi, whereas

Jnaana Yoga of others mentioned in the end is only a repetition of the details of God and this may be optional because if the devotee remembers all those details got in the first step, there is no need of this repetition.). After getting the perfect purity of mind, only the third item (details of goal-God) is repeated for the sake of strong attachment of the mind to God. Shankara feels that this third step alone is Jnaana Yoga. Datta Swami feels that Triputi is Jnaana Yoga and if the soul remembers all the details of God (learnt in the beginning itself) even after attaining purity of mind, there is no need of a preacher to preach those details once again. Even if the preacher preaches those details about God, there is no harm at all. Before travelling in the path, the soul must know that it is not God and the soul must also know the correct path of knowledge, devotion and practice.

8. Can we say that the embryo has pure awareness without any qualities?

[Before the entry of the individual soul, can we say that the embryo is having pure awareness only without any qualities as the individual soul carrying its samskaras will merge with it in a later stage?]

Swami replied:- The individual soul itself has awareness. But, the embryo may also develop brain and nervous system to generate pure awareness, which is aware of itself (pure awareness). The individual soul is a bundle of thoughts and each thought is made of awareness and some worldly information mingled together like pure gold and design of jewel. Once the individual soul enters, the pure awareness of the embryo will mix with the individual soul to strengthen the individual soul.

9. Did ego and jealousy start increasing from the time of Lord Krishna?

[If we see the sequence of the ten incarnations of Vishnu, can we say that with time, the ego and jealousy of human being have improved as it has started from Matsyavatara and then in more advanced form and finally in the contemporary human incarnation form as in the case of Lord Rama? Then again ego and jealousy started increasing from the time of Lord Krishna? At Your divine lotus feet always, Chhanda]

Swami replied:- You should not superimpose the evolution of human being on the incarnations of God Vishnu. You take any incarnation of God Vishnu, every incarnation has the same composition of three qualities basically. One quality may become predominant in one incarnation, but again the original composition of major proportion of Sattvam (of God Vishnu) is immediately reached. Hence, comparison between God and soul is meaningless imagination of foolish poetry. Once the program of the incarnation is over, every incarnation (of His ten incarnations) became God Vishnu, who is the embodiment of 99% Sattvam.

10. What are the components of the human incarnation of God?

[In the case of Parashurama, can we say there are four components like i) pure awareness, ii) individual soul, iii) physical body and iv) God? But, in case of Lord Rama, the individual soul component

is not present as it was a new case. Is this correct Swami? Do they vary from incarnation to incarnation?]

Swami replied:- Pure awareness may exist in the state of meditation that can be reached by any human being with some effort. Once the individual soul enters the womb, the pure awareness merges (present in the embryo) with the individual soul and the individual soul is strengthened. Pure awareness does not exist once the individual soul is present because it merges with the individual soul strengthening the thoughts of the individual soul. Individual soul (awareness), physical body (matter) and inert energy (generated from food) by which all the systems of the body function are the three components in any human being. The fourth component called God exists in the selected human being after becoming an incarnation. But, the fourth component merges homogenously with the human being so that you cannot isolate God from the human being (*antarbahiśca...*- Veda) and hence, even the incarnation can be treated as a three component-single phase system. Here, the total human being is assumed as the single phase because its three components are inter-convertible and the final form is only the single inert energy. This is like a single-phase eutectic alloy or solid solution in which three metals (components) are homogenously mixed (You can get more clarification from your husband, Dr. Soumyadip Mondal, who is a Ph.D. in Metallurgy.).

11. Was Sita right in her words, as Rama was both God and husband to Sita?

[Swami, when Lord Rama asked Mata Sita to stay back at the palace before going to forest, She not only denied but scolded Lord Rama for the same. Was it right or wrong from her side as Lord Rama was both God as well as husband to Mata Sita?]

Swami replied:- The relationship between husband and wife is based on the concept of respect and at that level, the wife will not scold the husband. But, this relationship is also based on true love of darling relationship, in which scolding is excess of true love. Hence, it is not wrong at all. Moreover, God Shiva is masculine (having mustache and beard, etc.) and God Vishnu is feminine (beauty, wearing jewels, etc.) and what Sita told was also correct. Sita scolded Rama as a woman in the form of male (*Striyam puruṣa vigraham*).

12. How is God's love so special in terms of its magnitude, quality etc.?

[Ms. Geetha Lahari asked:- Paadanamaskaaram Swami. As per my understanding, a climax devotee of God has true love to God without any aspiration and he/she sacrifices everything to God in terms of money, time and energy. How can we truly differentiate God's love from climax devotee's love towards God in that state? Please make me understand how God's love is so special in terms of its magnitude, quality etc.?]

Swami replied:- The true love of a climax devotee does not analyze the love of God towards the devotee because there is no aspiration for

anything from God in the case of a climax devotee. Whether God loves the devotee or not, it is immaterial for the climax devotee. The devotion of a climax devotee is purely one way traffic because it is based on the personality-attraction of God in the mind of the devotee. If you analyze fan devotion, the fan is fascinated towards a cinema hero or a political leader based on his attracting personality of qualities and is not worried about the return response. In the angle of a climax devotee, there is no question of differentiation of the love of God and the love of the devotee to God in climax devotion because the love of responding God is never expected by a climax devotee. Of course, the love on both sides is true and is confined to the need base. God Krishna needed a piece of cloth to bandage His cut-finger and Draupadi gave it by tearing her saree and the love here is purely need based. The same Draupadi needed thousands of sarees when it was attempted to make her naked in the court. God Krishna gave the required number of sarees and the love response was also need based. But here, Draupadi did not expect even a trace of the piece of cloth donated by her to God in the future. This is the most important point in this topic. Had she aspired even a trace of the piece of cloth, she would not have got even a thread of the piece of the cloth. If you aspire anything in return from God, you are insulting His divine personality! You can ask a human being in such context because the nature of the human being is to get and forget. But, the nature of God is not like that, which is to give and forgive.

13. Is my following understanding correct?

[A true devotee of God loves God based on the attraction to God's divine personality. But, God loves each soul although souls don't have an iota of merit. Therefore, God's love is reasonless and highest. Is my understanding correct?]

Swami replied:- Even though the devoted soul has no merit, the devoted soul is doing service and sacrifice to God, which are practical. A saint must do only service since he does not have anything to sacrifice. Hanuman is a saint and did not take any salary from Sugriva even though Hanuman served him as Minister. Hence, Hanuman did only service, which is spending physical energy. But, householders shall do both service and sacrifice. Gopikas served God Krishna while dancing with Him and sacrificed their hard-earned wealth (butter) to Krishna. In doing service and sacrifice based on true and complete spiritual knowledge along with theoretical inspiration, the love of the devotee is well expressed. The response of God to the true love of a devotee exists even though the devotee has no other merits.

14. Swami, can You give the biological names of the parts of brain, which are related to awareness and related to mechanical inert energy?

Swami replied:- You refer google or any book on human anatomy.

15. Is the tax saved from paying the tax to the government a sin or not?

[Shri Hrushikesh asked:- Shri Karthik asked me that whether the tax saved from paying the tax to government is a sin or not because Jesus told that one shall pay a tax to the king and the donation to God separately.]

Swami replied:- In those days, the king was following justice strictly and hence, Jesus told to pay the tax to the government without any fraud. Today, major participants of the government are highly fraudulent and corrupt because most politicians are swallowing the paid tax to a great extent. Hence, you can save the tax through the ways as suggested by the government itself. That is not at all a sin. The saved tax can be spent for your family purpose if there is a justified need. But, if you save the tax (either by justified or fraudulent way) and if your family is not in need of such saved money, either you donate to God or spend in the service to beggars by giving them food, clothes, medicine and shelter. If you spend the excess money that is not really needed for your family, you will become fascinated to wrong enjoyments like liquor, smoking, prostitution, etc. These wrong ways will spoil your health and wealth. Even if they are not spoiling your wealth (since it is in excess), they will certainly spoil your health. Health is the real wealth. Therefore, you can donate to God or spend for beggars in case you have excess money. You need not donate your money, which is present for your needs only. It is better to earn the needful money only through justice because God always supports justice and condemns injustice. By chance or by luck, if you get more wealth, you can divert it to God or to the service of beggars. I am stressing the word ‘service to beggars’ because such service alone pleases God. You must concentrate on the poorest level and when you find no poorest beggar, then only you shall proceed to the poorer and the poor sections for service. Along with beggars, you can also serve certain good animals (like dogs, monkeys, cows, etc.) and birds.

16. Swami, why is Your living very simple and low?

[A question by Ms. Swathika]

Swami replied:- You must have heard the saying “Simple living and high thinking”. There are four probabilities in this concept:- i) Simple living and high thinking. Ex:- Shankara, Ramakrishna Paramahansa and several sages. ii) Simple living and low thinking. Ex:- Some beggars take donation from you, showing their simple living and spend that donation in vices like smoking, drinking, etc. iii) High living and low thinking. Ex:- Some rich people appear with simple living so that people will not trouble them,

thinking that they are poor. Moreover, they deceive people through their simple living and do sinful earning. iv) High living and high thinking. Ex.:- God Krishna, wearing very costly silk dress and precious jewels. His thinking is also very high as you see in His Bhagavad Gita. Therefore, you must be aware of all these four types of people so that you are not exploited by anybody in this world since cheating and exploiting reached the climax levels in this Kali age.

17. Will Jesus become angry with me if I say that Jesus could not protect Himself from Christian Popes?

[Shri Phani asked:- One Christian scolded the Hindu God since some devotees were killed in a temple. He said that the Hindu God is inefficient. I also told that Jesus could not protect Himself from Christian Popes. Will Jesus become angry with me?]

Swami replied:- There was a case in which Christians in a church were killed by terrorists. The same question will fall on the head of the Christianity when terrorists killed Christians while praying in the Church. Moreover, Jesus Christ Himself could not protect Himself from the crucifixion implemented by other human beings. In the case of Hindu Gods, such situation did not happen at any time! (You should have told this also.) Jesus will not become angry with you because you responded to the attack of a Christian on Hinduism. You yourself did not attack on Jesus or Christianity in the absence of the attack from the opponent. The omniscient Jesus knows this whole story and will not mistake you. Moreover, Jesus is the incarnation of the Father of Heaven (or God Datta), who is the person wearing the dress called Jesus. You have scolded the external dress (form) bearing the name of Jesus. This will not touch the inner God (Father of Heaven), who is wearing the external dress called Jesus. When somebody attacks your religion, you must also attack their religion more powerfully. You must fight with the opponent fire using more powerful fire. A bad fellow will not be pacified with helping peaceful words since he/she is pacified only with harming harder words (*Śāmyet pratyapakāreṇa...* - Kalidasa). When the oral war is over, you must preach the concept of universal spirituality to extinguish the opponent's fire. Fire cannot extinguish the fire since only water can extinguish the fire. If you leave the opponent fellow without extinguishing his/her fire with water, he/she will become more violent to disturb the unity of religions and subsequent world peace.

Chapter 2

June 23, 2024

O Learned and Devoted Servants of God,**1. You said earlier that there are three types of people. Is it a single path divided into three steps?**

[Ms. Thrylokya asked:- Swami, recently while answering Shri Soumyadip Mondal, You told that there are three types of people. Is it a single path like a straight line divided into three steps?]

Swami replied:- You have asked a good question. There are three types of people:-

(1) Worldly people:- 0% devotion to God and 100% worldly fascination – fixed ratio. These people will go to heaven or hell or both generally, based on their good and bad deeds.

(2) Middle people:- 0.1% to 100% devotion to God and 100% to 0.1% worldly fascination – variable ratio. These middle people are again divided into two sub-types:-

(a) Worldly devoted people:- have both devotion to God and worldly fascination. These people actually have worldly fascination only and their devotion to God is instrumental devotion in which they use God as an instrument to fulfill their worldly fascinations only.

(b) God devoted people:- have only devotion to God without a trace of fascination to the world. Hence, they do not aspire for any selfish desire while living on the earth or after death (like aspiring for heaven and escaping from hell, etc.). Their devotion is goal devotion, which is based on the attraction towards God's divine personality only. Both (2a) and (2b) types progress from 0.1% to 100% devotion to God, but their basic intentions are different since the intention of (2a) type is only worldly fascination, whereas the intention of (2b) type is fascination to God only.

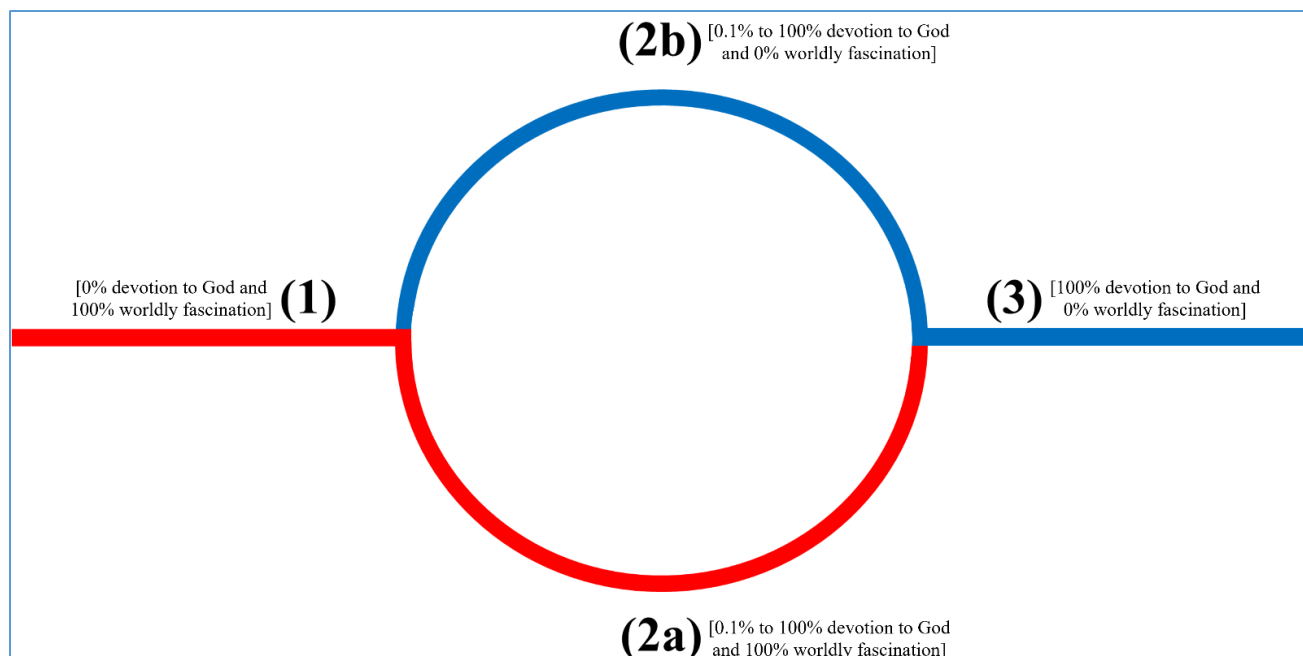
(3) Climax devoted people:- 100% devotion to God and 0% worldly fascination – fixed ratio. These people reach God and become very close with God. Only (2b) type can enter the 3rd type. (2a) type people cannot enter the 3rd type. This is almost the stage of the goal or the state of the divine fruit. Hence, all the 2nd type people cannot reach the 3rd type. The service and sacrifice may be 100%, but the fascination to the world may also be simultaneously 100%. This means, (2a) type people may do 100% service and sacrifice, but such highest service and sacrifice are not based on the true love to God, but are based on selfish worldly fascination only. For example, Ravana cuts all his heads and sacrificed to God Shiva so that he can get the

highest divine power from God Shiva that can be used to become the lord of the world. Hence, merely based on 100% service and sacrifice, you cannot say that devotion is pure. On the contrary, if you see the Gopikas, they also jumped into fire after God Krishna left His body and sacrificed their lives for the sake of God Krishna. But, the Gopikas completely differ from Ravana because the Gopikas sacrificed their lives not to get any divine power from God Krishna since their sacrifice was based only on their true love – personal attraction to God Krishna. Based on intention only, fruit appears because Ravana went to hell and the Gopikas went to Goloka for the same action of sacrifice. Therefore, the conclusion is that you can become very close to God (Saayujyam of dualism, devotee shall aspire this fruit only) or even become God (Kaivalyam of Monism, provided God wishes so). **The conclusion is that you can reach the highest divine goal (Saayujyam or Kaivalyam) only based on two points:- 1) Highest service and sacrifice and 2) True love to God based purely on personal attraction without aspiration for any selfish desire.** The above explanation is the essence of true and complete spiritual knowledge and hence, every devotee is advised to read this patiently and understand (assimilate) perfectly, which is the divine torchlight in the entire spiritual journey.

Point-1:- Therefore, even if 100% practical devotion (service and sacrifice) mingled with theoretical knowledge and devotion exists, a devotee cannot reach God if there is selfish aspiration from God.

Point-2:- Even if selfish aspiration is absent, devotees cannot reach God if practical devotion is absent (only theoretical knowledge and theoretical devotion exist).

These above two points must be the two eyes of the devotee and the two legs in the spiritual journey.



The above diagram shows two red and blue half moon swords (facing upward and downward directions) joined together one above the other.

The left horizontal red line and middle red curve represent the atheists and worldly theists. Both these are having 100% fascination to world only and 0% fascination to God. (2a) people appear as theists, but internally they are indirect atheists only.

The upper blue curve and the right horizontal blue line represent true devotees (sadhakas) and liberated devotees (siddhas) respectively. The (2b) type people not only appear as true devotees but also are internally true devotees to God. Only (2b) type people can achieve full liberation from worldly bonds and full closeness to God or even oneness with God.

The red line represents internal and external atheism. The red curve indicates external theism and internal atheism. The blue curve and blue line indicate perfect internal and external theism. The (1) type (atheists), which is uniform externally and internally is better than the hypocritic (2a) type (majority so called theists), which is different externally and internally.

2. Kindly explain the real meaning of the Gayatri mantra with regard to the movie songs once again.

[Smt. Chhanda asked:- Paadanamaskaaram Swami, please clarify the following doubts: In last Saturday's Satsang, You explained very beautifully the real meaning of Gayatri mantra w.r.t. the movie songs. Every detail You brought out from real meaning to protection from God. I will request You once to kindly explain it once again.]

Swami replied:- The priests in the beginning of Kali Yuga were ignorant of the meaning of the Veda and hence, they became egoistic and foolish. Due to this, they suppressed all females and all lower castes by denying Upanayanam and Gayatri, thinking that these two rituals are the only

way to reach God. God punished them for their ego by not clarifying the real meaning of Upanayanam and Gayatri rituals. These priests misunderstood that a specific hymn in Gayatri meter present in the Rig Veda is Gayatri-deity. They did not have the simple common sense that every hymn present in Gayatri meter must be the deity Gayatri. Moreover, the hymn selected by them does not refer to the deity Gayatri at all. It refers only to God Brahma, who is the husband of the deity Gayatri. They thought that by such Gayatri, one can become close to God and becoming close to God is the meaning of the Upanayanam ritual. God did not clear their ignorance due to their foolish and rigid ego because even if God preaches, they will not listen and understand. In this way, they were misled to follow a wrong path and did not even reach God, not to speak of becoming close to God. Actually, Gayatri means worshipping God by singing sweet songs in praise of God and this applies to every caste, gender, language, religion, region, etc. By this correct way only, one can reach and become close to God. This is the actual meaning of the rituals of preaching Gayatri and Upanayanam. The lesson that should be learnt from this is that if you dig a pit for others, others will not fall in that pit and you yourself will fall in the pit!

3. When people are spiritually very advanced, will they not accept contemporary human incarnations?

[In continuation to my earlier question, regarding the sequence of ten incarnations, I would like to know once again that even though people were spiritually very advanced, You had to appear in the form of a Fish, then as Tortoise and so on. Could it not happen just by simply coming as human incarnation as they could have accepted more easily? Their ego and jealousy were minimum then. But now the case is different as ego and jealousy is highest in this Kaliyuga. At Your divine lotus feet always, Chhanda]

Swami replied:- In the Kruta Yuga, God came as a fish and a tortoise not to preach human beings since there was no such necessity to preach people following justice perfectly. The fish came to kill a demon hidden in an ocean. The tortoise came to support the mountain used in churning the sea. Such forms were congenial to the water-phase. The incarnations of Varaaha and Narasimha were also in the same manner who just came to punish demons. The incarnation of Vaamana was in human form since God wanted to ask King Bali for donation of a small bit of land.

4. Is it good for parents to spend on their children satisfying their desires in their childhood?

[Ms. Thrylokya asked:- Swami, this is a question purely in Pravrutti. Is it good for parents to spend on their children satisfying their desires in their childhood?]

Swami replied:- i) Mother and father shall not give to their children whatever the children ask. If the parents give like that, the children will

become spendthrifts (Julaayi) and when they grow up, they will spend for whatever they like and will not save money. Hence, liberal parents think that they are loving their children more, but in fact they are spoiling their children.

ii) Moreover, whatever you give to children, they will not remember that when they grow up. If the parents save money and give to their children when they grow up, in a permanent form like properties (or Fixed Deposits), they will remember the parents forever because such permanent assets will go to their children also and thus, the entire dynasty will remember the parents. This is true love to the children. Parents must not go in the direction of the above said blind love. If parents save money and give it to children as permanent assets, the children will grow up with full discipline and they will also earn and save for their children without doing wastage of money.

5. God enjoys both happiness and misery equally, but not the soul. Then, why is the devotee not sad when one does not get the result?

[Shri Ganesh V asked: Padanamaskaram Swamiji, In a recent discourse You have said that only God can enjoy both happiness and misery equally. A soul cannot enjoy both happiness and misery equally. But in another recent discourse You have said that a devotee of God will not get sad when one does not get the result he may desire for a work that he might have performed. He will think that he didn't get the result because God has planned something better for him. I see a contradiction in these two points. How do I resolve this contradiction? At Your divine feet, Ganesh V]

Swami replied:- There is no contradiction at all between these two points. I don't know how you find a contradiction. Please clarify about the contradiction clearly.

Point-1:- Since God is the absolute reality and the world is a relative reality for Him, God can enjoy both happiness and misery, just like a spectator seeing the cinema. The soul cannot enjoy like this because both the soul and the world are equally real since the soul is a part of the world. However, by the grace of the omnipotent God, a devotee can succeed since all impossibilities are possible to God. If the devotee is undeserving for Yoga (equal enjoyment of happiness and misery) or for any other requested fruit, God will not sanction the prayer because the undeserving fruit will damage the devotee.

Point-2:- The devotee shall not worry if God does not answer his/her prayer positively because God may give some better fruit in the future. Hence, the devotee shall not pray to God aspiring for any fruit in return for his/her prayer.

These two points are quite different having completely different contexts. They are not even connected anywhere. In such a case, how can there be a contradiction between two disconnected points? Unless you clarify the contradiction felt by you, I cannot answer. When I told about the granting of Yoga by the omnipotent God to a deserving devotee, the devotee prayed

to God for getting Yoga. Therefore, this 1st point is not connected to the point-2 mentioned below.

If you assume that an undeserving devotee prayed to God to get success in Yoga, God did not give this fruit of Yoga since the devotee was undeserving. Here, your doubt is that how God can give a better result as per the 2nd point. The answer for this is that when a devotee is not deserving for a higher fruit and if God sanctions that higher fruit to the devotee, that damages the devotee, and such fruit is not a good fruit even though such fruit is a higher fruit. A lower fruit than such higher fruit will be a better fruit for the devotee since the lower fruit will give happiness to the devotee. Here, even the higher fruit that damages the devotee is not a good fruit, whereas a lower fruit that helps the devotee becomes a better fruit. But, I remember very well that I did not mention the case of a devotee, who prayed to God to get success in Yoga. I only told that a deserving devotee can succeed in Yoga by the grace of the omnipotent God. Had you mentioned your assumption about an undeserving devotee, these two points would have been connected.

6. Do we really need to help those who abandoned us during hardship, especially relatives and friends?

[Shri Tinku K asked: This question was asked by My friend Sharath Chandra.

Pada Namaskaram Swamy, Do we really need to help those who abandoned us during hardship, especially relatives and friends? When we were fortunate, everyone flocked to enjoy our wealth. Yet, when our family business failed, no one offered a helping hand—not even a meal, a single penny, or a word of comfort. However, by God's grace, we rebuilt our fortune, and now everyone's back, circling us like vultures, expecting more.

Despite my parents' blind fascination towards relatives, they believe it's their own family. They don't seem to understand that these people, who were well-off during our struggles and wouldn't even offer a single meal, don't deserve our generosity. After the business failed, we went to our village where we studied up to high school. Some people there offered food to us for free. Some relatives stayed in our village, while others lived in cities. When we visited relatives' homes, they treated us poorly and had arguments with their own family members, like husband and wife or mother and daughter.

Ironically, our neighbors, who borrow from these same relatives, question why we continue to support them with money and food. They act like they are the poorest in the world, who don't have money for a single meal, taking money and gifts from my parents. But actually, now our business is also going into losses. We sold most of our properties and don't have our own house. We have loans and interest to clear with limited properties. We are going into debt by giving them money, yet even when they were fortunate, they sometimes didn't offer us tea or water. We would have food at our home and then go to their homes. They want their children and grandchildren to enjoy living in my rented room and expect us to take care of them for life.

Additionally, my parents' health is in bad condition. My parents feel ashamed to admit that we are in financial trouble because they fear losing fame in society. With Your grace and knowledge, Swami, we don't want to intentionally hurt, be jealous, or scold our relatives. Please give me a solution on how to handle them in pravrutti.]

Swami replied:- This is the blindness caused by worldly bonds in Pravrutti. Sage Yaajnyavalkya said that every worldly bond loves you for

their happiness only and not for your happiness (*Ātmanaḥ kāmāya sarvaṃ priyaṃ bhavati*). This point applies to every worldly bond without any exception. Only in the bond with God, God loves you for your happiness only and not for His happiness because God is not in need of anything from you. This is the reason why spiritual life or Nivrutti (bond with God) is real and far far better and wiser than the blind worldly life or Pravritti (bond with any worldly thing or worldly person). You can read this message and explain it to those worldly people, whom you want to properly deal with.

7. Is the following story true or an insertion? If true, what is the message to learn?

[Ms. Bhanu Samykya asked: Paadanamskaram Swami, I've heard a story, where a devotee of God Krishna happens to be in danger of tiger attack and keeps thinking of God Krishna intensely. Then, God Krishna gets up to go save the devotee. But, the devotee takes a rock to battle with the tiger. Then, God Krishna goes back immediately and says that this idiot has taken the control of himself instead of giving full control to God. So, let him fight his own battle. Is this a true story or insertion, Swami? If true what is the message to learn Swami? At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- There are two angles:- i) An ordinary devotee shall fight with the tiger by himself and his prayer to God shall be that God shall give sufficient energy to him to drive away the tiger. In such a case, God will react in that way only because the devotee is not in climax level of devotion to pray to God to help him based on his complete surrender to God. ii) If the devotee is a climax devotee, he/she will pray to God to react in whatever way God pleases. But, this level is very much rare because even Jesus prayed to God in the last minute to protect Him from the crucifixion. However, at the end of the prayer, Jesus told God that let His will be done. Through this prayer, Jesus (the human incarnation of God) preached His disciples about the details of an ordinary devotee and a climax devotee. These two different thoughts indicate an ordinary devotee and a climax devotee respectively.

Chapter 3

June 27, 2024

O Learned and Devoted Servants of God,**1. Does saving money as an asset not provoke parents to earn more money through sinful corruption?**

[Ms. Thrylokya asked:- Swami, in answering my latest question, You told that it is better to save money as fixed deposits or permanent assets to give to children in their grown up age. Does this not provoke parents to earn more money through sinful corruption?]

Swami replied:- I never told that the parents should grow their earnings through sinful corruption. What I told is that they shall save within the limits of their justified earnings. If the parents want to give a hundred rupees from their justified earnings, the hundred rupees may be given to their children in the form of a Fixed Deposit. If the parents want to give one crore rupees from their justified earnings, they can purchase a property (permanent asset) and give to the children. I never told that you shall give one crore instead of a hundred for which the parents shall follow corruption and earn more. Justice is appreciated by God and injustice makes God furious. Moreover, the unjust earnings given to children will ruin them forever. Justice (Pravrutti) is greater than injustice (Dushpravrutti). But, God (Nivrutti) is greater than even justified Pravrutti. My advice is only to be within the limits of justified Pravrutti without entering unjust Dushpravrutti and this shall not spoil entering Nivrutti of Spiritual path. Suppose you have earned a hundred rupees by justice and suppose you want to give seventy-five rupees to children and twenty-five rupees to God, My advice is that the seventy-five rupees shall be given to children as Fixed Deposits and not to spend seventy-five rupees for the children lavishly as per their childish desires. This also does not mean that you shall not give twenty-five rupees to God.

You must be well aware of the fundamental concept of true spiritual knowledge, which is the theory of chain relativity, which means:- The wall is unreal with respect to real bricks. The brick is unreal with respect to its real particles. The particle is unreal with respect to the real atoms present in the particle. The atom is unreal with respect to the real sub-atomic particles present in the atom. The sub-atomic particles are unreal with respect to the real inert energy. The inert energy is unreal with respect to the ultimately real God. Here in the chain, the cause is gifting its reality to the effect or product. This is the analysis of matter. If you come to the analysis of awareness:- The feelings or thoughts are unreal with respect to the real awareness. Awareness

is unreal with respect to inert energy from which it is generated. Inert energy is unreal with respect to the ultimately real God. In this way, we have to take the reference and context of a statement. Mere passing of the examination is better than failure. But, a first class pass is better than mere pass. Hence, it shall not mean that mere pass is not only better than failure but is also better than first class pass! Similarly, justice is better than injustice and God is better than justice.

The theory of relativity causes illusion about the absolute reality of the product when you do not refer to the real absolute reality of the cause. An example from economics can be given:- A person thinks that the rate of the property increased a lot from past to present and becomes overly happy that leads to ego. This is an illusion because the rate of the property did not increase, whereas the value of the rupee (currency) decreased very much from past to present and this hidden fact leads to the above illusion. Unless you understand the real absolute reality of the cause that is gifted to the unreal product by the cause, you cannot understand the concept of the unreal world (product) from the angle of the real God (cause). Since the soul is a part of the unreal world (that became real due to the gifted absolute reality of God) from the angle of the unreal soul, the rest of the unreal world becomes real (since the unreal world is real for the unreal soul).

2. Swami, You have sent Your children to government schools only, even though You were working as a Professor. Why?

Swami replied:- The management of private schools swallow Rs.90,000 and pay only Rs.10,000 to the teachers from the one lakh fee paid by you. Instead of this, you pay Rs.30,000 to a tuition teacher directly and save Rs.70,000 with you as Fixed Deposit, which can help your child in the future higher studies. Scriptures say that giving food or Annadaanam and giving education or Vidyaadaanam (worldly knowledge or spiritual knowledge) are meritorious deeds. These donors need not charge anything for these donations if they are blessed by God with riches. In the case of a poor man, at least, he can charge something for Annadaanam because he has to purchase the groceries to be cooked. But in Vidyaadaanam, you are donating the knowledge present in your brain for which you need not spend initially even in case you are a poor man. Of course, if the teacher is very very poor, the student must do some financial help (Guru Dakshina) because the teacher has to spend energy in teaching for which he requires food. It is told that if a scholar does not donate knowledge to others, such a scholar will be born as horrible demon (Brahma Raakshasa). At any cost, the teacher shall not demand for Guru Dakshina provided he has something to eat. Sages procuring food from trees in the forest donated knowledge to sincere

receivers without asking any Guru Dakshina. Once I was invited by an unknown devotee to perform worship to God (Satyanaaraayana Swami Vratam). He asked Me how much I charge for doing this ritualistic worship. I told him that he shall charge something from Me because he is giving Me an opportunity to worship God! He was shocked and became dumb for a long time!! I told him that when I participate in the worship of God, God will take care of My needs because that devotee is also worshipping God for some need only. I told him that why should I beg another beggar when I can directly beg the rich man (God), whom another beggar along with all other beggars is begging? I always worked as priest in My life with this policy only and God blessed Me with wealth like flood and I never faced drought!! Let this experience got by Me be an eye opener to all the priests performing rituals for other people. At least, the priest shall say to the person inviting him to do the ritual “Please pay as per your capacity and devotion between which whatever is minimum”. The priest shall have the spiritual knowledge preached by the Veda and shall not aspire anything from anybody as said in the Veda (*Śrotriyaśya cākāma hatasya*). Such a priest putting complete faith on God is the possessor of the true spiritual knowledge (Brahmana). In ancient Indian system, the entire fee (Guru Dakshina) was given to the teacher only.

3. What is the way to control watching movies so that one can divert to God?

[Swami, my friends say that they are unable to control to see the movies in the TV. What is the way to control this so that they can divert themselves to God?]

Swami replied:- (i) It is better to see the devotional cinemas based on God or based on life histories of devotees so that devotion increases directly. This is equal to reading the Shrimad Bhagavatam regarding the Gopikas and God Krishna. (ii) There are some movies, which are social but God enters in a human form with present modern dress to lead the story as the hero. If you see these pictures, your devotion to the contemporary human incarnation will increase and this is also a direct development of devotion. Seeing such type of movies is equal to reading the Mahaabhaaratam in which God Krishna (human incarnation) is the hero. (iii) There are some pictures, which are completely based on social stories of ordinary human souls. In these pictures, God does not appear at all and some human hero will be leading the story. In such movies, it is inevitable to show the hero extremely good following justice and condemning injustice. While seeing such movies, if the spectator can think that God is supporting that hero so that justice always wins and injustice is defeated, such thinking becomes related to God to develop devotion on God. The understanding about God that He always supports justice and destroys injustice gets strengthened. (iv) There are some movies,

which end in the tragic destruction of good hero or good heroine. While seeing such movies, one shall think that the fruits of past sins have given forcible results in this life. By this, one shall think that he/she shall not do any sin so that the future birth may not become a tragedy. This type of understanding strengthens the reluctance to do injustice in the present birth since its fruit must be enjoyed in the next birth with a lot of accumulated interest. (v) There are certain movies (or certain scenes in every cinema) in which a high romance is exhibited between the hero and the heroine. One can see these movies or scenes in the angle of sweet devotion (Madhura Bhakti) between a soul like Gopika and the human incarnation like God Krishna. The union between soul and God is based on dualism (Dvaita) by which both become very close to each other (Saayujyam). In this way, you can direct the quality of kaama (sex) towards God, which is based on devotion and not based on hormonal provoked lust. Such romance based on devotion results when the spectator thinks the heroine as the Gopika (a sage, who did penance for millions of births for God) and the hero as God Krishna, the human incarnation. However, if the spectator sees the romance between a human hero and a human heroine, it is based on hormonal provoked lust only that leads to hell. Hence, the angle of intention can take you to the highest level or to the lowest level. You have to see a cinema by changing your angle towards the spiritual side.

By following these concepts in all these types of movies, one will certainly be in spiritual line only and not in worldly line. All the movies are categorized as the above mentioned five types. In this explanation, the basic concept is that nothing is good or bad by itself since any concept becomes good if you turn it towards its good phase (God and justice) and any concept becomes bad if you turn it towards its bad phase (world and injustice).

4. What advice shall be given to one attacked by worldly depression?

[Swami, one of my close friends is telling me that she is often attacked by worldly depression. What advice shall be given to her?]

Swami replied:- The involvement in worldly affairs must be minimized as far as possible so that one can escape from worldly depression. If you expose yourself to the cold atmosphere frequently, you will catch running nose, cough, etc. It is necessary to eat food since it gives life energy. But, one shall eat quality food in little quantity as far as possible, which will give good health. Hence, control over the involvement in the world is essential to escape tensions and depression. If one is involved in God's work to any great extent, it will not give depression. Worldly fascination gives Depression, Dissatisfaction and Misery (DDM). The fascination to God's work gives Courage, Satisfaction and Happiness (CSH). Whenever DDM

attacks, you shall pray God to give CSH. You will certainly get relieved from the ignorance-darkness (DDM) and get knowledge-light (CSH) from God. You must realize that the real aim of human life is not to work like a donkey in worldly matters. The real aim of human life is to fly to God like a White Swan. The Swan (Hamsa) has a special talent to separate milk and water. The devotee reaching the fourth spiritual state (Hamsa) also has a special talent to separate knowledge and ignorance. There are five spiritual states, which are Kutiicaka (not having fascination to a specific house), Bahuudaka (not having fascination for a specific village or town), Yati (having control in the worldly matters), Hamsa (separating knowledge and ignorance) and Paramahamsa (becoming embodiment of fascination to God). To avoid depression, one shall never remember the negative past and shall not build imaginary castles of the future. The soul shall concentrate on the present time only to work with detachment of mind (in essential limited worldly matters) without aspiring for any fruit in return. In spiritual life, the soul shall work to full extent with full attachment of mind without aspiring for any fruit in return. If you are perfectly detached from the world, you can remember even the past to learn lessons from it. If you are attached to the world and remember the past, you will be drowned in depression. Even if you are attached to God and remember the past divine incidents, you will be drowned in bliss only and not in depression.

Chapter 4

June 28, 2024

O Learned and Devoted Servants of God,**1. A Muslim devotee, Zakir Naik, says that even Mother Teresa would go to Hell by virtue of being non-Muslim. Swami, kindly respond.**

[Shri Anil Antony asked: Padanamaskaram Swami, Please give responses to the following questions, At Your Lotus Feet-anil. A muslim devotee Zakir Naik says that even Christians such as Mother Teresa would go to Hell by virtue of being non-Muslim. On being asked whether 'righteous' and 'good' non-Muslims such as Mother Teresa would still go to Hell, he replied, "There are four ways of going to Jannah (paradise). By the token of time, a man is in a state of loss except those who have Faith, those who are righteous, those who do Dawah (the act of inviting people to Islam) and those who exhort people to do patience and perseverance. Minimum four criteria are required to go to Jannah". Zakir Naik then proceeded to compare the 'four steps to Jannah' to the subjects that he studied in 10th Std. He emphasised that even if someone got 99 marks in 3 subjects and managed to secure only 10 marks in just one subject, then, it would imply that the student has failed. He further says that since Mother Theresa did 'Shirk' ('idolatry' or 'polytheism') she will not enter Jannah as per Quran. Swami kindly respond to this argument.]

Swami replied:- A soul doing only meritorious deeds will go to heaven. A soul doing only sins will go to hell. A mixed soul doing both meritorious deeds and sins will go to heaven and hell respectively based on the nature of the deeds. This is the basic divine rule to go to heaven or hell or both. Mother Teresa did a lot of service to helpless people and she is eligible to go to heaven. If there are some sins, which are known to her only, she would go to hell to receive the punishments of those personal sins. We do not know her personal sins. But, she committed one sin openly that is converting people into her religion through helping them in their miseries. Since all religions are basically one only and since God is only one, the conversion of any soul from one religion to another religion is a sin. For this sin, she has to attend in hell for a very short time since the divine rule is impartial to any soul.

2. Swami, kindly elaborate on the essence of this parable.

["The kingdom of heaven is like a treasure hidden in a field. One day a man found the treasure, and then he hid it in the field again. He was so happy that he went and sold everything he owned to buy that field." "Also, the kingdom of heaven is like a man looking for fine pearls. When he found a very valuable pearl, he went and sold everything he had and bought it." (Matthew 13:44-46). Swami, kindly elaborate on the essence of this parable.]

Swami replied:- The first person is a worldly soul filled with ambition and greediness. He spent the wealth given by God to purchase the land property for personal enjoyment. The land indicates worldly pleasures only. Such a soul will not come close to God. The second person spent all his

wealth to own the pearl, which is God. Here, the precious pearl indicates God to be obtained through true and complete precious spiritual knowledge. The second person will become very close to God.

3. Why did Shankara give more importance to the Divine Mother than Brahma, Vishnu or Shiva while composing bhajans?

[Padanamaskaram Swami, Please give Your replies to the following questions. At Your Lotus Feet-anil. God Shankara composes devotional songs on Divine Mother. Why did He give importance to Divine Mother rather than composing devotional songs on either God Brahma, God Vishnu or God Shiva? Kindly clarify.]

Swami replied:- God is unimaginable and becomes mediated God by merging with a selected medium. God will not see the caste or gender or religion or region or language or culture of that medium. Gender belongs only to the medium and not to the person wearing that medium-dress. A male is like terricotton cloth. A female is like terylene cloth. Both are cloths only used for wearing. God also becomes incarnation by merging with a female being. Except some external features of the external physical body, what is the difference between a male and female? Such difference is not seen even in worldly matters and how such difference can exist in the spiritual field?

4. Buying a new house, clearing loans on already purchased house etc., also comes under runanubandha?

Swami replied:- Certainly. Once the runaanubandha with a house is over, the owner sells it and says while leaving that house “From now onwards, the runaanubandha (debt-bond) is finished”. The verse says that the debt-bond is with pet animals (*pashu*), spouse (*patnii*), children (*suta*) and houses (*aalayaah*) [*Rṇānubandha rūpeṇa, paśu patnī sutālayāḥ*].

5. Please elaborate on the essence of the following verse.

[A good name is better than precious ointment, and the day of death than the day of birth. It is better to go to the house of mourning than to go to the house of feasting, for this is the end of all mankind, and the living will place it to heart. Sorrow is better than laughter, for by sadness of face the heart is made glad. The heart of the wise is in the house of mourning, but the heart of fools is in the house of enjoyment. It is better for a man to hear the rebuke of the wise than to hear the song of fools. [Ecclesiastes 7:1-6]. Please elaborate on the essence of this verse.]

Swami replied:- In the Datta Vedam, it is told that you will receive difficulties by the grace of God and happy situations by the anger of God. The reason is that in difficulties, you make total surrender to God and you are always very alert in analyzing every point. In enjoyment, you become egoistic and lazy to think anything and you forget God since you feel that God is required only in difficulties. Hence, a soul can become a climax soul through difficulties only and not through happy situations. This is the reason why you find several difficulties in the life histories of great devotees.

6. What should one do when anger and frustration build up inside him?

[Shri Jayesh Pandey asked: Padanamaskaram Swami Ji! What should one do when anger and frustration starts building up inside him? Below Your Feet.]

Swami replied:- The reason for anger and frustration is ignorance of truth. If you read and revise the true and complete spiritual knowledge, these negative effects will be destroyed.

7a. How to correlate the following two verses of the Gita?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, 1) Myself and a devotee of Krishna were engaged in a discussion and were unable to understand a verse from Gita - "*Ishvara Sarva Bhuutaanaam...*" that the Supreme Lord is situated in everyone's heart and is directing the wanderings of all living entities. My questions related to this verse are as below:

a) This verse contradicts other verse from Gita - "*Na kartrutvam Na karmaani...*" that God is not responsible for soul's actions. How to correlate the two verses?]

Swami replied:- Mediated God Datta is sitting at the center of this world made of five elements. Bhuuta here means all the five elements and not the living beings. He is rotating the entire universe as the central axis. This is the correct interpretation and Bhuuta here shall not be taken as living being. In the Gita, God clearly said that He is not in the souls (*Na cāhaṃ teṣu..., Na tvahaṃ teṣu...*). Several Brahma Sutras also say that God is not the soul (*Netaro'nupapatteḥ...* etc). In the Gita, God clearly told that the creation including souls is on Him, the basic support and that God is not in the creation including souls. Incarnation is an exceptional soul because God enters a selected soul and merges with it. Even if you assume that God is sitting in the heart of living beings, He can be treated as simple witness without initiating the actions of the souls.

Even if you take God has the central axis of this world on which it is rotating, you should not imagine God as a physical item made of matter or energy that rotates the world. The example of rotation of earth around its axis can be imagined to understand the concept. Just like earth rotates on its axis, this world rotates around the axis, which is the unimaginable power of God. The resulting sense is to say that the unimaginable God is rotating the entire universe through His unimaginable will or power. This unimaginable will or unimaginable power can be told as unimaginable God because two or more unimaginable items become one unimaginable item only. Since God is beyond our imagination, you cannot imagine God or His power as the imaginable axis in literal or physical sense. Even if you take God as mediated God, His unimaginable will or unimaginable power is rotating this world because the unimaginable God is merged with the mediated form. Only in the case of incarnation, God enters this world and merges with the selected devotee (medium) so that the mediated God is the unimaginable God in the entire sense. When a simile is given to God, you must take only the

applicable concept and the simile cannot be taken in all aspects even in the case of a worldly example. Especially with God, no item of the world can stand as complete simile in all or at least many aspects because God is unimaginable and the item compared is imaginable.

b. What is inner consciousness or antaraatma?

[What is inner consciousness or antaraatma? Is it part of four antahkaranams of awareness or some other instrument through which God guides? Is this related to the above verse?]

Swami replied:- The consciousness is nothing but the awareness that is aware or conscious of information. It is like the current that enters the computer to display the information from the RAM onto the screen.

c. Who guided the soul in the following case?

[Recently, a person died in a tragic car accident in which the person without any sankalp/vikalp thoughts, reversed the car and fell into a valley. As there were no prior thoughts, who provoked the thoughts of the person? Definitely God didn't guide it, but then who?]

Swami replied:- It is the fruit of his past sin (called karma) that diverted him to meet the accidental death. The punishment for a specific sin is stipulated by God in the divine constitution and God is not responsible at all to kill that person. Had he not done that sin, he would not have been punished.

d. Who inspired the thought when some sudden saving from accidents occurs?

[Other times, we also experience that we get saved all of a sudden by moving away from a falling tree or stone? Is it not that God inspired the thought through inner-consciousness?]

Swami replied:- It is the good fruit of your good deed that protected you as per the divine constitution of God.

e. What is the difference between the following verses of the Gita?

[Naarad bhakti sutram says "*Tanmayahite...*" that God dwells in the hearts of devotees, so as the verse '*Ishvara sarva bhutaanam*' also says. There is a similarity as well as a difference between these two statements which I am unable to understand. Kindly remove my confusion. At Your lotus feet, Durgaprasad]

Swami replied:- In both verses, the meaning is not that God sits in the heart of everybody or in the heart of devotee. He does not sit in the heart of everybody – this is explained above. Regarding devotees, He does not enter the devotee because the basic philosophy of the devotee is dualism so that He can serve and enjoy God situated separately. The word '*Tanmaya*' means that the mind of the devotee is completely absorbed on God. God is very close to the real devotee and hence, we can see the devotee as the second address of God. The first address of God is incarnation since God enters and merges with a selected human devotee.

Chapter 5

June 29, 2024

O Learned and Devoted Servants of God,**1. Would You like to comment on a miracle happening in Hindupuram?**

[Ms. Thrylokya asked:- Swami, in A.P., Satya Sai District, Hindupuram, opposite to Saraswati Vidya Mandir School, a poor family lives and from the feet of a very small statue of Shirdi Sai Baba in their house, water is continuously flowing and sacred ash is falling from the statue. Will You comment on this miracle?]

Swami replied:- The water is flowing continuously from two months. Devotees from a near by temple of Shirdi Sai came and examined this miracle by sitting there during the entire day time. They took the statue into their hands and wiped the statue strongly with a cloth and held the statue in the palm. The water flowed down along the hand. They again wiped the statue and placed on a towel. The towel was drenched with the flow of water. Again, they wiped the statue and placed it in a vacant vessel kept before them. Shortly, the vessel was filled with water. This type of testing removes the following doubts:-

- 1) Somebody is putting the water and claiming that water came from statue. This doubt can be applied to the sacred ash by telling that somebody poured the ash on the statue secretly. But regarding water, such doubt has no place.
- 2) Somebody has put a thin water tube into the statue and pumping water from outside. This doubt is also ruled out since the devotees tested the miracle by keeping the statue in their palm and placed the statue on the towel and also in the vessel before them.

Therefore, this is a genuine miracle since all possibilities to claim this as magic are closed from all directions. So far, a lot of water that can be estimated as several buckets have come out and such large quantity of water cannot be accommodated in such a small statue with the help of any scientific technology or magic arrangements. If somebody says that such a genuine miracle is also fake, such a person shall be admitted into a mental hospital for treatment of his/her brain.

This miracle appears as the answer to some critics, who are blaming Shirdi Sai Baba as Muslim and shall not be worshipped by Hindus. Baba is the incarnation of God Datta, the Universal Preacher (Vishvaguru). He is Hindu as well as Muslim or you can say that He is beyond both Hinduism and Islam or any other religion. God is beyond this creation (*Māmebhyah paramavyayam* - Gita). Religion, region, caste, gender, language, religious

traditions, etc. belong to the creation and God is beyond all these worldly items. Some people say that He is a Muslim because He was always uttering that '*Allah is the Master*'. This is to attract the emotional Muslims so that they can be preached regarding unity between Hinduism and Islam or any other religion. Once, Baba told a Muslim devotee to distribute sweets in the temple of God Hanuman and said the following reason "Once Allah and God Hanuman fought with each other. Then, Allah was defeated by God Hanuman. Hence, distribute sweets in the temple of God Hanuman"! Will any Muslim speak like this? He appeared as several Hindu Gods but never appeared as Prophet Mohammad. Hence, Hindus shall not mistake Him as Muslim. On one Dasara festival, He became very furious and removed His dress shouting "You fellows come and examine Me whether I am a Hindu or Muslim" (The examination means testing His penis for the Suntis that is inevitably done for any Muslim.).

He was wearing the dress of a Muslim Fakir with Satakaa in His hand saying that Allah is the master. Such external indications favoring Islam is to attract the highly emotional Muslims so that He can preach them the universal spirituality and unity of all religions. Hindus are not so much emotional as Muslims and hence, He preached Hindus about the unity of religions since there was no need to attract the balanced Hindus. He came especially for the unity of Hinduism and Islam in those days. Later on, He incarnated as Shri Satya Sai Baba, who made many efforts to unite Hinduism and Christianity.

Finally, I want to say to the critics of Shri Shirdi Sai Baba like this "Let us leave all these discussions. Please explain the above genuine miracle and explain that how so much huge quantity of water came from such a small statue?" In this Kali age of low spiritually standard devotees, only the miracle

of God is like the cane present in the hand of the teacher to bring discipline in the childish devotee-students. The above genuine miracle is being performed by Baba not only for the sake of the recent critics about Him, but also for the sake of atheists, who claim that every miracle is fake and that there is no unimaginable God to be proved by unimaginable events called miracles. The critics of Baba and atheists criticizing this genuine miracle as a fake miracle, unable to explain the above genuine miracle through any effort, have to pass urine along their legs and feet imitating the above genuine miracle by doing the fake miracle!!!

Chapter 6

June 30, 2024

O Learned and Devoted Servants of God,**1. Is it advisable to do what we don't love so much to increase our patience and mental strength?**

[Shri Soumyadip Mondal asked: We prefer to keep ourselves busy in doing what we love. But is it not advisable to do exactly what we don't love so much but are necessities in worldly life?? Doesn't it increase the patience and mental strength to go a little bit against what the mind wants? By Soumyadip Mondal]

Swami replied:- You are perfectly correct in this concept, which is very essential for worldly life.

2. Is it a sin to have sex before marriage?

[Shri Ganesh V asked: Paaadanamaskaaram Swamiji. If a person intends to marry someone and has sex with that person before marriage. Is it a sin? At Your divine feet, Ganesh V]

Swami replied:- It is not a sin provided you marry the same girl.

3. I am facing a lot of medical issues. Requesting to kindly pray for me.

[Shri Subramanian R asked: Namaskaaram Swami! I am Subramanian R, a 24 year old currently in Bangalore. I am facing a lot of medical issues. Requesting to kindly pray for my improvement Swami. By Subramanian R]

Swami replied:- You pray to God Hanuman and to God Subrahmanya. You can recite the mantra “*Shri Anjaneya Shri Subrahmanya*” as many times as possible.

4. Is maintenance of the same asana important in Japa?

[Shri Jayesh Pandey asked: Padanamaskaram Swami Ji! Is maintenance of the same asana important in Japa? Below Your Feet!]

Swami replied:- Japa means repeated memories of the inspiring stories of God and His incarnations that develop true attraction and love to God. Japa shall not mean the repetition of the name of God that gives headache to yourself and God also. If you follow the real essence of Japa, any asana is immaterial.

5. Please explain a little more about the difference between type (2b) and type 3 people.

[Shri Bharath Krishna asked: Padanamaskaram Swami, My question is related to a recent answer given to Thrylokya's question related to [three types of people](#). You have mentioned that people who are (2b) type have 0.1% to 100% true devotion towards GOD and 0% fascination towards the world. If someone has 0% fascination towards the world it means that he or she has 100% aspirationless devotion to God isn't it? Swami, please explain a little more about the difference between type 2b and type 3 people. Your servant, bharath krishna.]

Swami replied:- Type (2b) is the path and type (3) is the goal. Type (2b) indicates the gradual progress in the path. Type (3) indicates the

continuity in the goal. The curve (2b) shows progress of various percentages of attachment to God even though there is no trace of worldly fascination from beginning to end. The line (3) shows fixed percentages (of devotion and worldly fascination), which means the constant percentages (of devotion and fascination to world) that always continues.

6. Will God be affected by the first abuse of the fascinated devotee?

[Shri Anil Antony asked: Paaadanamaskaaram Swami, Please give response to the following questions. At Your Divine Lotus Feet-anil. *When a devotee fascinated to his own religion abuses the God of other religion (first abuse)*, and when a follower of universal religion retort back by abusing the God of fascinated devotee, such abuse will not touch the internal God present in the form of God and God does not mind it. The normally observed abuses are given below

God Muhammad: Married 9-year-old girl and killed many by violence

God Jesus: Could not save Himself from crucifixion

God Krishna: Danced with married Gopikas.

Will God be affected by the first abuse of the fascinated devotee? In this context, kindly also explain the essence of following words of Jesus. "Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come".[Matthew 12:32]]

Swami replied:- Abuse to pacify the abusing person will not be mistaken by God. Abuse without such reason will make God furious. What Jesus told about the abuse of Holy Spirit belongs to the second option in which abuse is first given by a blind devotee without the initial abuse from anybody. This also means that if the incarnation is not recognized as God and is only recognized as a mere human being, the devoted-sinner is forgiven because the devoted-sinner might be ignorant. But, if a person recognizes the incarnation as God (Holy Spirit) and still abuses, such sinner will not be forgiven. Ignorance can be excused but not ego with knowledge.

7. Why does Veda say that all are Shudra by birth?

Swami replied:- Shuudra means the one, who is always weeping (*Śocati iti śūdraḥ*). All children born often weep.

8. As it is said, the present is in our hands, what is God's will in human effort?

[Shri Praveen Nageswaran asked: Regards, Praveen]

Swami replied: 'Present in our hands' means that we shall not brood over the past and dream about the future. We shall concentrate on our present work only. If God wills to give a fruit to you (since God feels that you are deserving), you will put the effort without your pre-plan so that you will get the fruit immediately. Your effort is only a simple formality in such a case because the fruit must be given only when the corresponding work is done. This case applies only when God wants to help you with a good fruit since you are deserving. Do not extend this to a bad fruit, in which case God is making you to perform the sin and get its punishment!

9. Is it true that women after five months of pregnancy should not enter the temple?

[Smt. Aruna Jyothi asked: Padanamaskaram Swami, I am hearing frequently from my family that Pregnant Women after 5 Months should not enter the temple and also should not light a diya even at home puja mandir. What is the reason if this is true? Regards, Aruna Jyothi]

Swami replied:- A woman with five months pregnancy shall not enter into a newly built own house — this is told in astrology scripture. The reason is only that the pregnant lady shall take rest in the old house without being strained in the work of relatives gathering in the function of entry of the new house. Anybody can worship God in home or in temple on any day. The pregnant lady must also take care in the crowd of devotees attending the temple in view of the above explanation. Some scholars do not enter the temple for ten or twelve days when death of some near and dear relative happens because the mind is pained by the death and can't be concentrated on God. After a few days, the pain gets diluted and the devotee can attend the worship in the temple with full concentrated devotion.

10. If a song from Bhakti Ganga is heard, I am unable to chant the name of God. Is it a mistake?

[Shri PVNM Sarma asked:- While chanting the name of God, if a devotional song from Bhakti Ganga composed by You is heard, I become unable to chant the name of God. Is it a mistake?]

Swami replied:- Singularity or plurality in spiritual line is good and singularity or plurality in worldly line is bad. The main point is that whether you are in spiritual line or worldly line, people often mistake singularity to be better than plurality. Several sweet dishes prepared from the same sugar and flour will taste sweet only. Several hot dishes prepared from the same chilly powder and flour will taste hot only. When the material of preparation is one and the same, you need not differentiate various forms of the same material. You are changing from one type of vegetable-curry to another type of vegetable-curry only and you are a vegetarian only. If you change from one type of mutton-curry to another type of mutton-curry, you are a non-vegetarian only. Vegetarian line here represents spiritual line and non-vegetarian line represents worldly line. If you change from one type of vegetable-curry to a mutton-curry, you are treated as non-vegetarian only. Hence, different forms of God and different ways of worship do not bring any difference and all are counted as spiritual worship of single God only. Similarly, different items of the world and different ways of enjoyment of worldly items do not make any difference and you are counted as a fascinated soul towards the world only. Plurality in spiritual line (worshipping different forms of God through different ways of devotion) is good because such worship suits to the mind that is not constant on one form and in one way. Such worship is very much convenient to the nature of mind so that you will

not face any problem with the revolutionary attitude of the unstable mind. In the Datta Vedam, it is told that whether you take one liter of milk in one vessel or ¼ liter of milk in each vessel of four vessels, the final quantity is one and the same and there is no difference between these two cases. You have deposited some money as cash, some money by cheque and some money by phone transfer in your account number. The total amount deposited in your account will be simply addition of these three types of amounts only. The fruit depends on the point, which is that whether you are in the field of world or in the field of spirituality, as long as you stand in one field only, there is no difference between singularity and plurality and the final fruit is linked only to the nature of the field (spiritual or worldly) and does not depend on the singularity or plurality of that field. In the Gita, it is told that you shall stick to singularity and plurality is not good (*Vyavasāyātmikā...*). Here, the singularity means single God and plurality means the world with different items. It means that it is better if you remain in the permanent spiritual field than to enter the temporary worldly field.

11. How does the conversion of a person from one religion to another become a sin?

[Prof. JSR Prasad asked:- Swami, You told that different religions are like schools preaching in different media or languages. Then, how conversion of a person from one religion to another religion becomes a sin? This question has reference to Your answer given for a latest question asked by Shri Anil regarding Mother Theresa.]

Swami replied:- When a Christian is converting a Hindu into Christianity, there is necessity for him to show some merit in the conversion. Such merit is not regarding the medium or language because the Christian preacher is not telling that the Hindu shall convert into Christianity because their language (English) is better than Sanskrit or any Indian language. The Christian preacher is telling that their syllabus is better than the syllabus of another school for the same class. The Christian preacher is telling that their point is better than the point of Hinduism in the same concept. This means that the management of one school is claiming that the standard of their syllabus is far better than the standard of the same class of another school. This is to say “You take any class from first to tenth class, our syllabus is more meritorious than your syllabus for any common class”. One gold shop says that all the jewels in that shop alone are made of 24 carats gold, whereas the golden jewel of any other shop is made of only 22 carats gold. Here comes the sin because all the religions have the same syllabus for any common class, even though the medium (language) differs. One God in different forms preached the same true and complete spiritual knowledge in different languages of all religions in the world. The difference is only in language and

the contents of the syllabus are one and the same for any common class. The preacher involved in the conversion of religion says that the spiritual knowledge of his religion is the best and the specific form of God related to their religion is only God. The preacher is not only involved in the praise of his religion, but also is strongly involved in abusing other forms of God and other scriptures related to other religions. In fact, by abusing other forms of God and other scriptures, such a blind fellow is abusing God and scripture of his own religion only because God is one and the knowledge of any scripture is one and the same, irrespective of any religion. This point brings the sin to the preacher of any religion trying to convert a soul belonging to another religion since by scolding other religions, he is scolding his own religion only. If the preacher says that in the scripture of his own religion, it is written that other religions shall not be respected and the devotees of other religions must be killed, such concepts are to be rejected since they are insertions made by bad followers in their scriptures. A soul can be blind and foolish, but, God is omniscient and perfectly logical.

Chapter 7

July 02, 2024

O Learned and Devoted Servants of God

[A satsang with Swami held on June 24, 2024 afternoon.]

1. I want to know about myself.

[A question by Shri D. Vaibhav Pandey]

Swami replied:- There is nothing in you, which is not known to you. It is only an illusion to think that there is something in you, which is not known to you. If you search for something, which is not known to you because it does not exist in you, you may dig yourself to any extent, you'll get nothing. It is a false thinking that you are God or God is in you. That may give some satisfaction and encouragement, which are certainly benefits, but the benefits are based on nothing. If you want to enjoy such benefits even though their basis is false, you can go on enjoying them throughout your life. But, don't expect anything else other than such enjoyment. You are the weakest awareness and hence, the soul must know that it is weakest. The awareness is flowing in tender nerves and the nerves are not damaged at all. This shows that the awareness is the weakest nervous energy. When you realize this truth, you will surrender to God completely in all times of your life.

2. I have a lot of interest in the Vedas. How to learn them?

Swami replied:- The meaning of the word 'Veda' is spiritual knowledge because the word 'Veda' comes from the root word '*Vid-Jnaane*'. The Veda does not mean the hymns present in Sanskrit language. The Veda means the knowledge given by those hymns and not those hymns in literal sense. Whatever spiritual knowledge you are now getting from Me to these questions is the real Veda because the Veda means the meaning of the word and not directly the word without knowing the meaning. It means a spiritual concept and not language. Language is only a vehicle of communication of knowledge. After knowing the meaning, you have to practice it to get the divine fruit.

3. What is meant by 'Shakti Paata' done by Guru?

Swami replied:- You know that knowledge is power and the word 'Shakti' also means power. Hence, Shakti means the true and complete spiritual knowledge given by Guru or preacher to you. The word 'Paata' means insertion. The insertion of true spiritual knowledge into your brain is called '*Shakti Paata*'. People mistake this as getting some power from Guru

with the help of which we can get some benefits. Ignorant and innocent people only think like that.

4. What is meant by surrender and what is meant by meditation?

Swami replied:- This can be well explained by taking the worldly example of a boy loving a girl or vice versa. When the love is true and is in climax, the boy or girl surrenders everything to the loved soul. The lover tells to the loved soul that he/she is prepared to even sacrifice his/her life as a proof for the true love. If God is in the place of the lover, such love is called total surrender or Sarvasva Sharanaagati as told in the Gita (*Tameva śaraṇam...*). The word 'meditation' also can be understood through the above example. The lover is spontaneously thinking about his/her beloved all the times. Such thinking is the real natural meditation if God exists in the place of that beloved soul. Thinking about somebody by putting effort is not at all meditation. Meditation shall come naturally due to the true love towards God.

5. What is the reason for the inability to implement the theoretical concepts even though they are well understood?

[A question by Shri Hrushikesh]

Swami replied:- The concepts belonging to God become impossible to implement in practice for two reasons:- i) Your attachment to God is not strong and ii) Your detachment from the world is not complete. If you worry about the first reason, the second reason can be automatically solved. This means that if you are very very strongly attached to God, the detachment from the world comes as a spontaneous consequence. When you are very strongly attached in seeing the cinema in theatre, you are unaware of the biting by the blood bugs and mosquitoes. The detachment from the biting is a spontaneous consequence of your very strong attachment to cinema. Hence, you must improve your attachment to God and shall not put even a trace of effort for detaching yourself from the world.

6. I find difficulty in saving money for future needs. Am I wrong here?

[You told that one shall save one rupee for the present needs and also shall save the second rupee for the sake of needs in the future. You also told that the rupee thrown in the waste box (spent for vices and unnecessary luxuries) can be dedicated to God. Out of these three, I find difficulty in saving the second rupee for the future. Am I wrong here? If I give the second rupee to God and if there is necessity in the future, I can ask God for help.]

Swami replied:- You are not wrong provided you are a climax devotee of God of the level Prahlaada, etc. In such highest state of devotion, one does not save the first rupee also for the present needs. Such a climax devotee is protected by God certainly in present and future. But, the problem is that are we the climax devotees? A fox cannot become a tiger by putting some scars

on its body. It shall be actually the tiger. All this depends on your confidence about your level of devotion. What I told is applicable to the general majority of humanity, which is in the beginning stage of spiritual journey. I have to preach the spiritual knowledge from the beginning, keeping ordinary human beings as My target.

Instead of giving the second rupee to God and ask God to return back whenever you face necessity in the future, you can save the second rupee for the sake of future. Perhaps, this idea came to your mind to escape from income tax and throw the tax botheration on the head of God! Whenever you give to God, you must not aspire it back under any circumstances. In this angle, God also tests you by giving more difficulties to see whether you ask God for returning or not.

7. Shall we fix some amount to be donated to God throughout the life?

[A question by Smt. Vaishnavi]

Swami replied:- My advice is that you keep something for present needs and save something for the future needs. Also, save something to give to your children. God does not need your money because really, there is no need for Him. God only tests you to know whether you possess only theoretical false love or practical true love also. Only in this angle, you can offer Guru Dakshina to God. Except this one angle, there shall not be any other angle. This is true even in worldly life. My best advice is that you strictly save money by avoiding unnecessary expenditure like luxuries (in such luxuries, you are throwing money into waste box). Apart from this, enjoyment of luxuries will spoil not only your health, but also your precious time. Whatever you waste, that can be saved and offered to God. There is a scientific project called '*wealth from waste*'. This project told by Me is '*salvation from waste*'. You can differentiate luxury from necessity. Luxury is expenditure of money to spoil precious health and waste time. Necessity means expenditure of money to improve health and properly utilize precious time.

8. Why did Shirdi Sai Baba cook non-vegetarian food for the sake of non-vegetarian Muslims?

[A question by Baby Sripaada Aaraadhya]

Swami replied:- God Datta came as Shirdi Sai Baba to unite Hinduism and Islam so that there will be no religious quarrels. Muslims are generally highly emotional, whereas Hindus are with balanced nature. Baba wanted to attract the highly emotional Muslims by His dress, satakaa and slogan '*Allah is the Master*' that is always uttered by Him. He is purely vegetarian. He cooked non-vegetarian food to please Muslims. When they are attracted by His dress, slogan, satakaa and catering the non-vegetarian food, the pleased

Muslims were prepared to hear His preachings about the one God and unity of religions. God is very intelligent and knows all the commercial principles of pleasing the customer as in business!

Chapter 8

July 03, 2024

O Learned and Devoted Servants of God**1. Why did Shankara say that His running is also unreal?**

[Ms. Geetha Lahari asked:- Paaadanamaskaaram Swami. When Buddhists provoked an elephant towards Shankara, Shankara ran away from the elephant. Then, Buddhists asked Shankara why He should run when the elephant is unreal /false /mithyaa. Then, Shankara told that the entire world is also false and hence, the process of running is also false. Here, You told that Shankara answered this question from the point of human being and not from the point of God. Please elaborate on this, Swami.]

Swami replied:- Shankara is certainly God and for Him, this creation is false. If Shankara wanted to behave like God proving His divinity, Shankara would have stood and the elephant would have passed through Shankara without affecting Him. But, He wanted to show Himself as a soul so that He wanted to preach what a soul must do in such a situation. The soul is a part of the unreal world and hence, the unreal world is real for the unreal soul. Hence, the soul shall run away seeing the elephant. The answer given by Shankara is the answer to be given by a soul. The answer says that the whole world including souls is unreal and hence, the running of the unreal soul must be unreal. This concludes that since the unreal elephant is real for the unreal soul, the soul should behave treating the elephant or any item of the world as real. If this is not preached, tomorrow a soul will stand against the elephant saying that the world (elephant) is unreal and get damaged by the harsh blow given by the elephant. Therefore, Shankara behaved as the soul-component for the welfare of other souls. In the Incarnation, there are two components, one is God and the other is soul.

2. Why do only great sages clarify the doubts of the souls in the upper worlds?

[When the soul goes to the upper world, the soul gets an energetic body and will be able to see the energetic incarnation of God present in the upper worlds. So, the soul can get the clarification of the doubts regarding the spiritual concepts from energetic incarnation directly. But, why only great sages are clarifying the doubts of the souls in the upper worlds?]

Swami replied:- The sages in the upper worlds are always linked to God by their hearts. God reveals the necessary spiritual knowledge that is required for the correction of devotees by visiting those energetic worlds situated in the path to the abode of God (Brahma Loka). Hence, God is only teaching the devotees through such topmost sages like Sanaka, Sanandana, Sanat Kumaara, Sanat Sujaata, etc.

3. Why does God not care about the bad qualities of the soul He likes?

[Ms. Bhanu Samaikya asked:- Swami, You give an example that when the bridegroom (God) likes the bride (soul), he doesn't care about her golden jewellery (bad qualities of the soul). Even when the bridegroom doesn't like the bride, he doesn't care about the golden jewellery on her. Please elaborate on this.]

Swami replied:- This is a Sanskrit poem (*Tvayi prasanne...*) written by poet Liilaa Shuka in Shri Krishna Karnaamritam on God Krishna. Here, it is said that if God loves the devotee, the good or bad qualities are unnecessary. But, God loves the devotee when the devotee loves God. Even in the simile, the bridegroom loves the bride because the bride loves the bridegroom. Because of mutual love only, they are ready to marry and hence, they are called as the bridegroom and the bride and not a mere boy and mere girl. When the devotee loves God, the devotee diverts the good faces of all his good and bad qualities towards God only. Hence, God need not differentiate good and bad qualities of the devotee when true love on God exists. Like this, you have to understand the deep meaning that is established by sharp logic and shall not see the superficial literal meaning with ignorance. When all the bad qualities are also turned towards their good faces, they become good, in which case there is no bad quality in the devotee. In such a case, God will not bother about the qualities since all qualities are good only.

4. Why do You stress 100% on God only in Your preaching?

[Ms. Thrylokya asked:- Swami, I find the modern preachers stressing on the relief of stress only and they speak hardly 1% about God. In Your preaching, I find 100% stress on God only. Why is there so much difference?]

Swami replied:- I have answered this in the first chapter of the Trailokya Gita. Stress relief is the burning problem of many human beings. When that topic is touched, people run to these modern preachers hoping for a solution for stress relief. Upto this, it is alright because the audience is very much anxious to know the solution for this burning problem. But, the modern preachers suggest to them various psychological procedures to get rid of stress. The modern preachers behave like psychiatrists only and not as holy spiritual preachers. Their suggestions are superficial and temporary, like suggesting a wet cloth on the forehead of the patient suffering with fever. Such suggestion removes the heat of the fever for a short time and the actual cause of the fever is not analyzed and dealt with, due to which the fever never subsides. You must analyze and suggest a good specific antibiotic to kill the virus causing that fever. Stress is the punishment of past sin, and it has to be undergone at any cost. The only perfect method to get rid of stress is reformation of the soul by realizing sin as the cause, repenting before God and not repeating the sin practically. This is the only permanent way for stress

relief. Another way for stress relief is to worship God so that God postpones the punishment to the future with accumulated interest. Another way to get rid of the punishment permanently is to become the climax devotee of God so that God will suffer the punishment for the sake of His climax devotee. But in this last method, you shall not have any aspiration from God in return. In this way, non-repetition of sins and devotion to God are the only ways to get rid of the stress. The modern preachers are not at all entering into deep analysis and hence, are not speaking about sin and devotion. They confine only to the wet cloth–treatment for the fever–stress. These preachers are concentrating on exploiting the public for their fame by suggesting temporary and superficial solutions. They are not interested in pleasing God by helping the society through permanent solutions. They want to please themselves by earning fame and money and are not at all interested in God. Sometimes, they speak about God only to satisfy any devotee present in the audience.

5. Swami, how should parents deal with their children, starting from their childhood?

Swami replied:- The scripture says “*Rājavat pañcavarṣāṇi, Daśavarṣāṇi dāsavat, Prāpte tu ṣodaśe varṣe putraṃ mītravadācaret*”. Meaning:-

- i) From birth to the end of the 5th year (5 years), parents should treat their child as the king by serving it in all angles with a lot of care.
- ii) From the beginning of the 6th year to the end of the 15th year (10 years), parents should treat their child as a servant. Servant will not work sincerely in a disciplined way unless you show seriousness and harshness from all angles. This is the teenage years in which the child becomes terribly undisciplined. In this age, if discipline is not taught perfectly, the child will become undisciplined throughout its life when grown up. In this age, sweet love should not be shown. Showing harshness in this age is the real love towards the children.
- iii) From the beginning of 16th year onwards, the parents should treat their child as a friend by giving advices in a logical way to their children. The advice must be covered by a layer of politeness but the content shall be in the welfare of the child only. Even harsh advices can be given, but in polite language.

6. How to save money in a justified way unlike a greedy fellow, who saves by controlling even the necessary expenditure?

Swami replied:- A greedy fellow saves money even by controlling the necessary food to be taken for the sake of maintenance of life and the food

required with good quality to maintain good health is also avoided by him. But, one shall know what is good food and bad food with the help of scientific analysis. People think that paneer is best for health, but, paneer increases cholesterol and leads to many diseases. Worldly pleasures turning into vices are not at all good for health. You can save a lot of money by controlling unnecessary worldly pleasures or vices. If you are rich, your relatives and friends will approach you to extract money from you. Such people have unimaginable talent in their conversations and an innocent soul will be definitely and very easily get trapped. They express their pitiable situation so that you will be forcibly melted, but, it is actually false. Lot of people lose money in this way only. You must not have extra ambitions for earning more and more money. Be satisfied with whatever is given by God. In such a case, your money is perfectly protected and saved. Ambition for earning more money makes you to lose the existing money also. One rupee earned by corruption and by unjust ways will link to your hundred rupees earned by justice and will drag away that hundred rupees also. It is just like the railway engine, which links to several compartments standing on the platform and drags away all the compartments at once. The money earned through injustice will destroy your many many future generations. By following these principles, one can save the money earned in justified ways. Saving the earned money from the above explained destructions is also extra earning of money. Avoiding loss is also a kind of getting profit.

7. God does not need money. But, God is giving value for the donors of money only. Are these two concepts contradicting mutually?

Swami replied:- Certainly, God is not in need of money from any soul because every soul gets money from God only. Your doubt is that in such a case, why is God favoring the donors of money. Here, you are caught up by an illusion, which will be analyzed and explained now to you.

Let us forget God for some time. What is true love? Is it mere theoretical love or practical love mixed with theoretical love? Even in worldly life, it is clearly proved that the practical sacrifice mixed with theoretical love is the true love and it is clearly proved that mere theoretical love is only false love. If parents have four children and they talk very sweetly with three children and give their property to only one child, the true love is on that child only and the love on the other three children is false only. In this case, that one child gives highest value to the parents and the other three children will not give any value to the parents. Why don't you extend the same concept from worldly life to spiritual life? Here, the children represent God and parents represent devotees. Now, tell Me whether God shall give value to true love or false love? God is giving value for the true

love based on the merit on the other side only, but not based on His own side to extract the practical sacrifice from the other side because He is not in the need of even a trace of practical sacrifice from the other side, He being omnipotent. Now, tell Me whether God is giving the right value to the other side or extracting to store money on His side? The people, who are greedy and are unable to do practical sacrifice to God due to their greediness, try to blame God that God is greedy for money because He is giving value only to practical devotion mingled with theoretical devotion and is not giving any value to mere theoretical devotion. Such blaming fellows shall answer that why in worldly life, the practical love mingled with theoretical love is given a lot of value and mere theoretical love is not at all valid? They can't give answer to this question in their worldly life, but in spiritual life, they put all such nonsense blames on God.

A grandfather bought and brought a packet of biscuits and gave to his daughter-in-law, telling her to keep it confidential. Later, the grandson got a biscuit from his mother, thinking that his mother bought the packet of biscuits. Now, the grandfather is begging for a bit of biscuit from the grandson. If the grandson has true love on his grandfather, he will give a bit or even a full biscuit to his grandfather even though he does not know that the grandfather brought the packet of biscuits. If the grandson knows the truth, he will give the biscuit to his grandfather based on gratefulness. Gratefulness is not true love and the grandfather kept the biscuit packet as a secret to test the true love of the grandson and not the gratefulness of the grandson. In this case, if you say that the grandfather is hungry and is in need of a biscuit, the fate of your brain is to be sympathized! Similarly, whatever wealth is possessed by the soul, it was given by God only. He kept this as a secret so that He can test the true love of the devotee and not the usual gratefulness. The examiner is asking some questions to the student in a subject in viva voce examination so that he can give marks to the student. If the student blames the examiner as ignorant and as trying to learn the subject from the student, we will not mind to commit suicide for the wisdom of the student!! Similarly, when God is testing the true love of the devotee through practical devotion and if you say that God is in need of money through that donation, we will have to commit very fast suicide by taking potassium cyanide, unable to bear this climax ignorance!!!

Another important point to be noted is that if God gives value to the donation like a businessman, He would not have appreciated a coin donated by a beggar without appreciating the donations of hundred coins by rich

people. Here, God sees the percentage of donated item in the total wealth possessed by the devotee. Hence, the sacrifice of one coin by a beggar was appreciated by Jesus because it was 100% sacrifice of total possessed wealth by the beggar. The donation of 1000 coins by a rich man was not appreciated by Jesus because such sacrifice is only 0.1% or even less of the total possessed wealth by the rich man. Hence, when a rich man asked Him that how He can reach God, Jesus told ***“Donate all your possessed wealth to beggars and follow Me”***. After that, the rich man never came back. Then, Jesus told to His disciples ***“Even a camel can pass through an eye of a needle, but a rich man can never reach God”***. Therefore, God sees whether the sacrifice is complete or not and does not see the value of the donated sacrifice. A businessman ambitious of money is quite opposite to God. God Krishna gave unimaginable wealth to the poorest Sudaama, who sacrificed just three handfuls of parched rice to God Krishna, that too was brought on loan! Similarly, Shankara made a rain of gold for the sacrifice of a small fruit by a poor devoted lady. In this concept, only poor devotees succeeded and not rich devotees. A businessman cares for rich people and not for beggars. A businessman also gives fruit based on the amount of money given to him and not based on the percentage of sacrifice.

8. Why is putreshanaa so strong, which is seen by me in all parents?

[Shri Satthi Reddy asked:- Paadanamaskaaram Swami]

Swami replied:- Putreshanaa (fascination to own children) is the strongest among the three strongest worldly bonds. The other two are Dhaneshanaa (fascination to money) and Dareshanaa (fascination to spouse). These are natural bonds in this creation, which are seen even in birds and animals, which are not having even a trace of spiritual knowledge. These bonds are very much natural and there is no need of discussion and analysis about these bonds when they are inevitable for any soul. Hunger and thirst are inevitable for any soul. Birth and death are inevitable for any soul. What is the use of analytical discussion about the inevitable and most natural concepts? No effort is necessary about these concepts because they are already sticking to our souls. Effort is necessary only to achieve the unnatural item, which is fascination to God (Daiveshanaa) because you have to achieve it by effort since it is not sticking to you by itself. In the winter season, you are already suffering with the cold atmosphere. You need not put AC in winter season to achieve the cold atmosphere since the cold atmosphere is already embracing you. You want the unnatural heat in such an atmosphere. For that, you have to put the heater, which is the effort to be put by you. In summer, you are already surrounded by the natural hot atmosphere and for

you, there is no need of putting the heater – effort. In order to get rid of the natural hot atmosphere, you have to put on the AC – effort.

Similarly, you need not put any effort for achieving the above three worldly bonds because they are already with you, merged with your soul from the past several births. You need not put any effort to improve your natural fascination towards these natural worldly bonds. In such cold atmosphere of the winter season – worldly bonds, you have to put on the effort to get rid of the suffering due to these worldly bonds and the effort is to achieve fascination towards God, which is the heater. Saadhana means to put efforts to get rid of the natural atmosphere (Dhaneshanaa, Dareshanaa and Putreshanaa) by which you are suffering and to achieve the unnatural atmosphere (Daiveshanaa) by which you will get relief (Salvation) from the old atmosphere simultaneously to get the new atmosphere (Saayujyam) that gives you immense happiness or bliss. The journey of any human being having minimum common sense is to travel from the natural worldly atmosphere giving suffering to you towards the unnatural atmosphere that gives bliss to you.

Chapter 9

July 16, 2024

O Learned and Devoted Servants of God**1. What is Your comment on the reservations provided by the constitution for the backward castes?**

[Prof. JSR Prasad asked:- Sāṣṭāṅga namaskāram Swami.]

Swami replied:- The basis for providing reservations for the backward castes decided by birth is that in the past time, these backward castes were suppressed by the upward castes due to which the backward castes did not have full encouragement in their studies and hence, did not get good jobs. We agree to this allegation because since the beginning of this Kali age (since about 5000 years onwards), Pravrutti did not proceed on justified lines because of the so-called preachers of justice to society and governments. The reason was that they always concentrated on the recitation of the scripture (Veda) neglecting the meaning of the scripture. Therefore, reservations provided by the constitution are justified, but, they are justified as far as the field of education is concerned. You must provide reservation in admissions to education and they must be provided full financial aid during the period of studies along with all facilities in all angles. But, once education is over and employment starts, there should be no reservation for anybody. If you provide reservation in employment, the student belonging to backward class will not study properly thinking that he/she will get a job under reservation irrespective of the merit in pass. Similarly, there shall be no reservation in the promotions of job. If there is such promotion, the employee will not work sincerely because promotion will come to him/her irrespective of sincere work.

As per gene theory, only certain mannerisms are transmitted through blood and no quality is transmitted to the other generation through genes. This means that the backwardness in intelligence of the past generations of backward class is not transmitted to their present generations. Hence, you cannot say that the present generations are mild due to their ancestral generations. Hence, the present generation must work hard to receive the knowledge taught in the classrooms. The extra facilities given to the present backward class-generations are to be given based on their economic backwardness but not based on the false gene theory, which says that since their uneducated forefathers were dull, their present generations must also be dull due to the gene theory. This means that the quality of ignorance of the

forefathers belonging to backward classes will not be transmitted to their present generations so that the absence of merit in studies can be excused. The gene theory says that only certain mannerisms are transmitted from forefathers to generation by generation and except this, no other quality is transferred. This is the reason why reservations are recommended for implementation up to certain generations only and not recommended forever as long as this creation exists. The present politicians aspiring for votes are extending reservations continuously! Hence, the economic backwardness irrespective of caste shall be the main basis for providing financial facilities to any student having the urge to acquire knowledge and no reservations must be there in selecting for job and in subsequent promotions of the selected employee. Since there is no ancestral ignorance transmitted by gene theory (since genes carry on only mannerisms), you cannot support the current reservation system by saying that since these backward classes are mild, they shall be given reservations in selecting for jobs and in subsequent promotions. All help must be done during the period of study only and if you remove the reservations in jobs and promotions, they will study carefully and work hard so that they can develop inherently. By these reservations in jobs and promotions, you are killing their personality development.

Always, God Datta speaks the spiritual knowledge related to worldly life (Pravrutti) and spiritual life (Nivrutti) through Me. God Datta already said that the caste system is based on qualities and deeds and not on the birth. God Datta is not in favour of any caste and is not against any caste. The above said knowledge is true and justified because God Datta always preaches true and complete knowledge (*Satyam Jnaanam Anantam Brahma*).

2. Please explain the following Vedic statements - ‘Saṁvidā deyam, hriyā deyam, bhiyā deyam’.

[Sāṣṭāṅga namaskāram Swami]

Swami replied:-

i) ‘*Deyam*’ means to donate. What is to be donated to God? It can be practical sacrifice of service (Karma Samnyaasa) or it can be practical sacrifice of the fruit of work (Karma Phala Tyaaga). Both these steps constitute Karma Yoga or practical devotion.

ii) While doing the practical sacrifice of both service and fruit of work, you must know that the Sadguru or the receiver is God. Such knowledge is called ‘*Samvit*’. ‘*Saṁvidā deyam*’ means that you must sacrifice both service and fruit of work to the Sadguru or the contemporary human incarnation of God with the awareness of this precious knowledge (that He is God incarnated in human form). This is Jnaana Yoga or theoretical spiritual knowledge.

3) **Hriyā deyam – bhiyā deyam:-** This means that while you are doing the above said practical sacrifice of fruit of your work to the contemporary human incarnation or Sadguru, you must do with shyness and fear because you are donating to God, who is not in need of anything from anybody. While donating your fruit of work to a beggar, you need not have shyness and fear because he is in need of your donation. God is omnipotent and is not in need of anything or anybody in this creation. Such feeling in your mind creates shyness and fear. Since a petty soul like you becomes the donor and that omnipotent God is becoming the receiver of your donation, the shyness and fear must appear in your heart naturally. In the case of King Bali, Bali did the donation with glory and pride instead of shyness and fear. Due to pride, he was suppressed downwards. But, he did the practical sacrifice even though his preacher or Guru told him that the receiver is God, who came to destroy him. For this merit, God became his gate keeper. This is impure theoretical devotion (Bhakti Yoga) mingled with pure practical devotion (Karma Yoga). The above three Vedic statements establish the path to reach the state of becoming very close to God. Such path consists of initial Jnaana Yoga (knowing the details of the personality of God completely along with the knowledge of the correct path to reach Him and along with the knowledge of self, which is that the soul is not God), then, Bhakti Yoga (theoretical devotion or inspiration to reach God), then, Karma Samnyaasa Yoga (donation of practical service to the Sadguru in any form needed along with propagation of His true and complete spiritual knowledge in the world) and then, Karma Phala Tyaaga Yoga (donating the fruit of your work or money as per your capacity and devotion). Therefore, these three Vedic statements reveal the complete details of the correct path to reach and become very close to God (Saayujyam) and sometimes to become incarnation if God wishes so (Kaivalyam).

The word '**Deyam**' appears in every statement. This means that you must use your theoretical true and complete spiritual knowledge (Jnaana Yoga) that is already learnt and subsequent theoretical devotion generated (Bhakti Yoga) at the time of practical devotion (Karma Yoga), which consists of sacrifice of service in the form of work (Karma Samnyaasa) and sacrifice of fruit of work (Karma Phala Tyaaga). Without the association of Jnaana Yoga and Bhakti Yoga, if you mechanically do Karma Yoga (like mechanically doing service and sacrifice to a beggar without showing love), such Karma Yoga becomes a waste, especially when the receiver is the Sadguru or the contemporary human incarnation of God.

Chapter 10

DIVINE SATSANGA AT HYDERABAD ON 06-07-2024**Part – 1**

July 17, 2024

O Learned and Devoted Servants of God

(Following Satsang took place at Hyderabad attended by Shri Kunal Chatterjee, Smt. Suchandra Chatterjee, Ms. Noishadha and some local devotees such as Shri JSR Prasad, Shri PVNM Sarma, Smt. Annapurna, Shri Abhiram, Smt. Sudha Rani and Ms. Thrylokya.)

1. How to detect the human incarnation by one point without any confusion?

[How to detect the human incarnation simply by one point without any confusion? There is a female devotee of God Rama and she is describing several new incidents of the life of Rama. Is she genuine?]

Swami replied:- The purpose of God coming down to earth is simply only one point, which is that He should help humanity in Pravrutti or Nivrutti or both. In every activity of the human incarnation, this point should be clearly projected. The reason is that God has no selfish need like earning money, earning name and fame, etc., since He is completely satisfied due to His omnipotency. Whether it is excellent spiritual knowledge or true love shown towards devotees or miracles performed, the basic aim shall be to benefit the human souls only. God tries to help even atheists through miracles. If this one point is missing, we should conclude that such a person is only a scholar exhibiting deep knowledge or a demon performing miracles for the popularity of his/her name and fame.

Based on this concept, you can judge whether the devotee is genuine or not. If the new incidents revealed by her about God Rama have a direct or indirect aim to help the worldly life or spiritual life or both of any human being, she is certainly the incarnation of God Rama because God Rama is living in her to help humanity.

2. When souls were perfectly following justice, how was God entertained in the Kruta Yuga?

[In the first Kruta Yuga, souls were perfectly doing justice and were maximum devotees. In this age, how is God entertained? If the cinema is running as per our will, we do not get entertainment. But, God created the world for entertainment.]

Swami replied:- In the first Kruta Yuga, the souls were climax devotees of God. Devotion or love is the climax of entertainment. Hence, in the Kruta Yuga, God was entertained by the marvelous devotion or love of all the devoted souls. After a long time (about 32 lakh years), the souls got

bored with the strict discipline given by God. It is just like a father, knowing that his children are bored, tries to give some freedom to them. God gave only a little freedom to the souls and the freedom of a soul is within certain limits only. Just like the father, after giving some freedom to the children, always preaches them the rules of discipline so that the children will not be damaged, God also comes down to earth to preach the true and complete spiritual knowledge that protects the souls from the damage of sins caused by the freedom. Due to this, the devotion of the souls is either false or zero. But, God cannot be entertained by the false or zero devotion of souls. Now, since God has no entertainment, is He not bored? The answer is 'No' because God is entertained by the work of preaching spiritual knowledge to the souls, who have become the most complicated due to the freedom. Dealing with complicated patients increases the work of doctor and due to such increased work, God is fully entertained. Hence, God will take care of His entertainment in all the times.

3. Does a devotee also need the help of God?

Swami replied:- If the devotee is a climax devotee, there is no need of any help from God, just like a perfectly healthy person does not need the help of a doctor. Even if the health is spoilt a very little, one runs to the doctor. Therefore, a devotee also needs the help of God if his/her climax devotion is disturbed even by a trace. Majority of the human souls is lacking even a trace of true devotion and all their devotion is only false devotion because they love God for their own selfish worldly benefits. Hence, among all the human beings, either atheists with zero devotion or theistic devotees with false devotion alone are present. A hundred percent true devotee having fully real love to God based on only his/her attraction to the personality of God and not based on any other desire is very very rare. Therefore, to speak the absolute truth, every human soul needs the help of God either in Pravrutti or Nivrutti or both. Just like the patient only needs the doctor, every soul needs the direction of God since every soul is qualitatively a patient having the disease of selfishness — corona virus in different quantitative percentages. A real climax devotee does not need the help of God just like a perfectly healthy person does not require the help of a doctor.

4. How is mere theoretical devotion useless without practical devotion when love is a feeling?

[Swami, love is only theoretical since it is a feeling. But, You say that mere theoretical devotion is useless without practical devotion. How is it when love is the highest?]

Swami replied:- There are two kinds of love. One is instrumental love or false love and the other is goal love or true love. A poet is praising a king for some materialistic benefit. The love shown by the poet on the king in the

poetry is false theoretical love since his aim is only materialistic benefit and the king is an instrument to achieve that benefit. This is called as false love or instrumental love or instrumental devotion (Saadhana Bhakti) to God. A climax devotee praises God purely based on his/her attraction towards the wonderful personality of God and not for any other desire. This is the true love or true devotion or goal devotion (Saadhya Bhakti) to God. Hence, mere theoretical devotion without even a trace of practical devotion is totally false love unless the devotee has practically nothing in his/her hand to perform the practical devotion as sacrifice. Theoretical devotion is simply showing the feelings of mind. Theoretical knowledge is simply showing the ideas of intelligence. This is called 'Asambhuuti Upaasana', which means that it is not clearly expressed because any feeling or any idea is not clearly expressed due to the lack of materialization. Practical devotion is the sacrifice of fruit of work, which is matter or material that is clearly expressed and hence, is called as 'Sambhuuti Upaasana'. The second type is the proof of the first type, giving value to the first type. The second type, which is the sacrifice of matter or material like food, money, clothes, etc., is Karma Phala Tyaaga, which is the sacrifice of matter. The sacrifice of feelings (theoretical devotion) and ideas (theoretical knowledge) are the sacrifice of energy since feelings and ideas are made of nervous energy and are not made of materialized matter.

5. Why is Karma Samnyaasa, which is a sacrifice of energy, included in practical devotion?

[If sacrifice of ideas (knowledge) and feelings (devotion) is also the sacrifice of nervous energy, then, the sacrifice of physical energy or work called as Karma Samnyaasa will also come under the theoretical phase of sacrificing energy. Then, why is Karma Samnyaasa included as a sub-part of practical devotion or Karma Yoga?]

Swami replied:- The service (Karma Samnyaasa) done by human beings is also the sacrifice of work or energy and comes under the first theoretical phase only because theoretical phase is characterized by the sacrifice of nervous energy (ideas and feelings) or physical energy (service work like pressing feet and propagating knowledge, etc.). In such case, the theoretical phase or sacrifice of energy is one category, which includes Jnaana Yoga (sacrifice of ideas), Bhakti Yoga (sacrifice of feelings) and Karma Samnyaasa Yoga (sacrifice of physical work like pressing feet or propagating knowledge by speech, etc.). The other category will be the practical phase that includes Karma Phala Tyaaga only, which is sacrifice of matter. In this type of classification, following is the result:-

1st Type (Theoretical Phase or Sacrifice of Energy) includes Jnaana Yoga, Bhakti Yoga and Karma Samnyaasa Yoga.

2nd Type (practical phase or sacrifice of matter) includes Karma Phala Tyaaga only.

In this classification, the second type is far far superior than the first type based on the relationship of energy and matter ($E=mc^2$), which concludes that very little matter is equivalent to a very huge lot of energy.

Another way of classification is:-

1) Jnaana Yoga and Bhakti Yoga come under the 1st type or theoretical phase. Here, in Jnaana Yoga and Bhakti Yoga, very very weak nervous energy in the form of feelings and ideas flows in very tender nerves.

2) Karma Samnyaasa Yoga, which is the sacrifice of strong physical energy and Karma Phala Tyaaga Yoga, which is the sacrifice of matter come under the 2nd type of practical phase.

Whatever may be the way of classification, Karma Phala Tyaaga stands as the highest that strictly represents practical devotion or Karma Yoga. Hence in the Gita, it is told that Bhakti Yoga is greater than Jnaana Yoga and Karma Phala Tyaaga is greater than Bhakti Yoga (*Jñānāt Dhyānam...Dhyānāt Karma phala tyāgaḥ*). Here, instead of telling Karma Yoga, Karma Phala Tyaaga is mentioned, which places the total Karma Yoga or sacrifice of matter as the highest. This is again a support for the second way of the above classification in which mere Karma Phala Tyaaga is mentioned representing the entire practical devotion or Karma Yoga.

Hence, if there is capability of doing the practical devotion or Karma Phala Tyaaga and if it is not done due to greediness, the entire theoretical devotion (Jnaana Yoga, Bhakti Yoga and Karma Samnyaasa Yoga) is false and a waste. If you see the relationship between energy and matter, which is $E=mc^2$, even a small trace of matter is equal to a huge lot of energy. Therefore, matter is far far greater than energy and stands as the practical proof of the theoretical devotion. A saint has no capability to do practical devotion (Karma Phala Tyaaga) and is only capable of doing physical service by sacrificing work or energy (by sacrificing nervous energy along with physical sound energy in propagating knowledge by speech) and therefore, sacrifice of service is limited to the saints only. You cannot expect the sacrifice of fruit of work from a saint since he begs others even for his food. This means that Karma Phala Tyaaga (sacrifice of matter) is greater than Karma Samnyaasa (sacrifice of more gross physical energy in works like pressing feet, propagating knowledge by speech, etc.) and Karma Samnyaasa is greater than Bhakti Yoga (sacrifice of mental feelings, which are very weak nervous energy) and Jnaana Yoga (sacrifice of ideas, which are weak nervous energy). Matter (Karma Phala Tyaaga) is stronger than energy and

within energy, strong energy (Karma Samnyaasa) is greater than weak energy (Jnaana Yoga and Bhakti Yoga). Nervous energy (feelings and ideas) is the weakest form of energy that flows in the tender nerves of the body. Pressing feet, speaking knowledge to others by spending sound form of energy, etc., (Karma Samnyaasa) is better than Jnaana Yoga and Bhakti Yoga. Sacrificing materialized items like food, money, etc., is sacrifice of matter, which is better than Karma Samnyaasa.

6. Is the highest Karma Phala Tyaaga of Satyabhaama lesser than the theoretical devotion of Rukmini?

[Satyabhaama sacrificed all her jewels for the sake of God Krishna, whereas Rukmini sacrificed only a small leaflet of Tulasi plant. Does this not mean that the highest Karma Phala Tyaaga (Sacrifice of matter) became lesser than the theoretical devotion of Rukmini?]

Swami replied:- Rukmini also sacrificed a leaflet of Tulasi, which is also matter. She did not say that she is putting all her spiritual knowledge or theoretical devotion in the pan of balance. Here, Satyabhaama is full of rajas or ego, which is not pure devotion. Pure theoretical knowledge and pure theoretical devotion are also necessary along with practical devotion. Mere mango plant (Karma Yoga) alone is not sufficient to get the mango fruit if water (Spiritual Knowledge) and fertilizer (theoretical devotion) are absent. Mere water (theoretical knowledge) and fertilizer (theoretical devotion) are not sufficient to get the mango fruit without the mango plant (practical devotion or Karma Yoga). Satyabhaama has done practical devotion, but her theoretical knowledge and devotion are not pure due to her ego. The ego being made of a thought can be cut by another thought (like theoretical knowledge and theoretical devotion), which cannot be cut by materialized activities like practical service or practical sacrifice. Hence, her donation itself being an inert activity cannot remove her ego, which is an awareness—thought. Therefore, the inert practical activity like sacrifice can co-exist with the theoretical ego without damaging the ego. God is not in need of anything and hence, He cannot be pleased with mere practical devotion. If you throw a coin on the face of a beggar, who is in need, he is pleased because he is needy. You shall not sacrifice to God treating Him as a needy beggar. Theory is the source of practice and shall be associated while doing practical devotion in the form of egoless obedience, fear and shyness as said in the Veda. Satyabhaama was egoistic and careless to purchase God Krishna with her jewels. Her case is like a mere mango plant without water and manure. The final conclusion is that all the three (Jnaana Yoga, Bhakti Yoga and Karma Yoga) are essential and equally important.

7. Is it necessary that a soul take female birth as the last birth to get salvation?

Swami replied:- Generally, it is necessary because the gender ego will not go away unless there is a clear change of gender in the body. But, in very special cases, the gender ego will go by their mental and intellectual confirmed thinking that the soul is always a female and the wife of God irrespective of the gender of the body (*Striyah satīḥ puṁsah...* Veda). This gender ego is a very strong feeling and can be cut by other strong feelings of knowledge and devotion only. This gender ego cannot be cut by any external physical action like taking cold water bath in the early morning. Shri Ramakrishna Paramahansa, while staying in Brundaavanam for one month, behaved internally and externally as a Gopika by wearing a saree and jewels every day. Hanuman was successful in cutting the gender ego in the present male life. He tore His heart with hand nails and showed God Rama in His heart in place of the feeling of 'I' (basic Ahankaara). He showed God Rama in the place of His individual soul. He plucked the ego with roots! Gender ego is the plant and the basic ego is its root. Since the work of God Rama was over, there was no necessity of basic ego further to do the service to Rama.

8. The surrender of body to God is possible in sweet devotion and hence, it is the highest. Please clarify.

[You said that sweet devotion is the greatest because all the three instruments or Trikanams (mind, word and body) are surrendered to God. In other lines of devotion, surrender of body to God is not possible and hence, it is felt that sweet devotion is the highest through which Gopikas reached God. Please clarify.]

Swami replied:- Surrender of body to God is an action (a form of work) of sex. But, body can be surrendered in other types of works or actions of service to God. The three instruments of action are mentioned as Mano-Vaak-Kaaya-Karma, which means the action done by mind (desire), the action done by speaking words (praising God) and the action done by body (like physical services done by body like pressing feet, etc.). It is a false notion to fix the meaning of the action of body as sex only, avoiding other types of actions like physical services. For example, when Hanuman jumped over the sea, is it not the action or service done by body? All the monkeys participated in the war, which means that they surrendered their bodies even for death. Is this not the highest surrender of body? Hence, the form of love is not important but the weight of love is important to decide the value of devotion. The sweets made of sugar can be in the form of donkeys and swans. Whatever may be the form, the rate is hundred rupees per kilogram. You cannot say that swan is a better form than donkey and hence, one kilo of sugar-swans must be two hundred rupees and one kilo of sugar-donkeys must

be fifty rupees. Draupadi, treating God Krishna as her brother, tore her saree to band the cut finger, whereas all the romantic bonds (wives and Gopikas) ran in all directions for a small piece of cloth for bandage. The finger of God Krishna was bleeding and they (wives and Gopikas) did not mind the time for searching a piece of cloth in which more blood will be lost. Draupadi thought like this and immediately tore her new saree worn by her to save much loss of blood. The brotherly bond was proved to be far far greater than the so-called highest romantic bond!

9. Brahma Muhurtam is very much suitable to concentrate on God. Please explain.

[Swami, It is told that Brahma Muhurtam is in the early morning and that it is very much suitable to concentrate on God. Please explain.]

Swami replied:- In the ancient days, people used to go to bed early in the night and awake early in the morning naturally without the help of any alarm because the brain had full time of rest. Therefore, in the early morning time, just after waking up from sleep, the mind would be very very fresh and hence, very very strong. It was advised to apply this fresh and strong mind on God for some time till the sun was fully expressed rising the temperature of the atmosphere. Hence, the fresh mind was also co-operated by the cool atmosphere in the early morning before the full expression of sun. In this way, this time was called as Brahma Muhurtam or very much convenient time to pray God.

Here, the time is not important, but the conditions of the rising person and atmosphere are important. The rising person must be very fresh and this is possible only when the person has taken full stipulated rest in sleep. The condition of the atmosphere is also very important because before the full expression of sun, the atmosphere is very cool. Suppose a person slept at 1 a.m. due to long work and rises up in the early morning with the help of an alarm piece, such early morning is not Brahma Muhurtam for that person since the person has not taken full stipulated rest. Hence, the Brahma Muhurtam is specific to each individual and is not a general time for everybody. Suppose that person awoke at 10 a.m. with full fresh mind and suppose the atmosphere in his room is maintained cool due to a functioning air cooler, the Brahma Muhurtam for him is from 10 a.m. onwards because the above said two stipulated conditions of the person and atmosphere are fulfilled in this case also. Brahma Muhurtam means the time for the prayer of Brahman or God and such time is characterized by the following parameters:-

- 1) The mind of the rising person (not 'raising' person meaning that the person is raised forcibly by the alarm piece) is fresh and strong since the

brain has taken its full stipulated rest and the person rose from sleep naturally without any force.

- 2) The atmosphere is cool without heat, co-operating with the fresh mind for its concentration on God in the prayer (This heat of the sun is controlled inside the room by an air cooler, which was not possible in the ancient days). Hence, the control of heat leading to cool atmosphere is the essential point here and not any other point. Hence, for this person, who slept late at night, Brahma Muhurtam exactly starts from 10 a.m. onwards only. Without knowing this analysis of the concept, ignorant people feel that Brahma Muhurtam means only the early morning time alone for every human being in this creation!

If you say that Smruti (secondary scripture) says that the early morning only is called as Brahma Muhurtam, we say that the author of Smruti mentioned that concept in view of the ancient times in which he lived. In ancient times, everybody went early to bed and rose in the early morning spontaneously. Moreover, remember that Smruti is not the absolute authority and it is only secondary authority following the Shruti or the Veda (*Śṛti smṛti virodhe tu, śṛtireva garīyasī*).

If you say that the Ayurveda – Doctors say that the digestion of a human being is influenced by the heat of the rising sun and hence, the Brahma Muhurtam must be related to the rising sun, it is not correct because the digestion of a human being is related to the heat of the rays of the sun at a specific frequency, which changes as the sun is expressed more and more clearly. Hence, the digestion of a person is linked to the variation of frequency of the heat (whether the source of heat is sun or a heater) inside his room and therefore, you cannot link Brahma Muhurtam specifically to the heat of a specific source that is sun rays only. Digestion is a specific chemical reaction that takes place at a specific temperature created by the heat energy with a specific frequency. Even the photosynthesis in plants is a chemical reaction that takes place at a specific temperature by the heat of sun in the morning time. The same chemical reaction takes place in natural atmosphere or created artificial atmosphere provided all the parameters (like temperature, pressure, etc.) are arranged correctly.

10. Swami, why is twilight selected as a precious time for worship of God?

Swami replied:- In the twilight time, both darkness and light co-exist. The light or day and darkness or night cannot co-exist simultaneously because they are opposite contradicting each other. You cannot call the twilight time as either day or night because neither light alone nor darkness alone exists at that time. As per the principles of nature, light and darkness

cannot co-exist. But, God is omnipotent and is beyond the laws of nature. Twilight is the best example where day and night co-exist because you can't call twilight either as day (light) or night (darkness). This is the best possible example in which we can find the omnipotent God making impossible as possible by forcing light and darkness to exist simultaneously even though they contradict each other. We can take the twilight as the best possible example of the omnipotent power of God. Hence, this time can easily remind us about the omnipotent God. Hence, the worship of God in twilight will be very much congenial to remember the omnipotent God through prayers. Therefore, 'Sandhyaa Vandanam' means worshipping God in the twilight (*Sandhyāyām daiva vandanam*) and not worshipping the twilight (Sandhyaayaah Vandanam). Ignorant people formulate this twilight as Goddess Gayatri and worship Gayatri instead of worshipping the unimaginable-unmediated-universal God. Gayatri is only a meter in which this mediated unimaginable God is worshipped through prayer. In the Sandhyaa Vandanam itself, Gayatri is told as meter and Savitaa, the unimaginable creator is mentioned as God (*Gāyatrī chhandah – Savitā devatā*).

11. Swami, is the practical behaviour of God to be followed or not to be followed by devotees?

Swami replied:- If something is to be followed, the incarnation of God practices the followable trend for the sake of devotees. He practices it so that the devotees will practice it and this is called as Loka Samgraha, which is based on the practice of the highest incarnation inspiring the practice of ordinary human devotees (*Yadyadācarati śreṣṭhah* - Gita). Sometimes, He practices such thing by which the devotee must know that the devotee shall not imitate God in this context (*Tadanvīkṣya prayuñjānah...*). Both these contexts are contradicting each other, but you should take both these different contexts separately in different contexts, which are doing and not doing. You must take the concept of Loka Samgraha in the context of doing and you must separately take the concept of omnipotency in the context of not doing. Hence, you cannot take these two above said contexts as the self-contradiction of God through these two opposing contexts.

12. Is it correct to learn knowledge from various items of creation?

[It is said that we should learn messages from various items of creation. The Avadhuuta saint preached King Yadu that 24 items of the world exist as preachers (Avadhuuta Yadu Samvaada). Is this point correct?]

Swami replied:- This point is partially correct because the messages given by the inert items of creation have to be understood by us. The inert items do not preach messages like human preachers. Hence, there is every

possibility of misunderstanding the messages because the message is to be built up by us, the ignorant souls. If you take the human incarnation preaching knowledge through a message, He/She preaches the message with perfect logic establishing the correct concept and there is no possibility of us misunderstanding the concept. You may doubt that how the human preacher is the creation because it is said that the creation shall be taken as the spiritual preacher. The unimaginable God, the creator of this creation comes as human incarnation by mediating Himself in a medium, which is a part of the creation itself. Part of the creation can be called as creation because both hundred rupees and one rupee are called as money only. Hence, the human incarnation appearing to our eyes is the visible and imaginable creation only. Therefore, if a human being becomes the divine spiritual preacher, it means that the creation or the human medium that is mediating the inner unimaginable God has become the spiritual preacher. Preaching by human incarnation is more meritorious since there is no possibility of our misunderstanding. Learning spiritual knowledge from part of creation (which is alive human body) shall be taken as the preaching by the human incarnation, which is the better real sense. It is told that we shall treat the creation as God (*Viśvaṃ viṣṇuḥ*). The Veda also says that this creation is God (*Sarvaṃ khalvidaṃ Brahma*). The visible body of the human incarnation called as ‘Pindaanda’ is qualitatively one and the same with the entire creation called as ‘Brahmaanda’. The nine components (eight Aparaa Prakruti and one Paraa Prakruti) called as ‘Navaavarāṇāṃs’ are the same in the micro cosmos (human body) and macro cosmos (creation). The difference is only quantitative.

13. When worship of Gayatri is equal to worship of Brahmaa, then why shall we insist on worshipping Brahmaa?

[Even by worshipping Gayatri, the power of God Brahmaa, it is equal to the worship of God Brahmaa. In such case, why shall we insist on the worship of God Brahmaa instead of worshipping Goddess Gayatri?]

Swami replied:- Where there is sunlight, the sun need not be there. But, where there is sun, the sunlight exists invariably. I often advise people, who worship only Goddess Lakshmi to get the wealth permanently settled in their home that if they invite Goddess Lakshmi, she will come and sit for some time and takes leave after some time to reach her husband in His abode (Vaikuntha Loka). But, if you worship God Narayana and invite Him to stay in your house permanently and if He stays in your house forever, Goddess Lakshmi will stay in your house forever since Goddess Lakshmi is residing in His heart forever. Hence, you must worship the possessor of the power and not the power directly. Power cannot be isolated from the possessor of the power but the possessor of the power can stay isolated withdrawing its

power. The sun in rainy season may look dim in the sky without the bright sunlight. But, the sunlight cannot exist separately when the sun is absent. I am not speaking this having gender difference because the sun is not male and the sunlight is not female. Goddess Durga is female and God Shiva is male. There is no difference between both even though we say that God Shiva is the husband and Goddess Durga is the wife. Both are of one and the same concept. In both cases, God is the inner possessor of power and in both cases, the external form or body is the power expressed. In both cases, possessor of power and the power co-exist. Both are different forms (media) of the same one unimaginable God. Hence, you must understand this concept based on the analysis of spiritual knowledge and not based on the foolish gender difference. In both cases, the same two items exist, which are God and His power.

Chapter 11

DIVINE SATSANGA AT HYDERABAD ON 07-07-2024**Part – 2**

July 18, 2024

O Learned and Devoted Servants of God

(Following Satsang took place at Hyderabad attended by Shri Kunal Chatterjee, Smt. Suchandra Chatterjee, Ms. Noishadha and some local devotees such as Shri JSR Prasad, Shri PVNM Sarma, Smt. Annapurna, Shri Abhiram, Smt. Sudha Rani and Ms. Thrylokya.)

1. How is Shiva giving boons to demons justified?

[The demons do penance just for boons only without any real devotion to God. God Shiva gives the boons immediately. How is this justified?]

Swami replied:- God is the real Father and the real Mother for all the souls since beginning of this creation till the end of the creation, which involves millions and millions of births. The biological parents are involved in a single birth only. Before understanding the parental love of God to the souls, let us understand the love of the biological parents, who are just confined to this single birth only. Suppose there is a rowdy son among several children and he does not have any respect or love towards his parents. He is hungry and came to home asking his mother in a harsh voice “Give me food at once”. Will the mother give the food immediately or not? Will she become angry for his rude behaviour and stop giving food? Even the father will immediately say to his wife “Give the food immediately since he is very hungry”. Even the parents confined to this single birth give food to the rowdy son without caring for his respect and love towards them, what will be the case of God possessing parental love from millions and millions of births on all souls continuously? The worldly parents may be foolish with blind love towards their rowdy son and may not try for inducing discipline into the son through harsh punishment. But, God is not having such blind fascination for even indisciplined issues. If God is in the form of those parents, the parents will give a harsh advice to the rowdy son after he finishes the meal. A wise parental love always aims at the welfare of the issue through discipline. Similarly, God in the form of Shiva gives boons to the demonic soul (just like the mother gives food to the rowdy son). The same God in the form of Vishnu punishes the demonic soul for its indiscipline so that the soul becomes disciplined with fear (just like the father gives harsh treatment to

instill discipline in the rowdy son). Hence, you must treat the love of God towards the souls as the wise parental love.

2. I could get clarity with Your spiritual knowledge. What is Your advice?

[I now develop a very clear understanding about Jnaana Yoga, Bhakti Yoga and Karma Yoga. I could not get such clarity in the past by reading several books. What is Your advice?]

Swami replied:- You don't worry about the past since you cannot recover the past by any type of compensation. Present is yours and if you take care of the present, the future will be taken care of. Past can neither influence the present nor influence the future. The present influences the future completely because based on your present effort, your future fruit will appear.

3. Today is the journey of the chariot of Jagannatha in Puri. Please give Your divine message in connection with this festival.

Swami replied:- Jagannatha means the ultimate God of creation and such God is Parabrahman (Unimaginable God) in unmediated state. Simultaneously, the same unimaginable God in mediated state is God Datta. Hence, the Lord of the creation Jagannatha means the ultimate unimaginable God Datta called by three names such as Hiranyagarbha, Narayana and Iishvara. The name 'Datta' simply means the unimaginable God given (Datta) to the world of human/energetic devotees for meditation or worship through energetic/human incarnations. The statue of Jagannatha represents this ultimate unimaginable God in mediated state called as Datta. The chariot (ratham) surrounding God Jagannatha (Datta) is the energetic/human body as said in the Veda (*Śarīram rathameva ca*). Hence, the word 'Rathayaatraa' means the Shariira Yaatraa or the program of the journey of mediated God as incarnation. The word Shariira Yaatraa (Rathayaatraa) is used in the Gita (*Śarīrayātrā pi ca te*). It means the propagation of true and complete spiritual knowledge to humanity in this entire world. The Gita says that the most liked program by God is the propagation of true and complete spiritual knowledge (*Jñāna yajñena tenāham*). When we see a program involving physical materials, we must understand the background knowledge of such physical program (*Śreyān dravyamayāt yajñāt, Jñāna yajñah paramtapa* - Gita). Such understanding and practice accordingly bring the real divine fruit. Ignorant people just follow the physical sense of the physical program only.

4. Please explain the meaning of the verse written in Gayatri meter.

Swami replied:-

- i) The first letter is AUM, in which A stands for the creator Brahmaa, U stands for the ruler Vishnu and M stands for the destroyer Shiva. The Parabrahman is responsible for these three activities. The mediated

Parabrahman or God Datta is the creator, the ruler and the destroyer of the creation.

- ii) **Bhuuh, Bhuvah, Suvah (or Svah) mean:-** (1) Bhuu Loka (matter or wealth or Goddess Lakshmi or power of Vishnu), (2) Bhuvah Loka or Jyotir Loka or Dyu Loka (energy or Goddess Parvati or power of Shiva) and (3) Suvar Loka or Svar Loka (awareness or Goddess Sarasvati or power of Brahmaa). The three basic components of the creation, which are inert matter, inert energy and non-inert awareness are mentioned.
- iii) These three basic components, which are tamas (matter), rajas (energy) and sattvam (awareness) are the constituents of the energetic/human body of the incarnations because all these three qualities always exist together. The body of the energetic incarnation is made of energy and awareness (neglecting the subtle matter or inertia of the energy), whereas the body of the human incarnation is made of matter, energy and awareness. But, the inertia denoted by the rest mass indicates that the energy is always associated with inertia or matter (rest mass) or minute trace of matter. Hence, these three qualities co-exist in the medium of both energetic and human incarnations. However, matter is very subtle in the body of energetic incarnation, whereas matter is very predominant in the body of human incarnation. Hence, the above said three components of the creation are mentioned to indicate the energetic/human incarnations of God. Since human incarnation is related to the earth, we have to consider the human incarnation of God or Sadguru as the goal object here.
- iv) Till now, the achieved meaning is that the ultimate unimaginable God doing creation, ruling and destruction of the world is mediated in an energetic body and is called as God Datta or the first energetic incarnation. This God Datta forms other energetic and human incarnations so that all other incarnations can be treated as the incarnations of the ultimate unimaginable God (Parabrahman) only because Parabrahman merges with every incarnation through God Datta only. Parabrahman exists in God Datta and God Datta exists in every incarnation (energetic or human).
- v) The direct meaning of the verse in proper order of words:-
Dhīmahi (We meditate upon), ***Tat*** (That), ***Devasya–Savituh*** (God–Creator’s), ***Vareṇyam*** (Best), ***Bhargah*** (Component of the three components).
Yah (Who), ***Pracodayāt*** (Can initiate), ***Nah*** (Our), ***Dhiyah*** (Intellects).
- vi) This verse establishes the goal as the human incarnation called as Sadguru because:-

- a) The three components of creation are clearly mentioned with equal importance by the three clear words and hence, the incarnation is only human incarnation. If it is energetic incarnation, the component of matter should not have been mentioned with equal stress because it is very subtle in the case of energetic incarnation.
- b) The best component is mentioned as the awareness and the Gita also says that this component is the best item of creation (Paraa Prakruti), which is non-inert unlike the other two components (energy and matter). This means that God will mediate in the non-inert medium (awareness) only and not in the inert media (matter and energy).
- c) This means that God is mediated in the awareness only but not in matter and energy. But, awareness itself is not independent and requires a container like energetic body (made of energy with subtle inertia representing trace of subtle matter) or human body (made of energy + matter). Hence, awareness must be associated with a container made of energy (with trace of subtle matter) or matter (with energy as binding energy). Since the awareness cannot be worshipped independently, the awareness present in the energetic or materialized container alone can be worshipped.
- d) If you take the awareness that is present as basic awareness pervading all the living beings since we say that the awareness is pervading all living beings from ant to the creator (***pipīlikādi caturmukha paryantaṁ prāṇi jātaṁ niviṣṭaḥ***), you cannot achieve the awareness as omnipresent because awareness is not pervading all the inert items of the world. Hence, the word ‘best item of creation’ is simply based on the non-inert nature of the awareness and not on the omnipresence of awareness.
- e) Hence, the best item in the creation called awareness associated with a materialized container (living human body) is mentioned here.
- f) You cannot take this best item as mere basic awareness (cit). The reason is that the third line says that such a personality (awareness with materialized human body as container) is initiating the intellects of human disciples. The basic awareness present in all living beings (like insects, birds and animals) cannot have that potency to initiate the intellect of a human being because the basic awareness means general awareness and does not mean super intellect. Therefore, by this, the Sadguru must be a human incarnation of God only having special and excellent intelligence. This brings the human Sadguru as the ultimate goal of worship to receive the true and complete spiritual knowledge.
- vii) We can divide the words of this verse into three categories:-

- i) **Words related to the side of mediated God:-** Tat (N), Devasya (M), Savituḥ (M), Vareṇyam (N), Bhargaḥ (N), Yaḥ (M).
- ii) **Words related to the side of devotees:-** Naḥ (M and F), Dhiyaḥ (F).
- iii) **Verbs related to both sides, which are neither M nor N nor F:-** Dhīmahi, Pracodayāt.

The point to be noted here is that all the words related to the side of God are either in masculine gender (M) or in the neuter gender (N) but not in feminine gender (F).

Conclusion:- Hence, the goal to be worshipped is either in neuter gender (the unimaginable God) or in the male gender (God Datta entering into every incarnation). Here also, the feminine gender is not insulted because God Datta enters into both media of male and female genders. God Datta exists in God Shiva as well as in Goddess Durga as the inner God and the outer form or body in both cases is creation or Prakruti, which is feminine gender. Now, you may say that we have shown the partiality of gender because the inner God or first energetic incarnation (God Datta) is in male gender. Goddess Anaghaa is said to be the wife of God Datta. When God Datta was created as the first masculine energetic incarnation, simultaneously Goddess Anaghaa was created as the first feminine energetic incarnation, which existed in God Datta simultaneously. The males having masculine partiality could see the first energetic incarnation as male God Datta and the females having feminine partiality could see the same first energetic incarnation as female Goddess Anaghaa simultaneously. The souls having equal partiality to Datta and Anaghaa could see both God Datta and Goddess Anagha together existing simultaneously. This is the exact story in the case of God Brahmaa and Goddess Sarasvati. Just like God Datta did not create Goddess Anagha as His daughter, God Brahmaa did not create Goddess Sarasvati as His daughter. The unimaginable God created Datta and Anagha, Brahma and Sarasvati, Vishnu and Lakshmi and Shiva and Shakti simultaneously and merged in every pair simultaneously. All these four pairs are the simultaneous incarnations of Parabrahman. Hence, you cannot treat God Brahma as Parabrahman and say that God Brahma is the Father of Goddess Sarasvati. Datta, Brahmaa, Vishnu and Shiva are the incarnations of Parabrahman. Parabrahman merged with the first pair (Datta and Anaghaa) and later on, God Datta and Goddess Anaghaa merged with each pair of the three pairs. In the case of every pair, the male is the possessor of power and the female is the power. Both the possessor and the power cannot be isolated and are one and the same only even though each pair appears as two separate forms to satisfy the minds of devotees accustomed with dualism. The same one appears as two even in worldly examples. When you

mistake the rope as serpent, both can simultaneously appear to you when you have a doubt whether it is rope or serpent. When you don't have any doubt, rope appears as single rope only. Monism is in the angle of divine nature, whereas dualism is in the angle of human nature. But, these two angles are confined to the cause and causal power and are not to be extended to cause and product. This means that the unimaginable God and His inherent power called Maayaa are one and the same appearing as two for human angle. The world is the product of unimaginable God or His power Maayaa. The unimaginable God and Maayaa are called together as one cause only. This concept should not be extended to the cause and effect so that you can say that God and world (Prakruti) are one and the same. Maayaa and Parabrahman are one and the same to be called as the cause. The world is the product of cause (Parabrahman or Maayaa) and you cannot say that the cause (Parabrahman or Maayaa) and the product (world) are one and the same. Maayaa is Kaarana Shakti (causal power) and Prakruti is the Kaarya Shakti (effective or productive power). There is no difference between causal power and cause. Similarly, there is no difference between productive power and product or effective power and effect. The Parabrahman is one and the same with causal power or Kaarana Shakti and is different from product or Prakruti (productive power) or effect or Prakruti (effective power) or kaarya shakti. Parabrahman is the possessor of causal power or Maayaa or Shaktimaan and is one with the causal power or Maayaa or Shakti. It is said that both possessor of power and power are one and the same (*Śakti śaktimatorabhedah*).

When God Krishna told that He is the Father of all souls (*Aham bīja pradah pitā*), it means that the unimaginable God present in Him is the Father of all souls since all souls were created by the unimaginable God. If you take Krishna as the Father, how can He marry so many souls (His children)? Hence, the unimaginable God present in God Brahmaa created both Brahmaa and Sarasvati. If you foolishly say that God Brahmaa created Sarasvati and married her as daughter, then all the souls created by God Brahmaa become brothers and sisters and how can there be marriages between the souls (brothers and sisters)? If you say that the marriage between father and daughter is wrong, the marriage between brother and sister must be equally wrong.

5. How do I get rid of this gender ego?

Swami replied:- Any bad quality can be deleted by knowing the true concept of spiritual knowledge completely. The jealousy or hatred towards a gender is also a quality, which is a thought or a feeling. Another thought can

cut this bad thought just like a diamond can cut another diamond. Knowledge is built up by various concepts, which are thoughts only. Hence, the knowledge, which is in the form of thoughts only can cut the wrong thoughts. Other than this, there is no other way because one phase can't cut another phase.

6. How are nails both inert and non-inert?

[Demon Hiranyakashipu asked God Brahmaa that he should not die by inert or non-inert weapons. God Narasimha killed this demon by hand-nails, which are neither inert nor non-inert. Please explain such nature of the nails.]

Swami replied:- Of course, nails are inert due to lack of awareness. Even plants are inert for the same reason even though plants have respiration. Hence, nails are not non-inert. People say that nails and hair grow even after cutting them and hence, they are non-inert. Since they do not feel any pain during cutting, they cannot be called as non-inert. This logic is given by people. But in fact, growth is not the characteristic of non-inert awareness. Even a crystal grows in size suspended in its solution. Even plants grow. This much scientific analysis did not exist in those ancient days. They took growth as the characteristic of non-inert awareness since growth is seen in living beings having awareness. There are living beings without awareness like plants. The respiration that is present in plants is only Praanamaya Kosha. To feel the pain, awareness is necessary, which is in different forms like Manomaya Kosha (Mind), Vijnaanamaya Kosha (Intellect) and Aanandamaya Kosha (Bliss). Some people mistake respiration as awareness and this is wrong. Respiration can be told as life. Therefore, the living beings are of two types:-

- i) Living beings not having awareness (plants - Botany) and
- ii) Living beings having awareness (birds, animals, human beings, etc. - Zoology).

Now, the question that comes is that since nails are inert, why did God Narasimha kill the demon with the inert nail-weapons? The answer for this is that in those days, the public opinion was that nails were neither inert nor non-inert. The nails cannot be both inert and non-inert due to self-contradiction. The knowledge of the then public had one merit and one defect.

Merit:- Nails are inert since awareness is absent due to their no-pain during cutting. Pain is related to mind (awareness). Similarly, plants have no pain during cutting and hence, plants are inert. Plants are living beings (due to respiration) but have no awareness.

Defect:- Growth is the characteristic of awareness. Growth appears in plants (Botanical living beings without awareness) and in inert items also

(like growth of a crystal in its solution). Growth also appears in living beings with awareness (zoological beings). But, the then public mistook growth as the characteristic of living beings with awareness.

Based on the above merit and defect (defect was also misunderstood as merit), the then public concluded that nails are neither non-inert nor inert. This idea must be the basis of the scientific knowledge of the then public. Even the demon must have known this point. In that case, the demon should have asked three types of boons that he should not be killed (1) by inert weapons, (2) by non-inert weapons, (3) by weapons, which are neither non-inert nor inert (nails). The demon mentioned (1) and (2) types of weapons only and not the 3rd type. You cannot argue that since nails are inert weapons only, nails must have been excluded by God. This is not correct logic. This logic is based on present science. The then public and the demon clearly were treating nails as 3rd type only. In such a case, the demon should have mentioned the 3rd type also. God considers the public opinion based on the development of science in the corresponding time. Hence, the demon slipped by not mentioning the 3rd type. Even Ravana excluded humans and monkeys in the list of items that can bring death to him. Such slip is exploited by God because the demon must be killed for the safety of the creation.

7. Why do You say that nearness brings negligence and farness brings fascination?

Swami replied:- Even the Veda said that you will hate the item present before your eyes and that you will love the item, which is far from your eyes (*Parokṣa priyā iva hi devāḥ pratyakṣa dviṣaḥ*) and the Veda says that this illness of human beings is common to even angels. This applies mainly to the human incarnation present among ordinary human beings.

i) Human beings certainly have ego-based jealousy and cannot tolerate even a greater co-human being. Can they tolerate the greatest co-human being (God in human form)? The human incarnation also appears as an ordinary human being only and such incarnation is seen as the greatest God by learned exceptional devotees, who are not having even a trace of ego and jealousy towards even any greater human being.

ii) Moreover, the God-component in the incarnation does not interfere with the properties of the human being-component (medium). This is just like the electricity not interfering with the metallic properties like leanness etc, of the wire (medium) in which it is flowing. The human medium of God has all its natural properties (such as birth, death, hunger, thirst, illness, sex, sleep, etc) like those observed in other human bodies. The already present ego-based jealousy flashes up by seeing these natural properties of the human medium of the incarnation just like the fire flares up by the additions of ghee.

Due to this, the human incarnation present before eyes always burns the devotion of even great devotees. Exceptional devotees to be counted on fingers like Adishesha etc., are not to be analyzed by the majority of ordinary devotees.

iii) Another additional point is that the genuine human incarnation is not interested in name and fame on this earth because It is already bored by the constant praises of devotees in the upper energetic world. Hence, the genuine human incarnation does not perform miracles often like a demon, who is thirsty for name and fame on this earth. God performs the miracles in a hidden way to help real devotees. Due to such hidden divine behaviour of God in human form, the ego-based jealousy of the devotees does not subside at all.

iv) In order to save the devotees from this dangerous ego-based jealousy, the human incarnation always says that It is not God but is only a messenger of God. The devotees misunderstand such statements taking them in true sense and also reduce their devotion towards the contemporary human incarnation.

If a devotee stays far from God in human form, visiting Him now and then only, the devotion will certainly not be affected negatively. God Krishna developed the devotion of Gopikas to the climax level by keeping them far from Him throughout their lives. Radha always stayed far from God Krishna in Brundaavanam visiting Him in Dwaaraka now and then only.

8. Please clarify about Samnyaasa and Yoga.

Swami replied:- Samnyaasa means leaving all the worldly desires and their corresponding activities (*Kāmyānām karmaṇām nyāsam* - Gita). Yoga means close association with Sadguru or contemporary human incarnation of God. The Gita also says that Samnyaasa without Yoga is wrong (*Samnyāsastu mahābāho, Duḥkha māptu*). This means that it is impossible to get liberation from worldly desires and subsequent worldly activities (Samnyaasa) without the close attachment to God. Mere liberation from the world without association with God is totally a waste and is also impossible. Unless you are attached to something, you cannot get detachment from the other thing. Unless you are totally absorbed in seeing the cinema, you cannot be detached from the biting of mosquitoes and blood bugs in the theatre. The main duty of Samnyaasa is told as the propagation of the true and complete spiritual knowledge preached by the Sadguru (the contemporary human incarnation of God). How can this propagation of spiritual knowledge (Samnyaasa) happen without the association with the Sadguru (Yoga)?

9. How do You compare worldly theists with atheists?**Swami replied:-**

i) Worldly theists:- They accept the existence of God. But, their love to God is false love because they do not love God for the sake of God based on the attraction towards the personality of God. They love God only to use God as an instrument to achieve solutions for their worldly problems and to achieve worldly pleasures. Some of these devotees, who are well settled in worldly life, aspire God to help them reach heaven and to avoid hell. Such people are also equal to others of this category only because Shankara told that a real devotee having true love to God does not aspire for worldly benefits or benefits in the upper worlds (*Ihāmutra phala bhoga virāgaḥ*).

ii) Atheists:- They do not accept the very existence of God and they do not have any type of love (true or false) to God.

The worldly theists show a merit over the atheists by believing in the existence of God. But, what is the weightage of such merit? Their belief in the existence of God is only to use God for achieving solutions of their worldly problems and for their worldly benefits. Hence, their merit is almost 99.99% defect only. The 0.01% merit is only that such a worldly theist has some trace of hope to reform himself/herself to become a real devotee, who worships God based on the attraction towards the divine personality of God without any aspiration here in this world or there in the upper world. Such a trace of hope is about the future and if you limit to the present time only, the worldly theist is not at all different from the atheist!

Chapter 12

July 19, 2024

O Learned and Devoted Servants of God**1. How can an ordinary soul differentiate justice and injustice?**

[Ms. Bhanu Samykya asked:- Paadanamaskaaram Swami, as a soul I don't have the correct instrument to diagnose what is justice and injustice. My eyes see only a partial scene of the full movie and my intelligence can analyze partial knowledge of present (as knowledge of past karma is absent). A devoted soul is supposed to accept any bad results of injustice as its own bad karma and leave the matter to God. Now, what is the point of learning about what is justice and injustice? Since God alone knows the real truth, learning so much about justice and unable to recognize which side is justified is like having a car (knowledge of justice) and don't know how to drive (don't know which side is really justified as we don't know the past karma) is what I feel. What is the use of knowledge of justice and injustice and how to use it in the world properly?]

Swami replied:- The present punishments attacking us reveal the nature of sins performed in the past. Suppose you failed in an examination even after thorough preparation. This punishment indicates that your past sin might have been that you spoiled a student from passing his/her examination. Here, the word 'past' does not mean your previous births. This word indicates only the past time of the present birth. All the punishments are over in the upper world (hell) before you take birth for this new life. This facility is arranged by God so that you will not be disturbed in your spiritual effort to be taken up in this world called Karma Loka, which is the world for doing good activities with fresh mind without any disturbance by punishments. In that case, you may get a doubt that why are we suffering with unexpected bad fruits attacking us in our life journey? These bad fruits attacking now are not the bad fruits of the sins done in previous births, but are the bad fruits of serious sins done in this birth itself. There is an exceptional rule, which says that the fruits of serious bad or good deeds are to be enjoyed immediately here itself (*Atyutkataih pāpapuṇyaiḥ, Ihaiva phalamaśnute*). Hence, one shall be very careful and not do any sin in the present life so that he/she will have a peaceful life without any disturbance. The knowledge of justice and injustice can be very easily understood because God speaks through your consciousness whether the action proposed by you is justified or not justified. You should listen to your consciousness, which speaks just once only since God speaks once only through the consciousness of every human being. The nature of your soul that is developed by the practical concepts undergone during several past births does not allow you to hear your speaking consciousness for a second time. This is the problem. Your nature (Prakruti or Gunas) repeatedly speaks provoking injustice since the nature is generally

made of bad qualities only. Hence, you are entirely responsible for everything. People pose confusion to escape their clear responsibility.

2. Should I be insensitive in Pravrutti and sensitive only in Nivrutti?

[Paadanamaskaaram Swami, I feel that I should be like a rock in the world i.e. completely insensitive but responsible to duties. I should be most sensitive and responsible towards God. Is this attitude correct? - At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- Even the worldly matters must be analyzed sharply and you shall be firm like a rock in implementing the conclusions. For a second opinion, you can consult good scholars of spiritual knowledge. Highest sensitivity in Nivrutti is appreciable because God takes care of everything in Nivrutti.

3. No role in the Bhagavatam has constant merit. How to keep them as examples?

[Swami, You said that we should be like Satyabhama, who overcame her fascination over her demonic child Narakaasura and killed him. But, comparing her with Rukmini in the context of Krishna Tulaabhaaram, You told that Satyabhama has rajas and God appreciated the Sattvam of Rukmini. Comparing Rukmini with Radha and Gopikas, You told that care-not devotion of the latter is the highest. Comparing Draupadi with wives and Gopikas, You told that the devotion of Draupadi as sister is highest. But, Draupadi lost all her children due to the attitude of revenge. Nobody is having constant merit in all incidents. How to keep them as examples?]

Swami replied:- An actor acts in a bad role as villain and the same actor acts in a good role as hero. You must take only the role and learn the lessons separately as messaged by different roles and you should not mind about the actor. For example, Satyabhaama is the incarnation of Goddess Earth. In Krishna Tulaabhaaram, she behaved in a hasty manner due to her quality of rajas. Here, the message is that we shall not overcome by the quality of rajas and be hasty. You shall not analyze about Goddess Earth while analyzing Satyabhaama. Goddess Earth as the actor has climax patience. She only acted in the role of Satyabhaama to give this valuable message to us. All the stories written in secondary scriptures (Puraanas) are based on the intention to give good messages through different roles. You should not attribute the nature of the role to the nature of the actor. It is told in a story that God Shiva (in the form of Kaalabhairava) plucked the 5th face of God Brahmaa for telling a lie. Here, God Brahmaa is acting in the role that speaks a lie. This does not mean that God Brahmaa actually spoke a lie. The role of God Brahmā spoke a lie to give a good message to the world that speaking lie in certain context makes God furious. Actually, God Shiva is God Brahmaa and God Vishnu. If you touch the actor, the whole drama disappears and no good message can be given to the world. You may doubt that why is the actual God (Brahmaa) selected for such a bad role? The message here is that even very great people speak lies even in certain sacred contexts in which lies shall not be spoken. Shiva is in the role of God. This

means that you shall not speak a lie before God. Sometimes, the same actor may act in a good role or in a bad role. If you take the actor directly, you will be confused seeing the diplomatic behaviour of the same actor since you are not considering the natures of actor and role separately as the real basic entities.

4. Isn't God partial towards the first generation of Brahmana souls?

[Ms. Geetha Lahari asked:- Paadanamaskaaram, Swami. The first generation of souls were having caste based on birth as decided by God. Next future generations of souls had freedom to choose the caste and hence, it was decided based on qualities and deeds. You also said that the first generation means the entire Satya Yuga, which spans for 32 lakh years. In that case, the soul, which is born as Brahmana by birth would be blessed with knowledge regarding God and will reach the abode of God easily compared to the souls of other three castes. Isn't it the partiality of God that makes the spiritual journey of the first Brahmana soul inherently easy and fast. Please enlighten me. -At Your Divine lotus feet, Geetha Lahari]

Swami replied:- God created four souls containing pure awareness. He assigned one duty to one soul and another duty to another soul. How can you say that partiality exists here? You have taken four bottles filled with pure water. You have added four different colours separately to four different bottles. One bottle can get one colour only. All the four bottles have equal probability of getting any specific colour.

In Satya Yuga, there was no free will. The children of the first soul, who were assigned a specific caste by God, learnt the knowledge of that profession without any choice. Learning knowledge always depends on the atmosphere in which a specific child grows up. Hence, the descendants of that caste became proficient in that knowledge generation by generation in Satya Yuga, especially in the absence of free will. Later on, in other Yugas, the free will was given by God and hence, there was freedom in selecting any line of knowledge that belongs to any caste. Hence, the definition of caste system was changed after Satya Yuga. In Satya Yuga, the definition was that caste was decided by birth. Later on, in other Yugas, the definition is that caste is decided by qualities and deeds possessed by an individual and not by birth.

Now, your objection is that Brahmanas were favoured for a long time in Satya Yuga to be in the spiritual knowledge than other castes. Here, you have committed a fundamental mistake. The Brahmanas are supposed to preach the spiritual knowledge to all other castes. The spiritual knowledge was not preserved among Brahmanas only. All other castes received the entire spiritual knowledge from the Brahmanas. God favours those, who practice spiritual knowledge. A Brahmana may be the preacher of spiritual knowledge but may not practice it. A receiver of that spiritual knowledge from a Brahmana belonging to another caste may practice it and receive the

grace of God. A teacher of Physics is teaching Physics to a class and clarifying doubts for all students. The son of that teacher may be in that class. Being father, does the teacher give any extra knowledge to his son?

Partiality is meaningless because any water bottle has equal probability of getting any colour by chance. The subsequent procedure in Satya Yuga and other Yugas also does not have any partiality because preaching of spiritual knowledge does not mean practicing it and achieving the divine result. All are preached and anyone taking real interest and practicing it gets the divine fruit.

5. Can I learn the first 49 shlokas of Soundarya Lahari being a male?

[Shri Ramakanth asked:- Being a male, can I learn the first 49 shlokas of Soundarya Lahari called Ananda Lahari?]

Swami replied:- Soundarya Lahari deals with the description of the beauty of the Divine Mother. It is better that males avoid it and pray to God Vishnu in the place of the Divine Mother. God Vishnu is the male form of the Divine Mother. If you read only a part of that book, your anxiety will increase to read the remaining part of the book on some day or the other.

6. Can I learn Shri Bhaashyam?

Swami replied:- Reading Shri Bhaashyam alone is not good. Along with it, you must read Shankara Bhaashyam and Madhva Bhaashyam also. It is the best to read the Samanvaya Bhaashyam of Shri Datta Swami, which is the correlation of the above said three commentaries.

7. Should we focus more on increasing the quality or quantity of devotion?

Swami replied:- Quality is always greater than quantity provided the quantity has lower quality. If you maintain the quality constantly, the quantity having the same quality is certainly the best. 100 notes of 100 denomination each (Rs. 10,000/-) are the highest quantity of money. 5 notes of 10 denomination each (Rs. 50/-) are certainly lesser than 1 note of 100 denomination (Rs.100/-). Greater quality with lesser quantity is alright. Lesser quality with higher quantity is also alright. The best is the highest quality with the highest quantity.

8. Can You give us a prayer of gratitude, which can be recited before going to bed?

[Smt. Priyanka asked: Paadanamaskaaram Swami, just like You have given us a daily prayer recently, can You give us a prayer of gratitude, which even children can recite at night every day before going to bed? At Your divine lotus feet, Priyanka]

Swami replied:-

O God! This is my gratefulness-prayer to You for giving me a human birth, even though my file of deeds recommended the birth of an animal.

O God! This is my gratefulness-prayer to You for giving longevity to me in spite of several diseases attacking several human beings leading them to death.

O God! This is my gratefulness-prayer to You for not giving me poverty by which several people are starving to death.

O God! This is my gratefulness-prayer to You for making me the theist without becoming atheist due to the influence of science and atheism.

O God! This is my gratefulness-prayer to You for giving me proper education in Pravrutti to earn livelihood for me and my family members so that I can lead this worldly life without any tension.

O God! This is my gratefulness-prayer to You for giving me true and complete spiritual knowledge and devotion that is theoretical and practical so that I can become very close to You, which is called Saayujyam.

9. Can we trust the Vedas as the information was transferred orally through recitation?

[Paadanamaskaaram Swami, When I was talking about some spiritual concept, the opponent asked where I had got the information from. I replied that it was mentioned in the Veda. The opponent rejected it saying we can never trust anything blindly because there might have been modifications to the original scripture. I said one can try to analyse it deeply and see if it makes sense as per the context and that our Vedas are the highest authority in Hinduism. I also added that they have been preserved through recitation from one generation to the other without insertions. The opponent replied saying, "That is precisely why Vedas cannot be trusted because the information was transferred orally one person to another". The opponent also gave an example of the game 'Chinese whisper' to support their opinion. I replied saying that the sages were very careful in this matter and this cannot be compared to a mere game played by normal human beings. The opponent still mocked and left. When such a question is put by someone else in future, how shall I answer the next time? At Your divine lotus feet, Priyanka]

Swami replied:- The Veda as mere text was transferred from one generation to the other and no insertion or deletion was possible. Even if you doubt such possibility, we are asking you to believe in the knowledge of the Veda after doing deep logical analysis. If there is any illogical point, we ourselves will say that it is an insertion because God, who is the author of the Veda is always logical even though He is beyond logic. We are not saying that he/she must blindly believe in the Veda since it is spoken by God. Under these circumstances, the opponent's argument cannot stand anymore.

10. Is the Kali Yuga the most beautiful Yuga because God gets maximum entertainment from the love of devotees?

[Shri Ganesh asked: Paadanamaskaaram Swamiji, is it right to tell that the Kali Yuga is the most beautiful Yuga because the human incarnation of God experiences the maximum entertainment from the love displayed by devotees and at the same time, they are doing it with maximum freedom given to them by God? At Your divine feet, Ganesh V]

Swami replied:- Who told you that God is entertained very much in Kali Yuga? You create some meaningless statements and put questions on

those false statements! After Satya Yuga, even though the souls got limited freedom from God, their ethical standards have fallen rapidly from generation to generation. When justice is the basis, God can be entertained with the highest bliss. But, if injustice is the basis, the entertainment of God is always associated with worry and tension since God has to punish His own children in view of their welfare only. If your issues are undisciplined, can you get happiness from your family life?

Chapter 13

DIVINE SATSANGA ON 13-07-2024

July 20, 2024

O Learned and Devoted Servants of God

[Satsanga at Swami's home on July 13, 2024: Shri Hrushikesh, Smt. Vaishnavi, Smt. Bharathi, Smt. Sreeusha, Ms. Sumangali Devi, Ms. Veena, Ms. Lalitha Lavanya, Shri Balaji visited His Holiness Shri Datta Swami at His home in Hyderabad on July 13, 2024 for a Satsanga. The following are the questions by the devotees and replies of Swami.]

1. My friend is worried about her job due to instability in the job market. How to tackle such a situation?

[Due to work pressure and job market uncertainty, I feel a lot of tension and many times feel a lack of energy to do routine normal work as well. **Related question:** My friend is worried that she might lose her job due to instability in the global job market. How to tackle such situations in life? She is always tense and unable to focus. Kindly guide her to help come out of this situation. Kindly advise.]

Swami replied:- By worrying due to tension, any problem is not going to be solved. The first law of thermodynamics is $Q = \Delta E + W$ (Q = heat supplied to the system at constant pressure, ΔE = rise in the internal energy, W = work done by the system). Tension rises internal energy so that the heat gained by the body from food is completely consumed by ΔE . Then, $W = 0$ since $Q = \Delta E$. This means that due to lack of energy in the body, the systems in the body will not function well resulting in illness of the body. The brain also does not work. In the absence of energy, several mistakes happen in your work by which you will certainly lose the job. Hence, tension is the cause for the loss of job and not the instability of market. If your work is perfect, anybody will invite you and for that your tension shall be zero so that $\Delta E = 0$ and $Q = W$. This means that all your energy is used in your work only. Tension constitutes vigorous feelings (Sankalpas). The person, who works without any feeling is very stable conserving all the energy for work only and he/she is called Sthitaprajna. This is the scientific analysis of this situation and Science is the topmost authority in all worldly matters (Pravrutti). Science fails only in the case of God (Nivrutti).

After taking the above care, you must pray to God so that the punishments of your sins will be postponed to a later time (of course with accumulated interest). An atheist may not like to pray God. An alternative path for the atheist is that he can reform himself (by realising the sin done, by repenting and by non-repetition of the sin during the rest of the life). Due to such reformation, all the pending sins get cancelled by God since the aim

of punishment given by God is only for reformation of the soul and not for revenge. The nature of sin done by you in the past can be very easily known by the nature of the punishment received by you at the present. For example:- If your marriage is stopped by some hurdles, it means that you have stopped the marriage of somebody in the past. Hence, never do this sin in the future of the present birth. By this reformation, all your sins related to such activity get cancelled. If you want all the previous sins to be cancelled, don't do any type of sin from today onwards. Even in the case of a devotee, who got the punishment postponed to the future, if the devotee is reformed before such future, the future punishment also gets cancelled. In this way, the devotee has a double benefit scheme (1. His/her present punishment is postponed to the future, 2. Before the attack of such future punishment, the devotee has every chance to reform himself/herself so that the future punishment is also cancelled).

2. My family calls me egoistic since I avoid the spiritual lectures of other Gurus. Kindly advise.

[My mind rebels a lot when I have to attend spiritual lectures of other preachers since these are mostly superficial & emotional without strong analysis and also, I don't see too much alignment with Your knowledge. Because of this, my family calls me as egoistic since I try to avoid other lectures. Kindly advise.]

Swami replied:- If you have strong understanding of the knowledge of your Sadguru, others' lectures cannot contradict your concepts. When you hear them and find the defects in their logic, your concept is reinforced like how beatings make the body strong. By mentioning wrong arguments of others and by presenting the defects in them, the subject is developed. Also, the people, who are trapped by such false arguments can be relieved by your propagation of spiritual knowledge. Truth can never be affected by falsity like the light is unaffected by darkness. In a closed room, darkness is residing from 100 years. But once the light enters the room by opening the doors, the darkness has to run away immediately and cannot stay in the room applying the law of the tenant!

3. What is the distinction between Karma Samnyaasa and Karma Phala Tyaga in the context of householders?

[Please let me know on the distinction between Karma Samnyaasa and Karma Phala Tyaaga in the context of householders. A normal householder earns with the intention of maintenance of self, family, savings for the future and luxurious, comfortable living. Whereas a devotee householder like Sudaama earns solely with the intention of only basic maintenance and sacrificing the rest to God. Is there a distinction between the above two cases?]

Swami replied:- Jnaana Yoga (learning the details of God), Bhakti Yoga (getting mental inspiration by the knowing the divine personality of God) and Karma Yoga by doing both sacrifice of service spending energy

(Karma Samnyaasa) and sacrifice of wealth to God (Karma Phala Tyaaga) are the subsequent steps in the spiritual path. Jnaana Yoga is like the water, Bhakti yoga is like the fertiliser and Karma yoga is like the mango plant that gives the final mango fruit. Hence, both theory (Jnaana yoga and Bhakti Yoga) and practice (Karma Yoga) are essential to reach the goal. The theoretical worship to God is called Asambhuuti Upaasana and the practical sacrifice (Karma Yoga) is called Sambhuuti Upaasana. Both are necessary in the spiritual journey. Of course, as far as the practical sacrifice or Karma Yoga is concerned, you must do as per your capability and devotion, whichever is the minimum. It means that if your capability is 10 and your devotion is 100, your practical sacrifice must be 10 only. Similarly, if your capability is 100 and devotion is 10, your practical sacrifice must be 10 only. The householder must do both sacrifices of service and wealth. A saint incapable of doing sacrifice of wealth must do sacrifice of service only. Sacrifice of wealth (matter) is far far greater than the sacrifice of service (energy) since very small matter is equal to a lot of energy ($E=mc^2$). This means that the householder is far far more important than the saint. Sudaama was a householder and therefore, he thought that he must do sacrifice of wealth also. Since he was a very poor beggar, he took a little parched rice from others as loan and sacrificed to God Krishna. The magnitude of the sacrificed item is not important for God, who looks only at the percentage of the sacrificed item in the total possessed wealth of the devotee. Hence, rich people donating 100s of coins were not appreciated by Jesus, but the sacrifice of 1 coin by a lady beggar was appreciated by Him since her sacrifice was 100%. If you take Sudaama, he did sacrifice by taking loan and his sacrifice was 200%. Hence, God Krishna blessed Sudaama with unimaginable wealth. The nature of the devotee is not important but the sacrifice of the devotee to God is important. Sudaama was also begging for the sake of food for himself and for his family.

4. Can we say that the Karma Yoga of Janaka was to rule the kingdom as emperor?

[King Janaka's devotion was at the same level as that of the Gopikas. Can we say that his practical service towards God or Karma Yoga was to rule the kingdom as emperor?]

Swami replied:- Your point is exactly correct. Ruling the kingdom, maintaining justice and punishing injustice pleases God very much. After hearing the Gita from God Krishna, Arjuna fought the war not for the sake of his selfish share of the property, but he fought as a servant of God in the divine mission establishing justice and condemning injustice. Similarly, Janaka ruled the kingdom not to enjoy worldly pleasures, but to work as a servant of God in the mission of maintaining justice and peace in the kingdom, which is a part of humanity that comes under His purview.

5. Did the presence of Lord Krishna make Kurukshetra war as Nivrutti?

[Arjuna fought the Kurukshetra war as Swami Kaaryam to Lord Krishna. If he had fought the same war purely for upholding justice without Lord Krishna in the picture, it would only be Pravrutti. Is this correct?]

Swami replied:- The physical presence of God Krishna is not important. Even in the absence of God Krishna, if Arjuna had fought the war for the sake of condemning injustice, it would please God. God Krishna was physically present there because Arjuna was going to fight for his justified share and in such a case, it was also justified Pravrutti only except that such Pravrutti was mixed with selfishness. But, such selfishness is not unjust because that much maintenance of self is essential even to do the service in Nivrutti. But, the soul must have the aim that he is maintaining himself for the sake of doing service to God only. In such case only, all the worldly work done by the devotee to maintain himself and his family comes under the divine account of God. If such one aim is absent, all the efforts of the devotee are worldly only and come under the personal selfish worldly account of the devotee because such a devotee's aim is only to enjoy the worldly pleasures.

6. Are the present wars even valid from the point of view of justice?

[Over the past centuries and in recent times, many wars have been fought for upholding justice or religion in the name of God. Are these even valid from the point of view of justice if they are fought without the sanction and analysis of an incarnation like Lord Krishna since there is every possibility of weak analysis due to ignorance, emotion or hatred?]

Swami replied:- Your points are perfectly correct. You cannot take the law into your hands personally. You must get the order from the court (God). When Swami Dayananda Sarasvati came to Shri Ramakrishna Paramahansa to read His new commentary on the Vedas, Shri Ramakrishna asked "Did you get the permission from God?". Therefore, if you propagate the spiritual knowledge of your Sadguru as it is, there is no need of permission from God since it is your spiritual duty. In such propagation, you are like the train strictly moving on the railway lines. But if you want to deviate to that side or this side, you are like a bus running on the road. In such a case, God shall appear before you and give oral permission. Even then, you shall not jump to propagate your new knowledge because the human tendency is fascination for name and fame as divine preacher. You must express your inability to God even to propagate your new knowledge. If your new knowledge is really wonderful and truly helps humanity, then God will merge with you to make you an incarnation and He Himself will preach your new knowledge in an excellent way. This point is presented here from the personal experience of Shri Datta Swami.

7. If one chants Rama mantra instead of "Shri Anjaneya, Shri Subrahmanya", will one's problems be solved?

[Shri Hrushikesh asked: You gave the mantra " Shri Anjaneya Shri Subrahmanya" to my friend Pavan, who approached You for help to resolve his problems in materialistic life. He recently heard a song on Lord Rama. In this song, there is a line which says that the Rama mantra is that which solves all the problems in life. Now, his question is: what is the difference between these two mantras? In case he chants Rama mantra instead of the "Shri Anjaneya Shri Subrahmanya " mantra, won't his problems get resolved? Kindly throw some light on the importance of mantra chanting? Also, if we chant any name or any mantra of God, will our materialistic problems get resolved or not or only this specific mantra that You gave can only solve the problems?]

Swami replied:- Rama means the ultimate unimaginable God (Parabrahman), who created this universe for entertainment and hence, Rama is in a continuous state of entertainment (*Ramate iti Rāmah*). In every form of God, this ultimate unimaginable God exists. Every divine form is only a dress and the person wearing the dress is Parabrahman or Rama. As per Sage Jaimini, the dress inspires the person in his action. If a police officer is in civil dress at home, his mood and action will be soft. If he is in uniform at office, he is very strict and emotional in his activities. Sarasvati gives education, Lakshmi gives money, Parvati gives health, Hanuman gives courage etc. Hence, even though the person is Parabrahman or Rama, the external dress (form) inspires God in a particular direction of activity. The problems in worldly life are the punishments of your sins implemented by the planets (presiding deities). Generally, Shani, Rahu, Ketu and Mangala or Kuja give the punishments of sins. God Hanuman controls Shani. God Subrahmanya controls the other three planets. The presiding deities of the planets are the executive forces of God, which are not different from God. The same is true in the case of Deities controlling these planets. The planets or Deities are different forms (dresses) of the same God called Parabrahman or Rama. Rama needs a form or dress to act in a particular direction of activity. Here, you shall not limit the word Rama to the son of Dasharatha, who is also one of the divine forms. If you worship Rama, you will be helped more in spiritual line. If you worship Hanuman, you will get relief in worldly problems. You must take Rama as the ultimate God, who is present in the form of Hanuman as well. Therefore, there is no contradiction in My advice.

8. Should I confront or keep silent with my boss for his unfair behaviour and leave the justice to God?

[My boss doesn't recognize my efforts. I am working till late midnight and he expects me to come early next morning. I am not worried about being recognized but the way he is behaving with me I feel is unfair. There is no impact on my work if I start a little late in the morning, I conveyed this to him that I am turning up late to the office because every day I am working late till night due to heavy workload. Do I keep my mouth shut without arguing with him and leave the justice to God? or Should I confront him for his unfair behaviour? Kindly advise.]

Swami replied: You should leave to God. In your past birth, you were also a manager doing like this to an employee. The sin will be exhausted by enjoying its punishment. You realise, repent and do not repeat this in the case of your subordinate. Pray to God as per My advice. God will take the necessary action. Informing your manager about such injustice is not a sin because your point is logical.

9. What is wrong with occasionally taking alcohol and not harming anyone with one's behaviour?

[What is wrong in occasionally drinking alcohol when it doesn't become a habit and after drinking alcohol if a person is not harming anyone with his behaviour? Why is this habit wrong? You told many times in Your discourses that drinking and smoking is a sin as it affects the health of a person having these habits. My question is that there are many food substances that are as bad to health as alcohol. Sugar, fast food, high cholesterol food and food with heavy masalas are also dangerous for health. Then, why is it that You are specifically pointing out alcohol? When alcohol is taken in limit, why is it a sin to drink the same?]

Swami replied: God is already supplying the needed amount of alcohol through your food items. Hence, the alcohol taken by you becomes extra quantity and will spoil your health as you see in the frequent advertisements in TV. The point here is that the needed amount of alcohol is not injurious to health. Since God is already providing the needed alcohol to your body, even a trace of alcohol taken by you is excess only. The divine administration of God always provides you with needful things in this world unless it is the case of punishment for your sins done in the past. The punishment for sin is also essential (as you see the punishments given by courts to the criminals). The question of masala and alcohol depends on the degree of seriousness. Do you think that stealing the smallest mustard seed is equal to stealing a big pumpkin?

10. Kindly suggest alternative options for high protein foods with fewer carbohydrates and fat.

[You recently said in one of Your discourses that paneer is not good for health as it has a lot of cholesterol. For Vegetarians, there are very few high protein options. There are people switching from being vegetarian to non-vegetarian with the reason that there are limited protein options in vegetarian diets. Since paneer is a popular source of protein for vegetarians, if You are saying that Paneer is also not good due to high cholesterol, don't You think this statement that You made will make some vegetarians to shift to non-vegetarianism due to unavailability of high protein sources in vegetarian diet? Also, you might say that lentils have proteins. However, I heard from some sources that Lentils have more carbohydrates than protein. Kindly suggest to us the alternative options for high protein with less carbohydrates and fat.]

Swami replied:- Anything in required quantity is good for health. Anything above the required quantity is injurious to health. This point is limited to good food items only. Even a trace of poison shall be avoided completely. I said that answer previously to a household lady using paneer every day. In order to control her behaviour, I had to advise more seriously

even to bring normal result. So, you should take that answer in the sense of excess taken than the required quantity.

11. Why did Karna get badly punished by the Lord?

[Karna was also punished by Lord Krishna during the Mahabharata war. Karna had a big heart and would do great charity. Why did Karna get badly punished by the Lord?]

Swami replied:- If one is good in one quality, other bad qualities can't be excused and their punishments can't be withdrawn. A gold medallist in a subject is stealing money. Should he be arrested or not? Actually, the soul of a demon took birth as Karna. The demon Ravana was also a climax devotee. Did God excuse all the sins seeing the merit of devotion of Ravana? Karna was also in the friendship of bad devilish Kauravas. Association is the root cause of qualities and subsequent deeds.

12. How can God directly send Sage Satyavrata to hell without preaching him?

[You said that intention makes an action as sinful or meritorious. In the case of Sage Satyavrata, God sent him to hell for telling the truth to the robbers for which a saint got killed. Don't You think that if a person has limited understanding of higher and lower dharma, God should have preached him instead of sending him to hell directly? Because of Satyavrata's limited understanding of Dharma concept, he was always telling the truth in any situation. When his knowledge is not complete, how can God directly send him to hell without preaching him? When his intention is not about getting a person killed and only about saying the truth, why was he punished?]

Swami replied:- Satyavrata was a sage. Do you think that he was not taught by the elder sages in his phase of education (Brahmacarya Aashrama)? He somehow stuck to the concept of telling truth, which is a lower justice than the non-violence given to a good person, which is higher justice (*Ahimsā paramo dharmah*). The scripture says that non-violence towards a good soul is the highest justice. Highest means that any other justice is lower than that and can be sacrificed to protect this highest justice. He was taught all this but he stuck to his own foolish idea. You are pleading as an advocate for Satyavrata. Were you present along with Satyavrata to say that he was not taught this point in his school? Learning cannot change the inherent behaviour or Prakruti as told several times in the Gita. The inherent nature is built up by associations that happened throughout several past births. Ravana was a great scholar of all scriptures. Did he lose his bad inherent nature? Arguing like this is reflecting the present advocates, who argue for any case just for the sake of earning money. Bhishma was also a great scholar, but he stuck to his foolish promise to protect the throne and kept silent when the Kauravas tried to remove the sari of Draupadi. He was punished by God and was laid on the bed of arrows for a long time. Similarly, the head of Drona was cut because he supported the lower justice, which is that he should be loyal to even bad persons for giving him food. God Krishna demonstrated this by breaking His promise that He would not use any weapon in the war.

In the context of killing Bhishma, who was supporting injustice, even the wheel of a chariot taken by Him is a weapon because weapon means that object by which you wound or kill others. God Krishna ran towards Bhishma to kill Bhishma with that wheel taken in His hand.

13. How are the actions of Mohammed and Krishna justified?

[Prophet Mohammad married Ayesha, who was a child of 9 years and also married many women, who were married before and Lord Krishna also married Gopikas and Radha, who was already married. Kindly enlighten us how Lord Mohammad's and Lord Krishna's actions are justified?]

Swami replied:- Everything has to be analysed with reference to the rules of the then existing society. In the time of God Krishna, the rule was that one should marry an unmarried girl. God Krishna married 100 unmarried Gopikas, who did Kaatyaayanii Vratam aspiring to marry God Krishna. Radha was forcibly married to Ayanaghosha in her childhood and she was loving only God Krishna from the beginning. After marriage, she never allowed Ayanaghosha to even touch her. According to scriptures, one shall marry a girl loving him by mind. Scripture says that a girl is married when she dedicates her mind to the groom (*Vācā dattā mano dattā, mantra dattā ca Kanyakā*). Hence, Radha was unmarried as per the scripture. All her Trikarānams (mind, word and body) were very pure dedicated to God Krishna only. Hence, God Brahmaa performed the marriage of Radha and Krishna. In this way, God Krishna followed the social rules of his time. In the case of Prophet Mohammad, in His region and in His time, the social rules were different and He followed those liberal social rules. God in human form follows the social rules of that time so that He can freely mix up with the human beings to become a friend and clarify their spiritual doubts. As far as the relationship of God Krishna with the married Gopikas is concerned, the spiritual background was explained by Me in a very elaborate way on Madhura Bhakti. This can be studied. In brief, the main points of the explanation are:-

- i. Gopikas were sages burning in penance for several births for the sake of God and Krishna was the highest human incarnation of God. Therefore, the lust provoked by hormones cannot exist on both sides.
- ii. As per the Naarada Bhakti Suutras, Gopikas were well aware that Krishna was God. Even though Krishna refused them, they threatened Krishna that they will commit suicide if Krishna does not allow them to dance with Him.
- iii. Intention gives the fruit and not the inert action. A father hugging and kissing his daughter is not punished since the intention is love on the child. A rowdy hugging and kissing a lady is punished by the police since his intention is forcible romance. In both these cases, the inert action is

one and the same. But, the fruits of the actions are different based on the difference in the intention. Similarly, the intention of romance of Gopikas with God Krishna is pure devotion and not hormonal lust.

- iv. The sages wanted salvation from worldly bonds to be sanctioned by God. God tested them in the 3 strongest worldly bonds (fascination to issues, wealth and spouse) in their female birth as the Gopikas. The prior two worldly bonds were tested by God Krishna by stealing butter (wealth) preserved for their children. Almost all the Gopikas failed in this joint test and complained to Yashoda, the mother of Krishna. Almost all the Gopikas passed in the third test by dancing with Krishna because the third bond is relatively weak having divorce facility! God Krishna gave pass certificate for 12 Gopikas, who passed in the three tests. God Krishna was like a male doctor helping the delivery of a pregnant woman concentrating on the safe delivery of the child only without paying any attention to the private part of the woman. Sages in the form of Gopikas were the students appearing for examination and God Krishna, the setter of question papers, evaluated the answer sheets and gave certificates as per their results.
- v. God Krishna took immense care that ordinary human beings don't imitate His divine actions. Although the actions of Krishna were not at all a sin, He considered it as sin and underwent punishment in hell so that ordinary people are afraid to commit sin. God Krishna not only underwent the punishment once but twice for the sake of each Gopika. Once for Himself and second time on the behalf of each Gopika, who crossed the bond with spouse for Him. God balances both justice and climax love at the same time.

14. When Ramanuja didn't preach against Shiva, why are Vaishnavas against the worship of Shiva?

[When Ramanuja didn't preach anything against Shankara and worship of Lord Shiva, then why is it that many Vaishnavas are against the worship of Lord Shiva? Also, can You kindly elaborate why Lord Ramanuja and Lord Madhva never wrote any shlokas on Lord Shiva, when Lord Shankara wrote an equal number of poems on Lord Shiva and Vishnu? As per my understanding, both Lord Ramanuja and Lord Madhva stressed on the worship of Vishnu and never on worship of Shiva. If my understanding is wrong, can You quote any poems written by either Lord Ramanuja or Lord Madhva on Lord Shiva?]

Swami replied:- Shankara preached monism saying that the ultimate unimaginable God is present in all Divine forms like the same person wearing different dresses. Hence, He worshipped every divine form of God with equality because the inner person is one and the same in spite of the difference in the dresses. Ramanuja and Madhva stuck to one Divine form only because God Vishnu is only the present ruler of the creation. God

Brahmaa was important in the past since He completed His duty of creation and God Shiva will do His duty of destruction in the future. One is the past Chief Minister and another is the future Chief Minister. All of us are present in the present time in which God Vishnu is the present Chief Minister, who is relevantly powerful. Both concentrated on the same Parabrahman existing in the presently needed dress. You can give your complaint to a police officer present in his uniform sitting in his office only. Since the person is one and the same present in a specific uniform or other kinds of dresses, there is no difference among Shankara, Ramanuja and Madhva, who are the incarnations of God Shiva, God Vishnu and God Brahmaa respectively. Regarding the unity of their commentaries, you can refer to My elaborate messages given in the website, www.universal-spirituality.org.

15. How can Sun fail in teaching basic Pravrutti to Karna, who was his son?

[Lord Hanuman's Guru was Lord Surya. We all know that there is no other soul equal to Him in either Pravrutti or Nivrutti. How can Lord Surya fail in teaching basic Pravrutti to Karna, who was Lord Surya's son? How can Karna, who was born with Surya amsha, do such injustice to Pandavas? Is Karna also a servant of the Lord, who was playing the negative role like Jaya, Vijaya as Hiranyakashipu and Hiranyaksha? Kindly elaborate.]

Swami replied:- Karna was the soul of a demon hidden in the globe of the sun. Along with solar energy, the individual soul of the demon entered the womb of Kunti. Hence, he was always in the association of the Kauravas, who were demons. His inherent nature and his imbibed nature from association was also devilish. Since the demon stayed in the sun for a long time, the demon attained the quality of charity from sun. Sun always donates energy to all human beings without aspiring for anything in return. Hence, charity is the good quality of sun attained by the demon due to association with sun. Regarding Hanuman, He was only a student of the Sun. Hanuman was the incarnation of God Shiva and hence, you cannot even dream a trace of bad quality in Him. One case is related to birth and the other case is only an external student learning the spiritual knowledge. There can't be any comparison between the two cases.

Chapter 14

July 21, 2024

O Learned and Devoted Servants of God**1. Can we say that Potana is Brahmana by Pravrutti?**

[Shri Phani asked: Potana did cultivation and so is shudra by profession. But, he translated Bhagavatam to Telugu and propagated it. First is vrutti and the second is pravrutti (inherent nature of the soul). So, can we say that he is Brahmana by pravrutti (*karmanaa jaayate dvijah*)?]

Swami replied:- Caste is decided by qualities and deeds as per the Gita. If the qualities change to some other qualities for some time, the person will get another caste. There is no harm at all because all castes are equal and there is no higher or lower caste. Any caste can do the profession of any other caste for livelihood. Potana is Brahmana while writing the Bhagavatam and is Shuudra while doing agriculture.

2. Do farmers and those who cut trees for houses, factories and road construction incur sin?

[Tinku K asked: Padanamaskaram swamy, in belwo discourse you said <https://universal-spirituality.org/gas/why-did-god-create-creatures-such-as-fishes-if-we-are-not-supposed-to-eat-meat-and-fish--216--555--ENG>

"Even in a green plant, a soul exists and therefore it should not be cut."

But to live, we eat vegetables and leafy vegetables. Most leafy vegetables are removed from their roots, and other vegetable plants are removed after a certain time once they have finished producing vegetables. Additionally, plants affected by pests that could harm other plants are also removed from their roots. For purposes such as house construction, road construction, or building large factories, trees and plants are removed. Houses are for personal use, roads benefit everyone, and factories provide employment, despite being for business purposes. Instead of following Ahimsa paramo dharma (non-violence is the highest duty), we are killing other souls (trees/plants). Do farmers and those who cut trees for houses, factories, and road construction incur sin? Can You please guide us on what to do in the above situations?]

Swami replied:- Tree is a living being without awareness. It is living being since it has respiration. Unless awareness exists, no feeling is possible and pain is also a feeling. God told to use plants for food (*Oṣadhībhyo'nnam* - Veda). Sin comes only when a living being having awareness (bird, animal etc.,) is killed for food.

3. What is the fate of people who suffered due to the bad actions of reformed souls?

[Ms. Darshini asked: Padanamskaram Swami, if God gives reformation time for souls with bad qualities who has done mistakes. And the soul transforms later in the time given by God and their bad fruits are going to freeze after reformation. Then what is the fate of people who suffered due to bad actions of such reformed souls? Is it not injustice for them? Will God reward the souls who got troubled by the reformed soul? - At Your Divine Lotus Feet, Darshini.]

Swami replied:- If the criminal is punished, the victim does not get even a trace of compensation. The criminal is punished for his/her

reformation only and not for any benefit of the victim. If the victim leaves everything to God, God will compensate the victim separately for the victim's devotion to God. If the criminal is reformed, he/she will not repeat the crime. The punishment is only to stop the repetition of the sin but not to compensate the victim every time. God is punishing the criminal to reform the criminal but not to compensate the victim. The victim might have been the criminal in the previous birth and the case may be in retorting mode, in which case the victim does not deserve any compensation. If the case is a fresh case and if the victim surrenders to God without any vengeance to the criminal, God will compensate the victim. In this case, reformation of the criminal has no slightest connection with the victim.

4. What is the actual meaning of Kriya Yoga and reason behind yogis who practiced it?

[Ms. Purnima asked: Padanamaskaram Swami, now a days everyone is so fascinated about kriya yoga and tantrik vidya. Could You please enlighten us with the actual meaning of kriya yoga and reason behind yogis who practiced it like Mahaavtar Babaji, Paramahansa Yogananda.]

Swami replied:- Kriya yoga according to Me is the union (becoming very close) of the soul with God (Yoga) through Karma Yoga or Practical devotion (sacrifice of both service and fruit of work).

5. Why are only the eight incarnations starting from Shripaada Vallabha up to You known as incarnations of Datta?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, Why only the eight incarnations starting from Sripaada vallabha upto You (Datta Swami) are known as Dattavataars even though there are many other incarnations like Ramakrishna Paramhansa etc.? At Your lotus feet, Durgaprasad]

Swami replied:- The incarnations of God Datta are uncountable (*Avatārāhyasamkhyeyāḥ*—Bhagavatam). Based on the recent time (some recent specific period), eight incarnations of God Datta are mentioned. These eight are not all the incarnations of God Datta. Every divine form is the incarnation of God Datta only.

6. Will the devotee's body, which does Mantra in crores given by his Sadguru, turn completely into Mantra Shariram? What does it mean?

[Shri Satthi Reddy asked: Mee Paada Padmalaku Namaskaram Swamiji, Swamiji, Shri Sadaanand Saraswati Maharaji, gave a mantra to a devotee after Satsang. The devotee wrote in the Narasimha Saraswati Swamiji book that, by the grace of his Guru, this Maamsa Pinda turned into Mantra Pinda. I also heard in some preachings that a devotee who does Mantra crores given by his Satguru turns his body completely into Mantra Shariram (body). What does this mean? Please explain, Swamiji.]

Swami replied:- Sadguru never gives any specific mantra to anybody in the spiritual line. Whatever sentence or poem or song related to God attracts your mind making you spontaneously to repeat it without any aspiration from God in return is the real mantra. Such spontaneous repetition without any force makes you to completely absorb in it and this is called as

‘Mantra Shariiram’. When an old lady was fasting to get a mantra from Shirdi Sai Baba, Baba said that He has no mantra with Him since His Guru did not give any mantra to Baba. The mantra is to be selected by yourself because to whatever song or poem or prose (related to God) you get attracted by yourself spontaneously is your real mantra. Even if you are attracted to a cinema song, it is a mantra provided you direct that to God.

7. What is the purpose of doing Sudarshana Yajna?

[Mee PaadaPadmalaku Namaskram Swamiji. Swamiji, Recently, I attended a Sudarshana Yagnam. Swamiji, I saw a lot of ghee poured into the fire, and sticks were burnt while performing. Swamiji, what is the purpose of doing Sudharshana Yajna? What essence should people know from Sudarshana Yajna and how should the real Sudarshana Yajna be performed? Please explain, Swamiji. 🙏🙏🙏🙏🙏🙏]

Swami replied:- Yajna means serving hungry devotees with food fried with ghee. Burning food brings punishment of very serious sin. You have to burn the food in the hunger fire (Vaishvaanaraagni), which is the divine fire since in the Gita, God told that He is the Vaishvaanaraagni. Worshipping the weapon of God Vishnu called Sudarshana wheel and subsequently giving food to hungry devotees is Sudarshana Yajna.

Chapter 15

GURU PURNIMA MESSAGE ON 21-07-2024

July 23, 2024

O Learned and Devoted Servants of God

Purnima is the full moon night. Night represents the spiritual ignorance, which means the ignorance about true and complete spiritual knowledge. Worldly ignorance means the lack of knowledge of worldly matters. The full moon means the Sadguru, who is the contemporary human incarnation of God coming down to earth to uplift all the human beings in spiritual line. Angels have full spiritual knowledge and hence, there is no need for God to incarnate for them. Demons have excess of ego and hence, there is no use of preaching them. Human beings are in the middle level and can either go up or fall down. If the human form of God helps them, they can go up to the level of angels. If such help is not there, they will fall down to the level of demons. Hence, there is full need for the God to come down to the earth to uplift human beings.

The Purnima comes in the end of Shukla Paksha or first half of the month. In this first half, the moon gradually grows to its end in the final Purnima. This first half represents the sequence of Gurus (Spiritual Preachers), who lead the devotee finally to the Sadguru or Purnima. Such true Gurus preach the knowledge of the Sadguru only like trains running on fixed railway tracks without even a trace of deviation to any side. If the Guru deviates from the fixed railway track established by the Sadguru, such a Guru is like the bus travelling on a road deviating slightly to this side or that side. Such false Gurus are called as Asadgurus.

Today is the birthday of Sage Vyaasa, who gave an ocean of spiritual literature and hence, Guru Purnima is celebrated in the memory of Sage Vyaasa. The ultimate and the original Sadguru is God Datta, who was also born on the Purnima day. God Buddha was also born on the Purnima day. All these three Sadgurus must be worshipped on this day.

Saayujyam - the Final Goal of the Spiritual Journey

The most important aspect of Guru Purnima is that the human devotee must know the path to become very very close to God. This very close union with God is called Yoga. If the path is correct, one will certainly reach God and become very very close to God. Before knowing this correct path, the

important pre-requisite is that the travelling devotee shall know that he/she is not God. If the devotee is God, the devotee is no more a devotee since the devotee himself is God. Since God need not reach God, there is no need of the knowledge of the path. In such a case, there is no meaning for the word 'Yoga' because God cannot unite with God. Even the Sadguru, who is the human incarnation of God behaves like a devotee practicing the path of Yoga so that He can be a practical example for the other devotees. Hanuman is the incarnation of the ultimate God, but, He came down to show how a devotee shall practically travel in the path of Yoga. Generally, every Sadguru behaves like a devotee so that the human devotees take Him as the practical example. Even God Krishna worshipped God and did penance on the Himalayas to get a child. Of course, God Rama always behaved like a devotee without exposing His divine nature and the reason here was that God Rama's sole aim was only to show the practical aspect of the devotee while travelling in the spiritual line. The main aspect of God Rama was to show that God is very much pleased by those following justice and that God is very much furious with those following injustice. This aspect is the main basis in the spiritual line and hence, we say that Pravrutti (worldly life) is the basis of Nivrutti (Spiritual life). In this context, the behaviour of God Krishna is misunderstood so that devotees think that God Krishna did injustice and did not follow justice. God Krishna is the ultimate Sadguru as the preacher of Bhagavad Gita. What He did in the case of the Gopikas is perfect justice and there is no trace of injustice. The Brahma Suutrams written by Sage Vyaasa give the correlation of all the Upanishads, whereas the Bhagavad Gita spoken by God Krishna is the essence of all the Upanishads. The Upanishads, the Brahma Suutrams and the Bhagavad Gita are the three authorities in Hindu religion called the Prasthaana Trayam. Hence, God Krishna is the topmost incarnation of God Datta. Regarding the topic of God Krishna and the Gopikas, a lot of explanation was already given by Me and mentioning all that here will take a lot of time.

There are three divine preachers, who are Shankara, Ramanuja and Madhva. Shankara said that soul is God (Of course, He said this in a different context, which is to convert atheists into theists.). Ramanuja told that God and soul are different but inseparable and that the soul is an inseparable part of God. Madhva says that God and soul are totally different and fully separate items. Ramanuja appears to be a bridge between Shankara (Monism) and Madhva (Dualism). What Madhva told is the starting point for every one of us because we are certainly different from God and also separated from God. We are different because God is omnipotent, whereas our potency is almost zero. We are separated from God because God is beyond the creation and we

are in the creation. Therefore, it is very clear that the starting point in the spiritual journey is Madhva only. When we start from Madhva, we are travelling through the path of Ramanuja. The path of Ramanuja is that we are part and parcel of God and inseparable limbs of God. The meaning of this is that after some progress in the spiritual line, God is pleased with us and treats us as inseparable limbs of His body. A father pleased with his two sons says that they both are his eyes. The eyes are inseparable limbs of any human body. Here, in saying that both sons are both eyes, it should not be taken in a literal sense. The implied sense here is that both the sons are very important to the father like the two eyes. This means that after some spiritual progress, God is pleased with us and treats us with closeness like the inseparable limbs of His body. This point means that we have entered the world of God (Saalokyam), we have become close to God (Saamiipyam), we follow certain similarities with God (Saaruupyam) and that we have become very very close to God like His eyes (Saayujyam). The final part in the spiritual journey is Shankara. Actually, we have reached the final goal of the spiritual journey by Saayujyam itself. Saayujyam is the final fruit of Yoga. Actually, the spiritual journey stops here itself. Up to this point, there is no fault in our aspiration because we aspired for this final step of Saayujyam only due to our climax love to God. We did not aspire for any benefit through Saayujyam and hence, our love to God is most pure.

If you say all this, the third step of Shankara need not be mentioned because the ultimate goal is reached. All this is correct, but there is the third step of Shankara, which is not in your aspiration, but exists if God Himself wishes for it. Thus, in this third step, our involvement is a big zero. This third step is only planned by God about which we do not have even a trace of desire. In this third step, if God wants to do some welfare to the world of devotees, God plans to merge with one of us to become human incarnation. You cannot say no to His wish and you must feel that this is only an opportunity to serve God's mission on this earth. You must be very very careful about the ego that is likely to enter your soul. In this step, God by Himself as per His own wish only, God merges with you to make you as the contemporary human incarnation for a specific generation. The main program of God is to answer all the doubts in spiritual knowledge because sometimes a Guru may not be able to answer a most complicated doubt. The contemporary human incarnation of God called Sadguru will answer every doubt just like the sun removes every part of darkness. Apart from this main aim, God comes down to fulfill the desire of some devotees, who want to see Him personally (darshana), who want to touch Him (sparshana), who want to talk with Him (sambhaashana) and who want to live with Him (sahavaasa).

The human being-component of this Sadguru must be very very careful about the ego because if such ego enters the human being-component, God will immediately quit the Sadguru. This happened when Parashuraama got ego. This never happened in the case of Shri Rama because He never got even a trace of ego during His lifetime. This is the most important precaution for anyone of us having the chance to become human incarnation. The human being-component must always be in dualism thinking himself always as the servant of the God-component. The devotee of the human incarnation (anyone of us) must always be in monism and be very very careful in not mistaking the human incarnation as a human being, in which case the devotee will not be benefitted in anyway. The Sadguru must always be in dualism thinking that He is different from God and the devotee must always be in monism thinking that the human incarnation is God directly. If Sadguru enters monism thinking that He is God, the Sadguru is lost. If the devotee enters monism thinking that he is God, the devotee is lost.

The Starting Point of Madhva

Actually, we as ordinary human beings do not exist in the starting point of Madhva because there is another special point in the philosophy of Madhva that God is the master and the human being is the servant. For this, He takes the example of Rama and Hanuman. If we are in the starting point of Madhva, all of us should have been equal to Hanuman! Of course, all of us are equal to Hanuman in one sense that all of us are monkeys! The starting point for the journey over the sea is a port. We must reach the port by land journey. Similarly, we must reach the stage of Hanuman through a lot of spiritual effort. The stage of Hanuman is that He is totally absorbed in God and got salvation from all the worldly bonds including father and mother also. He left His home to reach God Rama and He never married also. To reach such a starting stage itself, we have to make a lot of land journey as the pre-requisite. Hence, the philosophy of Madhva cannot be taken as the starting point, which represents this world of ordinary human beings. Hanuman completed the learning of spiritual knowledge from god Sun (Surya) and understood that a soul bound by a body can reach only a mediated God. If the soul is bound by an energetic body, an energetic incarnation is relevant and if the soul is bound by a human body, a human incarnation is relevant. Hanuman is bound by a materialized body and hence, God in human form is only relevant to Him. He was told by god Surya that He should stay with Sugriiva so that He can meet God Rama there. Sadguru always shows illusions to test the student. Sugriiva is the son of Surya and Vaali is the son of Indra. Vaali was bad since Indra was also bad in the case

of Ahalya. Surya is pure and hence, Sugriiva is also pure. The illusion here is that Surya might be selfish so that Hanuman will protect his son Sugriiva from Vaali. We will think that Hanuman was unnecessarily asked to stay with Sugriiva till God Rama arrives there. Instead, Hanuman could go to Ayodhya or Dandaka Forest to meet God Rama directly. Hence, we would have a doubt on Sadguru Surya. But, the intention of Surya was that when Rama needed the services of Hanuman, Rama would come to Sugriiva so that Hanuman could start the service as soon as He saw Rama. If we are in the place of Hanuman, we will certainly mistake the Sadguru in this way. That is why, we have to do a long land journey to reach the stage of Hanuman. We would think that the Sadguru is selfish and we could find out God Rama in the forest very easily.

In fact, Rama does not need service from any soul. He came down to test the true love of devotees through service and sacrifice so that He can grant salvation to them. But, we mistake that God is in need and treat Him as an ordinary human being. Even though we know that He is God, we want to escape from service and sacrifice conveniently by saying “Does the omnipotent God need our petty services and sacrifice?” If God Rama makes a small will in His mind, Ravana will be burnt to ash and Sita will stand by Him. But, God wanted to give an opportunity to angels born as monkeys so that they can get salvation. It is an opportunity created by God so that the devotees can use it and get uplifted. We misunderstand the whole truth exactly in the opposite way. An examiner in viva voce test puts a simple question to the candidate. If the student thinks that the examiner is ignorant and he is in need of the answer from him, what a pitiable student he is?

Difference Between Shabari and Sages

When we offer worship to God without aspiring for anything other than God, God is very much pleased to offer the highest divine fruit called Saayujyam or Kaivalyam. When we ask for a petty desire, we will lose the divine fruit as well as fruit for our desire. We become cheap in the eyes of God when we worship Him for a petty desire. A son came and started pressing the feet of his father for a few hours. The father was pleased and thought that he shall write a will in the name of his son to give his entire property worth of crores to his son. But, the son asked for hundred rupees from his father to spend for some worldly happiness. The father understood that the service of his son done to him for the past few hours was only for a hundred rupees and not due to his inherent and aspirationless love towards his father! The father refused to give even the hundred rupees and dropped the idea of writing the will. Same is the fate of devotees worshipping God

for petty worldly desires. When Shri Rama visited the asylums of several sages on the way while searching for Sita, the sages never tried to help Rama by giving any information regarding Sita, thinking that the omniscient God Rama knows everything. Actually, when God comes in human medium, He is bound by the limitations of the human medium so that He can test the real love of a devotee through practical service and sacrifice. The sages prayed Rama for their salvation praising Rama as God. Rama acted as an ignorant human being telling that He is an ordinary human being, named Rama and the son of Dasharatha (*Ātmānam mānuṣam...*). Here, the human being component present in the human incarnation replied to the sages as above and the God-component kept silent so that Rama spoke the truth only. When He went to Shabari, she never asked for her selfish salvation. She knows the value of salvation being the disciple of Sage Maatanga. She served Rama with fruits and gave the information of Sita taken by Ravana. Her view was only to serve God in all angles. The line of Shabari from the beginning was only the broad-gauge line, which is “What can I do for God?” The line of sages from the beginning was only the meter-gauge line, which is “What can I get from God?” Hence, Rama sent her alive to the abode of God with her physical body by a divine plane called from His abode called Vaikuntha.

We shall not misunderstand God for giving salvation to a low caste female like Shabari neglecting the upper caste male sages. God has no consideration for caste or gender of a soul. The caste is based on qualities and deeds and is not based on birth (*Guṇa karma vibhāgaśah...* Gita). The gender also is meaningless because the soul or awareness is one and the same in males and females. Except a few external differences in the physical body, the soul is one and the same awareness in every human being. There is no difference of gender even in the internal anatomy of the physical body. In fact, the word ‘Purusha’, used to denote male is not having that sense in any angle. This word means the awareness that is lying by spreading all over the human body through nerves (*Puri dehe śete iti puruṣah*). Hence, Purusha means the soul or awareness present in every living human body and there is no trace of sense of gender in this word. The word ‘Purusha’ is in male gender (Pum linga) since every Sanskrit word has its own gender irrespective of the meaning or object denoted by that word. For example, the word ‘*Daaraah*’ means wife. Surprisingly, this word is in male gender and is also in plural form. If you take the gender and form of this word, it means the wife is male and plural (*Dārāḥ puṃsi ca bhūmnyeva*)! This should not be misunderstood that the wife means a group of males! Hence, whenever the word ‘Purusha’ or ‘Jiiva’ is mentioned, it means only the common soul present in every human being irrespective of caste and gender. Such misunderstandings

started from the beginning of the Kali age because the Vedic scholars started reciting the Vedas like inert tape recorders without studying the meaning of the Vedas. These priests are only reciters of the Veda (Veda Paathakas) and not scholars of the knowledge of the Veda (Veda Panditas). Hence, a true Sadguru will never differentiate souls by caste or gender or region or religion, etc.

Samnyaasa is to Propagate Spiritual Knowledge

In the third stage called Vaanaprastha, the scripture says that the husband and wife must be like brother and sister. This means that both are trying for spiritual development with co-operation with each other. Two male saints can also live together helping each other in the common effort for spiritual development. In this way, the distinction between the two souls by gender disappears because spiritual progress is for the inner soul and not for the external physical body. The fourth stage is 'Samnyaasa' for which the main duty is to propagate true and complete spiritual knowledge established by Sadguru. If either husband or wife leaves the gross body, the other can enter Samnyaasa to propagate spiritual knowledge. Even if both continue to live, both can enter into Samnyaasa continuing the same co-existence. Two male saints taking Samnyaasa and doing propagation of spiritual knowledge can co-exist together helping mutually. In a similar way, the husband and wife can take Samnyaasa and do the propagation of spiritual knowledge continuing their mutual co-operation. Sureshvara, who was called Mandana Mishra while he was a householder, took sainthood from Shankara. His wife Bhaarati also entered into sainthood staying with Sureshvara under the headship of Shankara. Both participated in the propagation of spiritual knowledge of Shankara. Here, sainthood means the propagation of spiritual knowledge only and does not mean that either husband or wife alone shall be doing this main duty. Once the main duty is performed, the Aashrama is fulfilled. Other minor details do not come as hurdle for any Aashrama.

God Datta was with Anaghaa as a householder (Gruhastha Aashrama). He was wearing saffron cloth as a saint (Samnyaasa Aashrama). The sages of Badari were confused seeing Him. He said that He is beyond any Aashrama if one considers the Aashrama by minute negligible details. He told that while remaining as householder, He is propagating spiritual knowledge. Hence, in view of performing the duties (which is the most important basis for deciding an Aashrama), He is both householder as well as saint. Hence, the main duty is important and not the minute negligible details. I say that for taking Samnyaasa, even saffron cloth is unnecessary. If you have a laptop, which is a real saffron cloth and propagate the spiritual

knowledge through emails to different devotees across the world, you are a real Samnyaasi. In ancient days, such electronic facility did not exist for communication and for the propagation of spiritual knowledge, one had to travel by feet through forests to reach the scholars for spiritual debates. In such a case, if family exists, it is very inconvenient to take the family through forests. Hence, several became saints straight from Brahmacharya Ashrama without marriage. Shankara came to propagate true spiritual knowledge by condemning the wrong atheistic philosophies of Buddhists and Puurva Miimamsakas in the entire country and hence, did not marry.

Apart from the above-mentioned atrocities of ignorance of these priests, other blunders were to negate the utterance of Gayatri and performance of sacrifice (Yajna) to females. Actually, Gayatri means the mode of singing prayer to God and sacrifice means to cook the food on physical fire and offer it to the divine fire called Vaishvaanaraagni present in a hungry stomach. Males are not doing both these things and hence, Gayatri as well as sacrifice are with females only.

Japa does not mean mechanical repetition of the name of God without any feeling in the mind. Japa means the repetition of various divine incidents through which the divine personality of God is projected and this definition for the word 'Japa' is stated by Shankara in His Soundarya Laharii (*Aviśrāntaṃ patyuh guṇa gaṇa kathāmr̥ḍana japā*). The feeling is important for God and not the mechanical work without any devotional feeling since God gives importance to feeling (*Bhāvagrāhī Janārdanaḥ*). Mechanical repetition of the name of God or any mantra given by a Guru is totally useless. Mantra means a line in prose or poetry or song related to God that spontaneously attracts your mind to make you repeat it again and again spontaneously without any force or other attraction like getting a benefit (*Mananāt trāyate iti mantraḥ*). If the line is a song, it is the highest mantra because a song always has the highest attraction (*Vedānām sāmavedo'smi*). Hence, Gayatri mantra, which means a song related to God attracting your mind spontaneously without any link to any aspiration is said to be the best (*Na Gāyatrīṇi paro mantraḥ*). Even a cinema song that attracts your mind can be the Gayatri mantra if you direct that song towards God. Even doing mechanical meditation by closing your eyes and thinking a form is not meditation because there is no basic love-based attraction to God. If you have spontaneous and natural worry about God, such thinking can be called as meditation. In fact, the word 'Dhyaana' comes from the root word 'Dhyai-cintaayaam', which means worry. Just like a boy loving a girl is always in worry of that girl enters into spontaneous meditation of that girl. Such is the real meditation than a devotee trying to force his mind on God by closing his

eyes. The real worry about the girl is in the boy but the real worry about God is not in the devotee. But, this is the real essence of meditation or Dhyana. In this Kali age, this meditation is in such a horrible state of concentrating the mind on respiration (*Dhyaasa on Svaasa*) instead of on God! In old age, the number of worldly bonds increase tremendously like son, daughter-in-law, daughter, son-in-law and their children, etc. The old person is the most worried soul as said by Shankara (*Vṛddhastāvat cintāsaktaḥ*). In old age, the soul is expected to be worried about God and be in meditation of God. But, Shankara meant that the old person is more and more worried about worldly bonds.

Faith in The Basic Existence of God

Whenever we take the spiritual line like going to a temple, worldly worry only becomes the initiator and promoter. Only to solve the worldly problem or to get some worldly benefit, we go to a temple. We are not going to the temple based on our personal real love to the divine personality of God. This is purely business devotion. When we go to the temple, we offer some practical service or sacrifice to God as an exchange for getting a practical boon from God and this is Vaishya Bhakti (Merchant devotion). Worse than this devotion is to offer theoretical devotion as an exchange for practical boons from God and this is called as Veshyaa Bhakti (Prostitution devotion). A prostitute talks very wisely and sings love songs on her customers to grab money from them. Similarly, we recite prayers and read divine books to get practical boons from God. The idea here is that if the practical boon does not come (doubting that God might be absent by chance), there is no practical loss from our side. This concept entered business devotion also and some devotees say to God “If you give this practical benefit to us, then, we will do this practical service or sacrifice to you”. Here also, the same idea exists, which is that if God is not existing by chance or is not giving practical benefit, we need not be in any loss. Some devotees say “Does the omnipotent God needs our petty service and sacrifice?” Here also, the doubt that whether God exists or not is the hidden basis. All such over-intelligent ideas are developed because the devotee is not having perfect faith even in the basic existence of God.

The Veda introduces the worship of God based on fulfillment of worldly desires in order to attract the soul in the initial stage. Thus, God is introduced in the beginning of Pravrutti itself showing the materialistic advantages that can be achieved through the worship of God. In the beginning stage of any system, defect is inevitable like the smoke in the beginning stage of kindling the fire. God also understands this inevitable

defect and grants boons for the impure devotion also so that the devotees shall develop at least the initial faith that God exists basically. In course of time, the smoke disappears and the kindled fire becomes very bright. Similarly, in course of time, this impure devotion is expected to gradually become pure by the absence of any desire to be fulfilled from God. But, even the oldest man just going to die in a few minutes prays to God to give him heaven for selfish happiness and to avoid hell for his sins. In this way, selfish desires are not disappearing in any human being at any stage. If the selfish desires disappear spontaneously, the devotion to God and God Himself will disappear. Can anyone dream salvation to any human being in view of these circumstances? In view of this, the devotees getting salvation are countable on fingers since the beginning of this creation. In this way, the real spiritual life (Nivrutti) is very very rare like the Kohinoor diamond. Devotees of God aspiring for selfish desires are many like the heaps of gravel stones. This clarifies the eternal value of the spiritual line. Even though the gold medal comes only to one topmost student, every student in the class tries for that gold medal because nobody knows who gets the gold medal in the final examination. Apart from all this, the hidden intention of the Veda is also that nobody knows when death attacks a human being. There is no harm even if Pravrutti is lost due to early death. But, if Nivrutti is lost, the damage is irreparable because human rebirth is very very rare. In view of this point, the Veda and our good tradition introduce God to every soul from the beginning of the childhood by linking worship of God to materialistic benefits so that every soul in every age gets attracted to God and will not face the above said irreparable damage. Shankara showed this practically by becoming a good devotee from childhood since He ended His life very shortly.

Granting of Boons by God Datta

There is only one God in unmediated state called Parabrahman and in the mediated state called God Datta. This one God appeared as three incarnations, who are Brahmaa, Vishnu and Shiva. God Brahmaa is the possessor of Rajas, God Vishnu is the possessor of Sattvam and God Shiva is the possessor of Tamas. Due to the nature of Rajas and Tamas, God Brahmaa and God Shiva quickly grant any boon to even demons. God Vishnu never appears to give any boon to any demon. He appears only to those devotees having no aspiration in return from God. This leads us to think that God Vishnu is really intelligent and capable, whereas God Brahmaa and God Shiva are not so deeply intelligent and act in a hasty manner without seeing the future repercussions. Such concept is totally wrong. The reason is that God Datta exists in all the three divine forms and any sanction is done by

God Datta only and not by the external incarnation like Brahmaa or Vishnu or Shiva. In such case, mutual contradiction attacks God Datta. This is also invalid if you understand the parental affection of God Datta, who created all the souls. In the Gita, it is said that God is the real parent since God created all the souls in the beginning of the creation (*Aham bīja pradaḥ pitā*). Now, let us study the nature of the biological parents towards their issues, who are bonded in a single birth only so that you can imagine the greatness of the love of God towards His soul-issues from the beginning of the creation involving millions and millions of births. Parents show inherent love on their issues whenever the issue asks for anything. Due to the fascination towards issues, the parents feel full enjoyment in granting the desires of their issues. But, if the issue misuses the parental love and if the parents are wise, they become harsh to rectify the issue through harsh treatment. If parents are blind with fascination, the parents will not act in order not to displease their issues and as a result of this, the issues are ruined. God is not a blind foolish parent. God, being the Divine Parent, is having both love towards issues and wisdom to rectify the spoiled issue at the same time. Now, the mutual contradiction comes if the same parent shows love by fulfilling the desire of the issue and if the same parent punishes the issue to rectify its bad nature. Hence, the same God Datta-parent took three different forms to act in both roles. Two forms are allotted to bad devotees and one form is allotted to good devotees. Brahmaa and Shiva took the roles of parent for bad devotees and Vishnu took the role of parent for good devotees. Hence, Vishnu never appears for the penance of bad devotees. He appears for the penance of good devotees like Dhruva etc. Brahmaa and Shiva (two roles) stand for bad devotees, who are in majority. These two roles represent the inherent love of parents to fulfill the desires of the issues because parents feel happy if the desires of their issues are fulfilled. But, some of these bad devotees may misuse the inherent parental love and become undisciplined. Now, the wise parent will rectify the issue through harsh treatment by giving punishment. This part is taken by the same parent, God Datta, in a different form called Vishnu. These activities are congenial to the qualities for which these three divine forms are the presiding deities.

We think that the fruit of monism, called ‘Kaivalyam’ is the highest fruit that we can get in the philosophy of Shankara and therefore, we always wish for it and constantly do penance repeating the mantra “I am Brahman (*Aham Brahmāsmi*)”. Our ignorance here is that we are unaware of the final fruit of dualism, which is Saayujyam. In this Saayujyam, God becomes the servant of the devotee. In Kaivalyam, the devotee becomes equal to God. Hence, Saayujyam is always greater than Kaivalyam. Therefore, we shall not

aspire for Kaivalyam, which is lower than Saayujyam. Kaivalyam is the fruit given by God for the sake of His work to be done in this world. Aspiration for Kaivalyam will always disqualify the soul to become incarnation in future. It is the wish of God to select you for His mission on this earth for which Kaivalyam of the working devotee and God is necessary. Even in Saayujyam, the soul shall not aspire for any other facility because the aspiration to become very close to God shall be only due to the purest and climax love on God. Aspiration for any facility other than God spoils the whole spiritual effort like a drop of poison spoiling the entire pot of milk. We are not aspiring for any other advantage except to serve God through Saayujyam. When you love God for achieving some desire to be fulfilled, you are aspiring God to become your servant by becoming an instrument to get your desire fulfilled (Instrumental devotion or Saadhana bhakti), in which you are making God as instrument to achieve your desire. You must aspire nothing and nobody other than God and this is called as Goal devotion or Saadhya bhakti.

Shankara stressed on Jnaana Yoga (spiritual knowledge), which is the first stage and hence, He came in the beginning. Next, Ramanuja came stressing on theoretical devotion (vedanaa or extreme suffering). In the childhood itself, Ramanuja suffered a lot by weeping on hearing that the color of the eyes of God Vishnu were compared to the red anus of the monkey (*Kapyāsam punḍarīka nayanam* – Veda). Then came Madhva finally and concentrated on practical devotion (sacrifice of service called Karma Samnyaasa and sacrifice of fruit of work called Karma Phala Tyaaga) because practical devotion or Karma Yoga is the proof of real theoretical devotion. Madhva took Rama and Hanuman for the sacrifice of service. He took God Krishna and the Gopikas for the sacrifice of fruit of work since butter was the fruit of work of the Gopikas.

Transfer of knowledge takes place from the preacher to the disciple. Both are equally important for the generation and transfer of knowledge. The preacher generates knowledge and the receiver receives the knowledge. If the proper receiver is absent, the knowledge is not generated. The anode releases electrons and the cathode receives the electrons. The flow of these electrons (electricity) takes place between the anode-preacher and the cathode-disciple. Both the preacher and the disciple are equally important in the propagation of spiritual knowledge. Hence, Krishna told that He is Arjuna (*Pāṇḍavānām Dhanañjayah*), which means that Arjuna is equally important as God Krishna in the generation of the Gita.

Fire Bath – Water Bath

All this true spiritual knowledge given today on Guru Purnima is from God Datta, who incarnates as Sadguru speaking complete truth only, which is called 'Fire Bath'. It is the bath with fire and hence, it is the most inconvenient bath. Complete truth is always very much inconvenient, especially to the devotees of Kali age accustomed to the fulfillment of selfish desires at any cost. The present spiritual preachers are called Gurus, who are actually to be called as Asadgurus standing quite opposite to Sadguru. These Asadgurus themselves are like the present devotees having fascination for selfish desires like name, fame and money. Their preaching is very much convenient to the present devotees since the nature of the preacher and disciple is one and the same. The preaching of these Asadgurus is most convenient giving a lot of happiness to the disciples like 'Water Bath'. A Christian preacher, John, told that he is giving water bath to the devotees by sprinkling water and shortly the divine preacher (Jesus) will come and give fire bath that contains fully true knowledge. The Gita also says that true spiritual knowledge is fire (*Jnānāgniḥ...*). Sadguru is not in need of anything from anybody and hence, He speaks only the complete truth. Asadguru needs some benefits from the disciples and hence, speaks false knowledge that is very much liked by the present devotees in the Kali age. Cold represents worldly fascination and heat represents fascination to God. There are four types of human beings deserving their corresponding baths:-

- 1) **Worldly people without trace of devotion to God:-** They take cold water bath.
- 2) **Worldly devotees just entered the devotion to God:-** They take warm water bath.
- 3) **Worldly devotees advanced in the devotion to God:-** They take hot water bath.
- 4) **Spiritual devotees in climax devotion to God:-** They take fire bath.

Worldly people are atheists without any interest in God. Worldly devotees are having devotion to God not because they have real love to God based on attraction to the divine personality of God. Their devotion to God increases since the heat increases from warm state to hot state. But, the increase of their devotion to God is simply based on the increase in their fascination to worldly desires only and not based on the increase in the pure devotion to God (actually, their impure devotion increased) even though it falsely appears that their real love to God increased. In this case, there is no pure love to God at all and the increase in devotion is simply the increase in

their false love only. Coming to the last type of devotees taking fire bath, it is the climax of purest love to God.

The true spiritual knowledge (Brahma Jnaanam or Brahma Vidya) is thought to be very difficult to understand. But, this is totally false. Spiritual knowledge is the easiest subject that can be understood even by a student studying in school. True spiritual knowledge is very difficult to practice. False devotees unable to practice this true spiritual knowledge try to escape by putting blame on the subject of the spiritual knowledge. Their argument is that since they could not understand Brahma Jnaanam, they are unable to implement it!

If your life aim is to serve God Datta only, which is the prime aim of your entire life from birth to death, all your needful expenses and needful expenses of your family members coming under the maintenance expenses come under your sacrifice to God. However, under these expenses, your expenditure for your luxuries will not be included. Apart from the present expenditure and the savings for future maintenance of yourself and your family, whatever little you sacrifice to God including the present and future expenses becomes your total sacrifice to God. If you are spending Rs.100 in the present for the needs of yourself and your family and if you are saving Rs. 100 for the future needs of yourself and your family and dedicate Rs. 10 to God, your total sacrifice to God will be Rs. 210 and not mere Rs. 10. In this way of your account, you must be very sincere and truthful about your aim of life without any intellectual trickish hypocrisy. Like this, you become equal to Saktuprastha, who donated everything possessed by Him to God. For ordinary level of devotees, the advice is that you shall sacrifice to God based on your capability (Yathaa Shakti) and intensity of devotion to God (Yathaa Bhakti), whichever is minimum. Four possibilities result:-

- 1) **Capability is Rs. 100 but intensity of devotion is Rs. 10:-** Sacrifice Rs.10 only.
- 2) **Capability is Rs. 10 but intensity of devotion is Rs. 100:-** Sacrifice Rs.10 only.
- 3) **Capability is Rs. 100 and intensity of devotion is Rs. 100:-** Sacrifice Rs.100 only.
- 4) **Capability is Rs. 10 and intensity of devotion is Rs. 10:-** Sacrifice Rs.10 only.

A devotee need not blame injustice in this creation. This creation is ultimately governed by God only. The worldly governments help God's administration superficially to some extent only. There may be cheatings in the worldly governments while implementing justice. The ultimate government of God rectifies all such faults of the worldly governments and

ultimately God's justice alone is implemented. Hence, anybody need not blame anything outside and everyone shall blame his/her inner defects only, which cause sins. Everyone covers inner blaming by external blaming. Nothing can be faulty in God or in the divine administration of God just like you cannot find darkness in the globe of the Sun or in the sunlight. Similarly, you cannot find a sunray in the night or in the darkness. Some people try to search for goodness in the character of Karna, who was a demon born to Kunti through Sun. Kauravas were also incarnations of demons, whereas Pandavas were incarnations of angels. God Krishna tried His level best to drag Karna to the side of the Pandavas. But, Karna did not agree because a demon likes only the association of demons. Karna knows that Pandavas are his real brothers and that Draupadi is really related to him like a sister. Even then, Karna provoked Duryodhana to make her naked in the court and also to invite Draupadi to sit on his lap. Karna has only one good quality of charity, which was obtained by him from Sun during his association with the Sun for a long time.

God created this world for His entertainment, but always supported justice and condemned injustice. Some people blame that they are suffering in the creation created for God's entertainment. This is completely wrong. A rich man started a college in order to engage himself in some work without keeping idle. But, he was running the college with perfect discipline and complete facilities. A student failed due to his negligence to studies and committed suicide. The father of the student files a case in the court that his son committed suicide since the rich man started the college to engage himself in some work. The court finds that the college is perfect in all angles and the suicide of the student is only due to his negligence to studies and dismisses the petition!

Past tradition is authority in doing good things provided the past tradition was followed by good people. Past tradition followed by bad people cannot be an authority. Sometimes, even good people may err and propagate a bad tradition. A better authority is Smruti or secondary scripture like the Dharma Shaastra, etc. Even this better authority may err since there is every possibility of insertions of selfish concepts by bad scholars. Further better authority or the so-called best authority is the Veda that is preserved through recitation from generation to generation avoiding the risk of insertion or deletion. In spite of all this, you are free to analyze even the Veda through sharp and deep logic so that the final authority is systematic sharp and deep logical analysis.

Tests of God Datta

God Datta gives Kaivalyam in different style. Generally, the soul merging with God is treated as the final divine fruit called Kaivalyam. In this process, the soul disappears and further credit comes only to God and God does not like this because He is already bored with the credit in the upper worlds. 'Datta' means to give and not to take. He merges with the devotee in the final stage to give credit to the identity of the devotee for His work done through the devotee (Jiivan Mukta). He gives Kaivalyam to the devotee on passing the 3rd annual test. The 1st quarterly test is Brahma Parikshaa in which God keeps silent for the prayer of the devotee asking for money. After this test, 90% of the devotees run away. In the 2nd half-yearly test called Vishnu Parikshaa, God takes away your money instead of giving money. After this test, 90% of the remaining 10% also run away. In the 3rd annual-test called Rudra Parikshaa, God gives unbearable torture to the remaining one devotee. If this one devotee passes the test and still worships God, God Datta will merge in him giving the climax Kaivalyam. All these three tests together are called Datta Parikshaa or the test of God Datta before giving the final divine fruit.

An ordinary human being is not worried about God. A devotee may be worried about God but such worry is only related to the fulfillment of selfish desires only. The Sadguru or contemporary human incarnation looking like a climax devotee to God is totally different from any type of human being. When Jesus was crucified, two more persons were crucified by His right and left sides. The first victim told that if Jesus was God, He should save Himself and such victim is the human being of ordinary level. The next victim told that Jesus was God and prayed Jesus to provide a place for him in heaven. This victim is a devotee of God but worrying about selfish protection only. The central crucified Jesus is the Sadguru appearing as climax devotee to God. During the entire procedure of crucifixion, Jesus never begged anybody for His life and promised protection in the upper worlds to the victim, who prayed for the same. The wonderful divine nature of Jesus was His prayer to God to excuse the criminals, who tortured Him horribly!

When somebody harmed you, you must try to fight against him provided you are capable to fight. Sometimes, even if you are capable to fight, you cannot fight because it is a retort case. It means that you harmed him in the previous birth and hence, he harmed back as per the divine administration. Even if it is not a retort case and is a fresh case (it means your enemy harmed you freshly in this birth), there will be delay from the side of God because God gives some time to the criminal for change by reformation.

Meanwhile, you are crying for the delay foolishly because by punishing the enemy, your loss is not compensated. Moreover, for your serious attitude of revenge, you will also be punished without compensation for the previous damage leading to double loss. If you leave everything to God and keep silent, God will compensate your loss. God Krishna decided to kill Kauravas for harming Draupadi as fresh case. Before their killing, Draupadi was roaring with revenge. Anyway, Kauravas were killed by God Krishna. For her revengeful attitude, her five sons were also killed. The wisest thing is to keep peaceful and pray God leaving everything to God.

You need not earn more money through sinful deeds and sacrifice it to God. If you have already earned sinful money in ignorance, you can sacrifice it to God and do not repeat the sins to earn in future. Even a little sinful money earned will link to the already earned justified money and drag away the whole money just like a railway engine linking to standing compartments will drag away all the compartments. The sinful money enjoyed by you and your future generations will destroy all of you.

Mere detachment from worldly bonds is not at all salvation and such detachment is useless and foolish. If you have tasted the divine nectar, your bond with coffee is spontaneously dropped and such detachment to coffee is the salvation from worldly bonds. If you are detached from coffee without tasting the divine nectar, such detachment is useless because you will return back to drink a bucket of coffee. Detachment from coffee is not a pre-requisite to achieve the divine nectar. Mind always has attachment to drink something and hence, you shall allow it to drink coffee if the divine nectar is not achieved. Hence, leaving coffee in the absence of divine nectar is foolishness and loss on both sides (neither you drink coffee nor the divine nectar). Hence, detachment from worldly bonds that happens due to attachment to God alone is salvation and not mere detachment from worldly bonds without attachment to God. You can attach to God by any method that suits to your psychology. You can also use all methods provided that suits to your psychology. For us, the result (whether you are attached to God or not) is important and not the method.

As Income Increases The Greediness Also Increases

Sacrifice of money (Karma Phala Tyaaga) shall not be misunderstood to think that God can be purchased by money. In this line, poor people always got the victory and not rich people. As income increases, greediness also increases simultaneously and naturally the percentage of sacrifice is also diminished. If you have Rs. 100 only, you will donate that Rs. 100 very easily. But, if you earn Rs. 1000, you will donate Rs. 200 at the maximum!

Even if you donate Rs. 900, it is not 100% sacrifice. When Adi Shankara went for begging, several people gave Him sufficient food and their donation was not 100%. But, when He went to a poor lady having nothing in her house, she searched the entire house and got a small fruit, which was donated by her to Him. Such sacrifice was 100%. Shankara was moved by her devotion and made the rain of golden fruits. Everybody was giving some meals to Him every day and He did not rain any gold for them because their sacrifice was not 100% even though their donated item was far far greater than the item donated by the poor lady.

When you sacrifice money to God Datta, Kaalabhairava will deposit it in the Datta Bank as a 'fixed deposit' that will be given to you with accumulated interest (the interest is infinite based on the need) when you are in need in this birth or in future births. No worldly bank can help the soul in the future birth like Datta Bank. But, this shall not be in your view while sacrificing money to God. You shall sacrifice based on your true love towards the divine personality of God without aspiring anything in return from God. In Issue devotion (parents showing love to their issues) and in Fan devotion (a fan showing true love on his fascinated hero even committing suicide on his death), sacrifice without any aspiration in return is perfectly seen. A grandfather bought and brought a biscuit packet and gave to his daughter-in-law asking her to keep it confidential. The mother gave a biscuit to her son. Now, the grandfather is begging his grandson for a bit of the biscuit. If the grandson knows that his grandfather brought that packet of biscuits, the grandson will give even a full biscuit due to gratefulness and gratefulness is not true love. Karma Yoga, the final stage in spiritual journey (after Jnaana Yoga and Bhakti Yoga) is sub-divided into sacrifice of physical energy (Karma Samnyaasa) and sacrifice of fruit of work or money (Karma Phala Tyaaga). In Karma Yoga, Karma Phala Tyaaga is considered to be the last effort and the Gita says that beyond this, it is only full stop. Sacrifice of fruit of work or matter or money is far far greater than Sacrifice of energy (Karma Samnyaasa) because very small matter is equal to very huge energy as per $E=mc^2$. An employee spending energy (work) respects the employer paying matter or money and not the reverse!

Caste System

The Gita clearly says that caste is by qualities and deeds and not by birth. In the Veda, Satyakaama Jaabaala (whose father was unknown) was decided as Brahmana since he told the truth. The conclusion here is that since he told the truth, he is Brahmana. The conclusion is not that since he is Brahmana, he told the truth. King Janashruti was Kshtriya, still, he was

addressed as Shudra by Sage Raikva since he was worried (Shudra means worrying person). A pot maker, Romaharshana, was made the president of a big sacrifice by all sages respecting his excellent knowledge in the scriptures. Ravana was born Brahmana, but he was cursed worse than a chandaala due to his worst qualities and deeds. Brahmana priests wash the feet of Rama (Kshatriya) and Krishna (BC Yadava) and keep the photo of Shabari (ST caste) in their prayer rooms. All these are very prominent in this Kali age since Kali always wants quarrels in the people by splits based on caste, gender, religion, region, etc.

If you sincerely aim to serve God only, the maintenance expenses of yourself and your family come under the sacrificed amount to God. The reason is that you have to maintain yourself and maintain your family for your mental peace to do the service to God. Luxurious expenses are strictly prohibited. It is already told that the expenses for vices can be controlled for good health and diverted to God. By this way, you become equal to Saktuprastha and Sudaama, who sacrificed everything to God. But, you must be truthful and sincere before God without playing any game with Him. If He starts playing, our address will not be found! In some hidden nerve, something may be hidden, which you may not know, but, everything is known to God.

Intention related to awareness is the most important aspect since intention alone can bring reward or punishment because the action is inert. Sage Vyaasa generated children for the wives of his demised brother on the order of his mother without any ill intention for illegal sex. Gopikas kissed and hugged God Krishna with climax devotion that He is God and not due to hormonal lust. A father kisses and hugs his daughter with affection while a rowdy does the same with hormonal lust. The inert action is one and the same in both cases, but, only the latter is punished for his bad intention. Sage Narada explained this point very well in his Bhakti Suutras. Neither God Krishna nor the sages born as Gopikas have lust. If ordinary human beings stand on both sides, both would have gone to hell. Intention to kill is a more serious sin than the action of killing. Even the intention without action can get the fruit and the action without intention does not get the fruit. This is told by the Gita that a scholar will find action in the inaction and inaction in the action. Lack of sharp analysis makes subtle justice to appear as injustice.

A devotee shall not feel that he/she did not get expected result in service since such illusion happens due to the ignorance of the devotee. Service to God must always be done without any expectation of a result in return. If there is any expectation, it will be business devotion only. In Pravrutti or Nivrutti, the results of our past deeds appear and this shall not be forgotten

at any time. Some feel that the caste of Brahmanas was favoured by God since the precious divine knowledge is given to them only by God. The malaria department gets the literature of precautions to prevent malaria. After getting it, the people in the department will study it and propagate it to the public. The department will not keep the literature with them only personally and get its benefits. If you blame the department for possessing the literature, it has no other way than to commit suicide for your climax foolishness! Similarly, the caste of Brahmanas is supposed to propagate divine knowledge in society and whoever practices it gets the benefit. Mere propagation will not give any benefit to anybody. The hatred induced by Kali in this age gives such meaningless conclusions and spoil the brains to fight with each other. There is no partiality to God in assigning the duties to various castes. Somebody has to be born from the face of God to propagate spiritual knowledge in the society and the random probability must be understood scientifically in such situation even if he is a fool. All the four castes are equal even though they are different in their professions. If the feet are cut, can the person stand at all? If Shudra is not producing food from agriculture, can the society stand at all? From the feet of God, the most sacred river Ganga is born and Shudras are her brothers. A Brahmana has to do a lot of worship to remove a sin, but one dip in the Ganga will remove all sins!

The Veda says that even the male souls are females and wives of God. Here, the word ‘Bhartaa’ (husband) means the maintainer (*bibharti iti*) and the word ‘Bhaaryaa’ (wife) means the maintained item. You should not bring wrong romantic sense here. Shri Paramahansa wore saree and jewels as Gopika for one month in Brundaavanam. The aim of all this is only to crush one’s male ego that is frequently shown on females. Such ego hinders salvation.

Believe in The Existence of God

Whether you are a scientist or non-scientist and whether you are talking with a scientist or a non-scientist, genuine miracles of God can’t be answered by anybody in this world, which establishes the existence of unimaginable omnipotent God, whether mediated or not. You see the recent miracle (YouTube videos are available) that is still running on in a very poor house, opposite to Sarasvati Vidya Mandir, Hindupuram, Satya Sai District, Andhra Pradesh, India. A very small statue of Shirdi Sai Baba is giving water continuously from the foot for the past two months. People took the statue in their hands after wiping the statue thoroughly with a cloth, but still the flow of water from the foot of Baba continued! Using all science and engineering technologies, let anybody answer this one miracle happening before the eyes

of everybody. Believe in the existence of God and follow the divine path of Sadguru to be happy while living in this world and after reaching the upper worlds. If you become an intensive devotee of God, you will be very close to God immersed in infinite bliss forever.

Chapter 16

July 24, 2024

O Learned and Devoted Servants of God**1. What is the difference between Dharma and Dharma Suukshma?**

[Smt. Chhanda asked: Paadanamaskaram Swami. Please explain 'What is Suukshma Dharma? Can it be different from dharma?' At Your divine lotus feet always, Chhanda]

Swami replied:- Dharma or justice is like this gross body made of matter that can be seen by anybody. Dharma Suukshma is like the subtle body made of subtle energy that leaves this gross body at the time of death and this is not seen by anybody. Only people having the grace of God can see the subtle body. Similarly, the subtle justice can be found only by scholars having the grace of God. Sometimes, the hidden subtle justice appears like injustice to ordinary people just like the subtle body appears as nothing to ordinary people. Arjuna found the killing of his grandfather Bhishma and the killing of his teacher Drona as injustice. But, God Krishna preached the same as justice. Establishing justice and condemning injustice pleases God. The worldly bonds with human beings are unreal because that which did not exist in the past and the same that will not exist in the future does not exist in the present also. A cinema shooting bond between two actors was unreal before the shooting and will be unreal after the shooting. Such a bond is also unreal in the time of shooting also. A worldly bond, which appears real in this birth, did not exist in the previous birth and will not exist in the future birth. Such a worldly bond is unreal in the present birth also. But, the bond with God is always real for any soul throughout all the births. Hence, pleasing God is the most important duty for any devotee. Similarly, Bhishma and Drona falsely appear as grandfather and teacher since any worldly bond is unreal in all the three times (past, present and future). These false worldly bonds conflict with both, who are actually sinners supporting the side of injustice. Hence, killing both of them in the war is subtle justice that contradicts the gross justice, which is that both should not be killed since they are grandfather and teacher. Thus, subtle justice contradicts the gross justice. Subtle is always more valuable than gross. Gross is clearly seen by anybody, whereas subtle is seen by God or devotees having God's grace.

2. Please guide the devotee who feels pained due to separation from God.

[Paadanamaskaram Swami. One of my friends asked me the following question. Please reply to it. "When a devotee is in Nivrutti, he/she always feels blessed in Pravrutti life. But in Nivrutti, the same devotee feels very sad due to separation from God. This pain goes on increasing with time even

after knowing that nearness brings negligence and farness makes closer to God." You please comment and guide. At Your divine lotus feet always, Chhanda.]

Swami replied:- The sympathy towards pain in the separation from God is like the above said gross justice, which is subtle injustice that can be found on sharp analysis. Even though there is pain in separation, such separation avoids the negligence that is sure in constant association. By such negligence, the devotion decreases and this is subtle injustice. The fruit is always far far greater than the suffering in the path. The Veda says that even angels cannot escape from this rule, which states that physical nearness leads to negligence and physical farness leads to climax devotion (*Parokṣa priyā iva hi devāḥ pratyakṣa dviṣaḥ*). One day, Radha came to Dvaaraka wishing to stay with God Krishna permanently and Rukmini offered her some hot milk to drink. Rukmini was also drinking the same hot milk every day. That day, God Krishna appeared in hot red colour. Rukmini asked Krishna for the reason to become red hot on that day. Krishna replied that He is in the heart of Radha and hence, He became red hot due to the hot milk drank by Radha. Then, Rukmini asked Krishna for the reason for not becoming red hot every day since she was also drinking the same hot milk every day. Then, Krishna told that Rukmini developed negligence towards Him due to constant association with Him and due to this, Krishna was not in the heart of Rukmini. On hearing this, Radha went back to Brundaavanam visting Krishna now and then only dropping the idea to stay in Dvaaraka forever in association with Krishna. When God comes down in human form, such human body will show all the inherent properties of a human body since God does not interfere with the properties of His human medium just like the current does not interfere with the properties of the metallic wire (like the leanness of the wire and color of the metal). Due to this, the devotee constantly associated with contemporary human incarnation, continuously mistakes those inherent human properties exhibited by His human body so that the devotee is unknowingly impressed that the God in human form is also an ordinary human being only, which leads to the development of negligence towards God. This is an additional factor apart from the natural ego-based jealousy towards a co-human form. In this way, the negligence increases rapidly like the fire aided by air. Based on this reason only, God kept His climax devotees, the Gopikas, far from Him after He left Brundaavanam. The maintenance of the climax devotion of Gopikas by separation is far far important (in view of their permanent Goloka fruit) than their temporary pain in separation. The path to God is very narrow filled with thorns, whereas the path to hell is very wide like a national highway filled with rose flowers! The path to God shows a very rare climax devotee

travelling now and then, whereas the path to hell is always crowded with a very large number of human beings.

3. What is meant by the word 'praarabdha'?

[Prof JSR Prasad asked:- Sāṣṭāṅga namaskāram Swami. What is meant by the word 'praarabdha', which is generally stated as the fruit of the last action in the list called 'sancita'? Some say that the unenjoyed last part of 'sancita' list becomes the sancita of the new born soul. Is it correct?]

Swami replied:- The general view is that a soul is associated with a list of fruits of sancita while the soul in subtle body is travelling to the upper worlds after the death of its gross body for enjoying the fruits of deeds present in sancita list. Let us assume that the soul has gone up with 100 deeds named as 'sancita' and the soul enjoyed fruits of 90 deeds in the upper worlds. Sancita means the balance of deeds (remaining 10 deeds), whose fruits are yet to be enjoyed by the soul, which is ready to take new birth on returning to earth. Praarabdha means the total effect of the balance sancita (remaining 10 deeds) that gives new birth. Aagaami means the deeds done by the soul in the new birth that are to be added to the sancita list. When the soul goes to the upper worlds in a subtle body, it has 100 deeds in the list of sancita and the soul enjoys the fruits of 90 deeds in the upper worlds. Only 10 deeds are leftover in the list as the sancita-balance for the soul returning back to earth. People wrongly say that the fruit of 91st deed happens to be the praarabdha and that one fruit alone decides the new birth so that the soul born in the new birth has only 9 deeds (92nd to 100th) and these 9 deeds happen to be the balance sancita of the new born soul.

This is not the correct interpretation. Suppose the 91st deed is the fruit of merit and all the rest deeds (1st to 90th and 92nd to 100th) are sins. Then, the soul is born in a good family even though the soul is fully a sinner. Moreover, the Gita says that the new birth depends upon good or bad qualities represented by meritorious and sinful deeds of the soul (*Kāraṇaam guṇa sango'sya, sadasat yoni janmasu*). This means that the good qualities of meritorious deeds and the bad qualities of sins have an overall average influence on the future birth. It means that if the majority of qualities is good, the soul will get the new birth in a good family and if the majority of qualities is bad, the soul will get the new birth in a bad family. The Gita is speaking only about the influence of all the qualities associated with the soul and not the influence of a single accidental good or bad deed/quality in the balance sancita list. This means that if the majority of balance 10 deeds is having a net average influence as good or bad, such good or bad influence becomes responsible for the new birth, which is either good or bad respectively.

Now, the clear picture is that when the soul undergoes the enjoyment of fruits of 90 deeds in the upper worlds and is leftover with a balance of 10

deeds, the sancita of the soul is these 10 deeds only. The influence of these 10 deeds is responsible for the new birth. While the list of 10 deeds happens to be sancita, the influence of these 10 deeds giving new birth is called praarabdha. When the soul undergoes the enjoyment of the fruits of 90 deeds, all those 90 deeds are not completely exhausted because the soul cannot be completely reformed by the punishments or rewards unless it is reformed by spiritual knowledge (realization), devotion (repentance) and practice (non-repetition of the same sin during the rest of the life). Hence, after the enjoyment of the fruits of these 90 deeds in the upper worlds, the soul contains traces of the qualities of 90 deeds. Now, the overall picture is that if the majority of the 90 deeds is good, the majority of the traces of the 90 deeds are also good. The leftover 10 deeds also are almost a duplicate picture of those 90 deeds only because a good soul has majority of good qualities or deeds and a bad soul has majority of bad qualities or deeds everywhere whether the list contains 90 deeds or 10 deeds. Same is the case with bad deeds. It means that the majority of these 10 deeds must also be good if the majority of the 90 deeds is good and the majority of the 10 deeds must be bad if the majority of the 90 deeds is bad. In this way, the influence of accumulated traces of the 90 deeds and the influence of the leftover 10 deeds are congenial to each other so that we can decide the overall nature of the soul as good or bad. The soul that is going to take a new birth can also be a mixture of good and bad qualities or deeds as per the majority of traces of 90 deeds and the 10 deeds leftover. Since there is homogeneity of majority of 90 deeds and 10 deeds, the overall net result is that a soul is good or bad. If good deeds and bad deeds are almost equal, the net result is that the soul is a mixture of good and bad qualities. This does not mean that every human being born is always a mixture of good and bad qualities. Among the human beings, if the soul is with majority of good qualities, such a human being is an angel (angel like). Similarly, if the soul is with majority of bad qualities, such a human being is demon (demon like). Similarly, if the soul is mixture of good and bad qualities equally, such a human being is human. We shall not take all the human beings as mixtures of good and bad qualities. Even though angels and demons exist separately in this creation living in their respective worlds, these three categories exist among the human beings also (*Aniṣṭamiṣṭam miśraṃ ca* - Gita).

The conclusion is that any soul is either good or bad or a mixture. For any soul, the sancita, the praarabdha and the aagaami are clearly distinguished as said above and each of these three is either good or bad or a mixture of both. We must understand that the sancita (10 deeds leftover + the traces of fruits of the 90 deeds enjoyed), the praarabdha (in deciding new

birth, the influence of the overall effect of 10 deeds leftover + traces of 90 deeds enjoyed already exists) and the aagaami (the future deeds going to be added to sancita are also influenced by the sancita only, which is 90 traces + 10 unenjoyed full deeds) are either good or bad or a mixture homogeneously without any internal contradiction since majority is of one type. Hence, the overall nature of a soul is fixed and based on this fact, the Veda says that good souls are born in good families and bad souls are born in bad families (*Ramaṇīya caraṇāḥ...*). Of course, apart from this general Vedic rule, God may send a lesser bad soul to a good family and may send a strong good soul to a lesser bad family expecting the reformation of the lesser bad soul and the lesser bad family respectively. The Vedic rule is based on attraction between likes and repulsion between dislikes, but God interferes with this rule in a different way for the sake of reformation of a bad soul or a bad family.

The Karma-shesha or Guna-shesha (traces of 90 enjoyed deeds + 10 unenjoyed deeds) is essential to exist so that the overall influence (Praarabdha) of this Karma-shesha gives the new birth to the soul. If this basic Karma-shesha is absent, the influence of the Karma-shesha named as Praarabdha does not exist and the new birth to the soul on this earth becomes impossible. If the soul is not born on the earth or Karma Loka, the soul is not having a chance to put good efforts for spiritual progress. If the soul stays in the upper worlds without coming down, the soul cannot put any practical effort in the upper worlds because those are the worlds meant for enjoying the fruits of deeds (Bhoga Lokas) and not to do practical deeds that help the soul's spiritual upliftment. If the soul undergoes the fruits of all 100 deeds in the upper worlds, the soul will not have the possibility to take a new birth on this earth to do fresh deeds that help the spiritual upliftment of that soul. The influence of the 90 traces is very small and hence, the 10 unenjoyed deeds are also added so that the influence of 90 traces + 10 full deeds becomes substantial to give a new birth effectively. If the soul is leftover with 90 traces only without the 10 balance deeds, what will happen? The soul cannot take a new birth because the influence of the 90 traces is very insignificant. This soul cannot get salvation because the 90 traces exist in the soul as a hurdle to get full salvation from the fascinations of the worldly bonds. In this way, the soul neither gets salvation nor goes to earth to improve its spiritual development by which salvation may be possible at least in the future.

Let us say that the ratio of Sattvam, Rajas and Tamas in the 90 traces is 6:3:1. The same ratio is seen in the leftover 10 deeds also. By the addition of 10 deeds to the 90 traces, the ratio is not at all changed. Only the quantities of Sattvam, Rajas and Tamas are slightly increased so that the influence of

this 6:3:1 ratio becomes a little more effective to influence the selection of the future birth. When the soul reached the upper worlds along with its sancita (100 deeds in this 6:3:1 ratio), the Sattvam deeds are 60 kgs, the Rajas deeds are 30 kgs and the Tamas deeds are 10 kgs. After 90 deeds get exhausted in the upper worlds, 54 kgs of Sattvam, 27 kgs of Rajas and 9 kgs of Tamas (6:3:1) are turned into 54 gms of Sattvam, 27 gms of Rajas and 9 gms of Tamas respectively, which are trace quantities of the deeds/qualities. There is no qualitative change in the ratio and only a quantitative reduction took place. The leftover 10 deeds also maintain the same ratio of 6:3:1 and the quantities of Sattvam, Rajas and Tamas in these 10 deeds are 6 kgs, 3 kgs and 1 kg. The trace quantities join with the quantities of three qualities present in 10 deeds. The resulting ratio is also the same 6:3:1 and the final quantities are slightly increased due to this combination. The resulting Sattvam = 6 kgs + 54 gms = 6054 gms, the resulting Rajas = 3 kgs + 27 gms = 3027 gms and the resulting Tamas = 1 kg + 9 gms = 1009 gms. The resulting quantities of three qualities also maintain the same basic ratio of 6:3:1. Even if you say that all the 100 deeds are exhausted in the upper worlds only, the resulting traces are the above said ratio only (60 gms, 30 gms and 10 gms). Hence, whether you say that all the sancita deeds (100) are enjoyed and traces remained or whether you say that the majority of sancita (90) are enjoyed and a minority (10) are leftover, the resultant ratio is one and the same. Both these ways are explained and finally united as far as the ratio (6:3:1) is concerned so that there is no contradiction between the two types of explanations of scholars of philosophy.

Angels do not err and hence, they are in happy heaven only. The angel like human beings are also happy on this earth by God's grace. Demons, who always err, are in hell and the demon-like human beings are also unhappy on this earth by God's anger. The fraction of humanity (the other two fractions are angel like and demon like), which is a mixture of both good and bad qualities, having the capability of rectification even if they err, undergo the enjoyment of both happiness and misery on this earth as per the nature of their deeds and God is a neutral spectator in this case. These human beings have the scope of becoming angels and also have the scope of Nivrutti devotion subsequently. Hence, God always comes down as human incarnations to guide these human beings. Animals err but cannot rectify due to their solid ignorance and due to this, they can never come out of the cycle of animals at any time. The demonic souls are thrown into this cycle of animals forever (*Tānahaṃ dviṣataḥ krūrān...* – Gita).

Angel is the highest position, human being is the middle position and the demon is the lowest position. These positions change based on the

average influence of the majority of the qualities of the soul. A human being is always degrading itself to become a demon by being attracted to many sins. The upgrading of a human being into an angel is very much reduced due to the lack of interest in doing meritorious deeds. Hence, the probability of a human being to become a demon and to be thrown in the cycle of animals is very great. Therefore, it is told that human re-birth is very very rare (*Jantūnām narajanma durlabham*). God does not punish angels, whereas God excuses human beings if they are reformed. God always punishes demons because even though they have intelligence to understand sin, they do not rectify themselves through reformation due to their excessive ego. God throws demons into the cycle of animals so that the demons escape the punishments from God since animals can't reform themselves due to the lack of intelligence and they must always be excused. The birth as animal is a blessing given by God to the demon so that the demon escapes the punishment from God due to the strong ignorance that prevents its reformation and the animal is not considered faulty due to its inevitable and uncontrollable natural ignorance. Since the animal cannot come out of its cycle, the suffering caused by the demon to the society is also avoided forever. A demon is always engaged in eating, drinking, sleeping and sex only and since all these four alone exist in the case of an animal also, no injustice is done to the demon by getting the birth of an animal. Angels may also err very rarely. The reason for this is that all the three qualities exist together and there cannot be existence of 100% single quality alone. 100% good Sattvam quality means 99% good sattvam + 0.5% bad Rajas + 0.5% bad Tamas. Only God is having 100% good Sattvam since God is beyond these three qualities and the rule of co-existence of these three qualities. The qualities are always picked up by the soul from its surrounding environment. But, once the soul is having very strong solidified qualities as its nature (prakruti), further exposure to the environment cannot change the soul. The environment of Sadguru or contemporary human incarnation of God giving true and complete spiritual knowledge can only bring the total reformation in a soul provided the soul develops the complete strongest faith in the human incarnation. Karma-shesha need not be balance of deeds only since it can be taken as the balance of qualities also (Guna-shesha). Quality is made of nervous energy, whereas deed is made of physical energy. Both are of the same energy only and hence, one can be expressed for the other. Karma may affect others and guna may not affect others, but, this difference need not be considered in this context of representation of one by the other. When the soul undergoes the enjoyment of the fruits of 90 deeds in the upper worlds, the soul is not completely reformed. This means that the quality of the soul

is not completely removed since a very minute trace of the quality remains in the soul. These traces of qualities of the fruits enjoyed in the upper worlds constitute Karma-shesha, which is actually Guna-shesha. Soul is always accompanied by the qualities that are responsible for the deeds and deeds will not accompany the soul. Based on these qualities, punishments and rewards are given because the quantities of the qualities are directly proportional to the quantities of deeds. The quantity of the quality is directly proportional to the intensity of the colour of the quality (Sattvam is white, Rajas is red and Tamas is black). The soul associated with the traces of qualities (Guna-shesha) is said to be associated with traces of deeds (Karma-shesha). Before taking new birth, even the 10 deeds along with the traces of 90 deeds forming the sancita of the soul accompany the soul in the form of qualities only and not as deeds. The quality is given punishment, which means that the deed is given punishment. Hence, Karma means quality and Karma-shesha means Guna-shesha only. The subject of qualities and subsequent deeds is very deep as said in the Gita (*Gahanā karamaṇo gatiḥ*).

If the majority of sancita is good, it does not mean that the soul is 100% good. If one bad quality exists in the sancita-list, the soul is 99% good and 1% bad. Hence, the above said classification is based on the convention of majority overruling minority. If one bad quality exists, that one bad quality is eliminated by its corresponding punishment so that the soul can now be declared as 100% good. Sage Jada Bharata was having all excellent qualities congenial to pure spiritual journey only. But, he developed fascination towards a deer and in his next birth, the sage had to be born as a deer since he died fixing his eyes on the deer (*Yaṁ yaṁ vāpi... - Gita*). After taking the birth of a deer, the sage became a 100% good spiritual traveller blessed by God's grace fully and hence, he was born as a holy sage only without any bad quality. By taking the birth of a deer, the soul of the sage realised the lowest status of a petty animal and attained reformation from that single sin called worldly fascination. Such cases are exceptional and in these cases, the rule of inevitable co-existence of three qualities does not apply. You cannot compare Jada Bharata with Ajaamila. Ajaamila was a 100% bad soul. Ajaamila called his son, who was named 'Narayana' at the end. Even there, the feeling of God was not there. Hence, the salvation of Ajaamila was not correct. This story is based on Arthavaada, which is a lie told for the purpose of a good hope. The hope is that a bad human being will become the devotee of God at least in his old age. Such useful lies are permitted for the sake of welfare of the world.

4. Why is the God-component on the left half of the Sadguru?

[Why do You say that the left half of the Sadguru is God-component and the right half is human being-component? Right is more important than left and hence, this should be reverse. – At Your Holy lotus feet.]

Swami Replied:- In the left side of the body only, heart exists, which is maintaining the life of the whole body by pumping purified blood to the entire body. Similarly, God maintains the whole world and God is said to be the heart (*Īśvarassarvabhūtānām, hr̥ddeśe'rjuna tiṣṭhati* – Gita). The right side is only the human being-component, which is also maintained by the left side heart only. This is the reason for the concept that the left side of God Datta is God-component (Bhagavaan) and the right side is human being-component (Guru). In the case of incarnation only, God is present within its body. The other human beings are only systems of a single human being-component. When the incarnation is acting like a devotee praying God, it means that its human being-component is praying its own God-component present in own body. In the Bible, Jesus is frequently referred by two words:- i) Son of God, ii) Son of human being (Son of Mary). These two words represent the left side and the right side of the body. In the Rig Veda, it is mentioned that two birds co-exist on the same tree and these two birds are only the God-component and the human being-component of the human incarnation. If it is an energetic incarnation, the two birds are God-component and the energetic being-component (*Dvā suparṇā sayujā*).

Chapter 17

July 26, 2024

O Learned and Devoted Servants of God**1. Did Draupadi ask for help from Krishna in that situation when she was being disrobed?**

[Ms. Geeta Lahari Bandi asked: Paadanamaskaram Swami. Questions to Swami. Brother Abhiram and Kishore questions:- When Draupadi asked God Krishna to save her from the situation, God Krishna saw her account (merit) and gave her infinite number of sarees because she gave God Krishna a piece of cloth when He got injury to the finger (without aspiring in return). Did Draupadi ask for help to God Krishna in that situation?]

Swami replied:- Draupadi asked God Krishna to help her in that situation.

2. Her revenge attitude toward Kauravas was justified because of humiliation. Please comment.

[In this context, I feel her revenge attitude on Kauravas was justified, because any woman in her place also have thought of the same and its a double humiliation to her.]

Swami replied:- Who are you? You are also a human being. Your feeling is not valid to justify a human feeling. You cannot be the judge in this context. Control of emotional feelings is of a greater status about which you cannot understand since you are also a human being like Draupadi.

3. Will God Krishna save any other woman without seeing any accounts, or will He see her accounts and save her?

[If in the place of Draupadi, if any ordinary soul would have asked for help in the same situation and manner, then would God Krishna would see her accounts or save her without seeing any accounts.]

Swami replied:- Your over intelligence is extrapolating the situation. You should not conclude in this way. Had Draupadi been innocent without revengeful attitude, God Krishna might have considered to save her or any lady if she was innocent. Since Draupadi was revengeful, even though Krishna saved her from becoming naked, Krishna did not save her children since she was revengeful. When Duryodhana fell on the ground mistaking water as floor, Draupadi laughed telling that the son of a blind man shall also be blind. She provoked the quarrel from her side due to her ego. Had Draupadi not done the practical sacrifice, the situation would be very difficult for God Krishna to act in that situation.

4. Is complaining to the police about the incident also a revengeful attitude?

[In the present times, if a rape victim, goes and complain to police about the incident, is that also a revengeful attitude (referring to the statement of Jesus "Revenge is mine").]

Swami replied:- All justified procedures must be followed by everybody when somebody harms in an unjust way. When the criminal is very strong and if the victim is unable even to proceed through justified way, then only, God comes into the picture. The victim must have patience without any revengeful attitude. In this situation, the victim shall pray to God and leave everything to God without revengeful attitude towards the enemy. Then, God will compensate the victim as early as possible. The victim shall not worry about the punishment of the criminal since God will take His own course of time in reforming the soul.

5. Will God protect her if the soul does not surrender to God?

[In such unfortunate situations , if the soul does not surrender to God or does not recall God , will God not protect her? (because even that soul is the child of God).]

Swami replied:- Even though all souls are issues to God, you cannot bind horse and donkey to the same pole. Kindness also must have some logic. Irrational kindness shows innocence without intelligence.

6. If a devotee of Human Incarnation, desires to become very wealthy, will He grant him such desire?

[Shri Abhiram asked: If a devotee of God (Human Incarnation), desire to become very wealthy and rich, will God grant him such desire? or because he is a devotee of God (Human Incarnation), God will not fulfill that wish since it may spoil the devotee (or) it depends on case to case (individual soul) irrespective of that person is a devotee to God or not a devotee?]

Swami replied:- A mother sees the power of digestion of the child and then gives suitable quantity of special food items prepared on the festival day. The mother may worry if the quantity of the prepared special food items will be sufficient to serve everyone or not. But, God will never care about this point since the omnipotent God is capable of creating infinite quantity of special food items. His worry is only that if a specific child eats more than the required quantity, the child may have to suffer with indigestion resulting in a stomach ache.

7. People leave clothes, electronics and money in hostels when they move out. What should the new occupant do with them?

[Shri Satthi Reddy asked: Mee Paadapadmalaku Namaskaram 🙏🙏🙏🙏 Many people leave behind clothes, electronics, and money in PGs and hostels when they move out. What should new occupants do with these items: throw them away, donate them to the poor or a temple, or use them if needed? please explain Swami 🙏🙏🙏🙏🙏]

Swami replied:- If the rejected items are properly working, you can either use them or donate to some poor people, who can use them. Generally, the person rejects such items only, which cannot be used further. Today, people are not so innocent.

8. Please suggest ways to overcome issues like migraines, cluster headaches, dry eyes, depression etc.

[Smt. Bhargavi asked: Paadanamaskarams Swami, Swami, people believe in Paramatma and Guru Kripa. We also recite spiritual texts, but still, we are haunted by some fear, anxiety and mental agony most of the time. And in today's world so many are facing issues like Aural migraines, cluster headaches, dry eyes, depression etc., due to mental stress and anxiety. We need Your suggestion to overcome these issues and I also request You to provide any shlok, mantra or divine advice to improve both mental and physical health. Paadanamaskarams swami. By Bhargavi]

Swami replied:- You can utter the mantra “*Shri Anjaneya, Shri Subrahmanya*” as many times as possible. All these issues will disappear. But, they will appear in the next birth with interest! If you want to dismiss all these punishments, the only way is not to repeat any sin throughout the rest of your life.

9. Who is the Divine Female form holding Lord Ganesh in my below dream?

[Shri Divakar asked: Padnamaskaramu Swami, Around 2 weeks before Your birthday that is Feb 24, 2024, You blessed with a divine dream to me. In that dream, You appeared first and changed Your form to Lord Shiva and from Lord Shiva form to Female form holding baby Lord Ganesh. My wife got conceived after around 1 and a half weeks from that day. Swami, please let us know who that Divine Female form holding Lord Ganesh in that dream.]

Swami replied:- She is Goddess Parvati.

10. Please tell me the essence of the dream.

[As You are the source of this dream, Please tell me the essence of this dream and how to take this. Regards, At Your Divine Lotus Feet, Divakar.]

Swami replied:- I am not the source of all dreams. God is the source of all the divine dreams only and not all dreams. Other dreams are due to one's own strong worldly thoughts.

11. Is it true that one should not steal the chicken and eat it, but one's own chicken can be eaten?

[Shri K. Siddhartha (S/o Kadari Ravinder Reddy) asked:- In Quran, it is told that one can eat chicken after growing it with own food, but, shall not steal the chicken from the neighbor. Is this not justice of God?]

Swami replied:- You should use any item belonging to you and shall not steal any item from the neighbour. This is not limited to chicken only. Here, the sin is in killing the chicken, whether it belongs to you or to your neighbour. Since parents have grown their own children with their own food, can the parents eat their children? The punishment for killing chicken is that the chicken will be born as the killer and the killer will be born as the chicken in the next birth. Then only, the killer will understand the seriousness of the sin. The killer must imagine himself in the place of the chicken to understand this pain in cutting the throat. If anybody wants to understand the suffering of the victim in any sin, he should place himself in the place of the victim. This sin is the highest among all sins. The ethical scripture says that non-

violence is the highest justice (*Ahiṃsā paramo dharmah*). Violence is the highest sin. If you do violence to a bad bird or animal or human being, it is justice. If you do violence to a good person or innocent bird or animal, it is injustice. God is very much pleased with justice and is very much furious with injustice. WHO says that non-vegetarian food is the source of several dangerous diseases. The Veda says that food must be from plants (*Oṣadhībhyo'nnam*) because plants are living having no awareness to undergo pain. Zoological beings like birds, animals etc., are living beings with awareness that undergo pain. Respiration is only the mechanical inert process that is common to all living beings. Respiration is only mechanical life, whereas the nervous system is life with awareness. Even the biggest botanical banyan tree made of millions of cells has no nervous system, whereas a unicellular zoological organism has a nervous spot that generates awareness! You will understand the pain of torture in death if a demon starts eating you. Will you not argue with the demon to your climax intelligence to save your life from the demon? Then, the demon will say that this is the food chain process (higher animal killing a lower animal). You yourself argued about this process when you were killing the chicken. Why don't you apply the same logic to the answer given by the demon?

12. Please bless us that we are successful in the Prana Pratishtha of deities. If there is any advice You may have for us, please share it with us.

[Shri Bhaktananda asked: Blessings for prana pratishtha: Dear Shri Datta Swamiji Maharaj Please accept my humble prostration to Your holy feet. Dear Maharaj You have been such an inspiration to my life. I have learned so much from Your videos and website. You have taught me how to persevere through difficulty and challenges, how to keep walking in spite of what may not work, how to love and how to be compassionate. Happy Guru Poornima. All my love to You Shri Swamiji. We are finally welcoming the last of the deities to our Ashram called Mohanji Dattatapovan Ashram. After this the temple will be complete in terms of the deities we would like to worship. We are welcoming Shri Varahi Devi, Shri Pratangira Devi, Shri Lakshmi Devi, Shri Bhairava, Shri Hanuman and the main deities of our Temple Lord Dattatreya and Shri Anagha Devi. We are so excited to welcome Lord Dattatreya. Our Ashram is the only Dattatreya temple in South Africa and we are trying to help spread Dattatreya Sampradaya here. This is not easy but we surrender to Lord Dattatreya and are just working the best we can. Please bless us that we are successful in the pranapratishtha of the deities. We will be inserting a parad mercury spine into Lord Dattatreya and Shri Anagha Devi, which is a long difficult process. You are Lord Dattatreya Himself. We ask Your special blessings during this time. I know the devotees at ashram would be more motivated knowing You give Your blessings as. If there is any advice You may have for us, please share it with us. Thank You again for making such a huge difference in South Africa with Your teachings. All my love to Yours holy feet, Your son Bhaktananda]

Swami replied:- God Dattatreya will certainly guide you in every step of your sacred spiritual work.

--Shri Datta Swami

Chapter 18

July 28, 2024

O Learned and Devoted Servants of God**1. How can Sudaama's sacrifice to Krishna be appreciated?**

[Ms. Bhanu Samykya asked:- Swami told that the devotee must do sacrifice to God from his/her earned money, which is called Karma Phala Tyaaga. But, Sudaama did sacrifice to God by bringing a loan from neighbours. It means Sudaama did what Swami did not tell. How is that appreciated?]

Swami replied:- Had God told “If the devotee sacrifices the money that is brought on loan, the fruit of such sacrifice is to get the entire wealth of God”, then every soul will do it. Even though God did not tell about such sacrifice, Sudaama did it. God told that the householder must do both sacrifice of fruit of work and sacrifice of service. Hence, Sudaama wanted to do both as per the instruction of God. He did the sacrifice of service (sacrifice of physical energy) by walking to Dvaaraka. But, for doing the sacrifice of fruit of work, he was not having a single paisa since he and his family were starving for six days in a week due to poverty. Hence, he took three handfuls of parched rice on loan from neighbours to do the sacrifice of wealth. In such a case, this idea is impossible to any human being because one may give whatever is possessed by him, but one will not bring a loan for the sake of sacrifice to God. Hence, God Krishna was completely moved and sacrificed all His wealth to Sudaama. Seeing the example of Sudaama, if anybody tries to imitate Sudaama, the result of Sudaama cannot be achieved since it is the idea of Sudaama that occurred for first time in the creation to sacrifice to God even by bringing a loan.

When Sudaama did this sacrifice, there was no similar example for him to follow. This means that Sudaama was not having the knowledge that if he does this type of sacrifice (taking a loan from others), he will get all the wealth of God. His aim was only to sacrifice in such a way since he happens to be a householder. He was not expecting anything in return. But, now, if anybody does such a sacrifice, Sudaama is already there as the prior example for getting immense wealth from God. Hence, the present sacrifice is not valid.

2. Please explain the journey of a soul to the upper worlds after leaving the gross body.

[Ms. Thrylokya asked:- Swami, You said that the individual soul (Jiiva) made of mind existing in a subtle body, which is made of Praana, travels to the upper world after leaving the gross body in this world. Please elaborate this point with more clarity.]

Swami replied:-

Introduction:- There are five sheaths (Koshas):-

i) Annamaya Kosha or Matter:- The gross body consists of food taken by the human being and that gross body is left here after death. The food or gross body is made of five elements and one of the five elements is oxygen (air) or Praana. The inert energy is also included in these five elements as Agni or fire or gross inert energy.

ii) Praanamaya Kosha or Inert Energy:- Generally, Praana means oxygen, which generates inert energy after oxidation of food in mitochondria cells. Here, the word ‘Praana’ should not be taken as pure oxygen gas, but should be taken as the inert energy that is generated by oxygen through oxidation of food. A golden jewel generated from gold can be also called as gold. Similarly, the inert energy generated from oxygen can be also called as oxygen or Praana.

iii) Manomaya, Vijnaanamaya and Aanandamaya Koshas or Awareness:- These three Koshas are made of awareness. Awareness is a specific work form of the inert energy released from the oxidation of food. Since all these five Koshas are referred in the human being, the inert energy released from the oxidation of food alone is called Praanamaya Kosha. In the external world, there are several oxidation reactions taking place releasing inert energy and such inert energy is not called as Praanamaya Kosha even though the inert energy released from external oxidation and the inert energy released in the oxidation of food in the human being are one and the same exact inert energy. Hence, the inert energy released from the oxidation of food in a human being is related to the generation of awareness. Hence, awareness generated as a specific work form of inert energy in the functioning nervous system is the definition of ‘awareness’ in the human being. Of course, this definition applies to all zoological living beings.

From the above analysis, it can be easily understood that the three fundamental components of the creation are (i) Awareness (Sattvam), (ii) Inert Energy (Rajas) and (iii) Matter (Tamas). Now, you can understand the Vedic statement saying “The individual soul made of mind is leading the subtle body made of inert energy or Praana” (*Manomayah prāṇa śarīra netā*). Following are the results:-

i) The individual soul is said to be made of mind. Mind is a bundle of thoughts or gunas, which are collected from various actions done during past several births. This bundle of gunas is called as Guna-shesha or Karma-shesha. Guna or quality is made of weak nervous energy and karma or action is made of strong physical energy. The individual soul is made of gunas or qualities made of weak nervous energy whereas the karmas or actions are made of strong physical energy and sometimes the strongest matter is also

used as instruments. The individual soul is very subtle, made of weak nervous energy only and made of neither stronger physical energy nor the strongest matter. But, these weak nervous energies (thoughts or gunas) can correctly represent the ratio of stronger physical energies or actions (actions sometimes involving materialized instruments). Hence, the reminder of qualities (Guna-shesha) can exactly represent the reminder of actions (Karma-shesha). Hence, Karma-shesha shall not be taken in its original sense because the subtle soul cannot be a bundle of gross actions made of gross physical energies (sometimes involving materialized instruments).

ii) As analyzed above, Praana means inert energy that is produced by oxygen and not the actual oxygen gas. Praana Shariira means the subtle body made of Praana or inert energy.

Finally, the above analysis means that the individual soul can be concluded as the mind or bundle of thoughts or gunas collected from previous births and Praana Shariira means the subtle body made of inert energy. The individual soul made of nervous energies existing in subtle body made of inert energy goes up to the upper energetic worlds after leaving the gross body in this world. If Guna-shesha called as Karma-shesha is completely absent, the individual soul itself does not exist anymore and this is called as dissolution of mind, which means the complete absence of individual soul resulting in total dissolution of the soul itself. This is the foolish salvation misunderstood as the final salvation as per the followers of Advaita. This means that such salvation is a total loss for the individual soul. The meaningful salvation is that the individual soul will never dissolve completely so that it can be very close to God enjoying the everlasting bliss granted by God by keeping the individuality of the soul separately from God. Even in the incarnation, the merge of God and soul continues forever while the human being-component maintains its individual awareness enjoying the immortal bliss. In this stage also, monism can exist in the concept. People say that such and such couple is one only because whatever the husband decides, that is the decision of the wife and whatever the wife decides, that is the decision of the husband. This is called as conceptual monism (Bhaavaadvaita) and such monism is not at all different from the actual monism.

People think that dissolution of mind will result in the dissolution of individual soul and thus, they try to achieve the state of mind without thoughts. Even if one gets dissolution of thoughts from mind, such salvation (dissolution of individual soul) is not achieved by anybody through any amount of effort. The reason for this is that the mind consists of three types of thoughts:-

- i) Vaasanas, which are strong thoughts like gaseous state of matter.
- ii) Samskaras, which are stronger thoughts like liquid state of matter.
- iii) Gunas, which are strongest thoughts like solid state of matter.

The dissolution of thoughts means the dissolution of all the above three types of thoughts and then only the individual soul disappears completely. Here, the thoughts that can be dissolved are to be taken to be vaasanas only since vaasanas can be dissolved easily. Even though vaasanas disappear, samskaaras and gunas will not disappear and hence, the individual soul does not disappear by the disappearance of simply vaasanas. The mistake committed by the people is that disappearance of vaasanas is misunderstood as disappearance of samskaras and gunas also. The strongest gunas (prakruti) become the inherent nature of the individual soul, which can never be dissolved by any effort. Hence, the individual soul can never cross its inherent nature reflected by gunas (prakruti) as told in the Gita (***Prakṛtiṃ yānti bhūtāni, Prakṛter guṇa sammūḍhāḥ...***). The basic reason for strong vaasanas or stronger samskaaras or the strongest gunas is only the association and worry about the thoughts entering the individual soul from surrounding atmosphere in any birth (***Dhyāyato viṣayān puṃsaḥ...***). Here, the word '***Dhyāyato***' (dhyaana) means the anxiety or interest or worry about the thoughts entered from surrounding atmosphere (*Dhyai-cintaayaam*). Once these thoughts are solidified like solid diamonds, the individual soul made of these solid diamonds cannot be modified by any effort. Based on the influence of these inherent qualities (gunas), the individual soul takes intensive interest in such atmosphere congenial to these gunas. By this, the gunas become further stronger and stronger. Hence, the gunas and association with such gunas gets repeated again and again so that one cannot divert from this kinetic equilibrium between forward reaction (association to gunas) and backward reaction (gunas to association). The individual soul gets permanently trapped in this kinetic equilibrium and to come out of this is beyond the capability of the individual soul. The spiritual knowledge preached by Sadguru especially about reformation alone is the path to get out of this trap.

The Gita says that the soul (or individual soul) is not born (*ajah*) and permanent (*nityah*). The word 'non-born' means that its birth is unknown because the time of the birth of the creation is unknown to us even though it has taken place when God created this creation (***Ajñātaṃ janma yasya saḥ-ajah***). The soul (or individual soul) is born from botanical food in the sequence of creation by God (***Annāt puruṣaḥ***). Regarding the eternality of the soul, no effort can remove the crystalized qualities (gunas) from the soul unless God wishes. Even in the dissolution of the creation, the soul exists in

subtle state (*avyaktam*) along with the other creation, which also exist in subtle state. The impossibility of destruction of the qualities (*prakruti*) of the soul (individual soul) establishes the eternality of the soul.

3. Is it correct to say that Adishesha, Garuda, Indra, Agni etc., were all souls?

[Master Atri (S/o Smt. Priyanka, Canada) asked:- Is it correct to say that demigods like Adishesha, Garuda, Indra, Agni etc., were all souls, who were born as normal human beings but became demigods with powers due to the grace of God later on?]

Swami replied:- Adishesha, Garuda, etc., are the climax devotees of God and possess almost the unlimited powers of God. Indra is a human soul, who became the king of angels by doing certain rituals involving the worship of God. Agni is a soul created by God and was given certain powers from the time He created Agni.

4. Do some devoted souls become weapons of God?

[Have some devoted souls become weapons of God like Trishulam, Sudarshana chakra, etc. to serve God? Is there a difference between souls who became weapons VS souls who became vehicles in the form of animals.]

Swami replied:- These weapons are inert and do not have awareness. But, their presiding deities are divine souls created by God. For example, Sudarshana is a wheel weapon. Its presiding deity is also called Sudarshana. Sudarshana took birth as Shatrughna. These presiding deities are souls with energetic bodies present in the weapons controlling them as per the orders of God.

5. Is Lord Vishnu's Shankham also a soul in the form of a conch shell?

[Is Lord Vishnu's Shankham also a soul in the form of conch shell because it is said that His conch shell was born as Shatrughna as God Rama's brother in Ramayana?]

Swami replied:- The conch shell called Paancajanya is also an inert conch shell. The energetic being controlling this instrument is also called Paancajanya, who controls the conch shell as per the orders of God. It is the deity Paancajanya, who took birth as Bharata.

6. What is the deciding factor for God to grant the soul to become His vehicle or weapon?

[What is the deciding factor for God to grant the soul to become His vehicle or a weapon or an object like conch shell? Is it based on God granting the soul's desire or God only decides as per that soul's personality?]

Swami replied:- It is the desire of the devotee to become the vehicle, weapon, etc., and God is pleased with the devotee to fulfill his desire to serve Him in a specific form and in a specific way.

Chapter 19

July 29, 2024

O Learned and Devoted Servants of God**1. Is it true that he who knows Parabrahman becomes Parabrahman?**

[Shri Veena Datta asked:- The Unimaginable God (Parabrahman) is unimaginable to anybody. The Unimaginable God alone knows about Himself. But a Vedic statement says that he, who knows Parabrahman becomes Parabrahman (*Brahmavit Brahmaiva bhavati...*). How is this Vedic statement correlated with the earlier concept?]

Swami replied:- Let us examine various scriptures on this concept. The unimaginable God is called Brahman since God is the greatest. Any item, which is the greatest in a specific category is also called Brahman. For example, the greatest among the scriptures is the Veda and hence, the Veda is called as Brahman. The greatest among all the categories can also be called as Brahman or God. Anyway, to differentiate God from other greatest items, God is called Parabrahman by Shankara.

- 1) **Brahmavit Brahmaiva bhavati:-** The meaning taken for this is that the knower of Parabrahman becomes Parabrahman. But, this is not the correct meaning of this statement. The correct meaning of this statement is that Parabrahman itself is the knower of Parabrahman. The conclusion is that except Parabrahman, nobody other than Parabrahman knows Parabrahman.
- 2) **Yasyāmatam....:-** If anybody knows that he does not know Parabrahman, he knows Parabrahman because at least he knows that Parabrahman cannot be known. If anybody knows that he knows Parabrahman, he does not know anything about Parabrahman because at least he does not know that Parabrahman cannot be known and due to this, such person does not know anything about Parabrahman. You must know that Parabrahman is not known so far. You must also know that the knower of the Parabrahman does not exist at all.
- 3) **Yato vāco....:-** Parabrahman is not known by any word and by any mind.
- 4) **Yo buddheḥ....:-** Parabrahman is not known to any intelligence.
- 5) **Naiṣā tarkeṇa....:-** Parabrahman cannot be known by any logic.
- 6) **Na medhayā....:-** Parabrahman is never known to any brain, to any scripture and to any analysis.
- 7) **Atarkyo....:-** Parabrahman is smaller than the smallest particle and hence, cannot be imagined.
- 8) **Tametam....:-** The scholars of the Veda wrongly think that they can know Parabrahman by understanding the Vedas.

- 9) **Astītyevopalabdavyah....:-** Nothing about the nature of Parabrahman is known. Only the single known point is that Parabrahman exists.
- 10) **Satyam jñānāmanantam..., Prajñānam Brahma....:-** Parabrahman is the embodiment of excellent, true and complete spiritual knowledge.
- 11) **Jñānītvātmaiva....:-** The knower of Parabrahman is only Parabrahman.
- 12) **Vedaīśca sarvaiḥ....:-** All the Vedas try to know Parabrahman only. Parabrahman is the author of the Vedic spiritual knowledge. Parabrahman alone knows the inner meaning of the Vedas.

(1 to 10 are from the Veda. 11 and 12 are from the Gita.)

If you understand all the above statements, following conclusions alone can be drawn:-

- i) Parabrahman is unimaginable God and is not imaginable to anybody other than Parabrahman. The reason is that Parabrahman is the source of space. Space cannot exist in Parabrahman because the generated space cannot exist in its cause before the production of space itself. It means that Parabrahman is beyond space having no spatial co-ordinates (length, width and height). This means that Parabrahman has no volume. Any item not having volume can never be imagined by any sharp intelligence even on thinking and thinking for millions of births.
- ii) Parabrahman is known to Parabrahman only. If it is not known even to Parabrahman, it means that there is no authority for the existence of Parabrahman and this results in the non-existence of Parabrahman.
- iii) Only one known point about Parabrahman is that the unimaginable Parabrahman (The nature of Parabrahman is completely unimaginable.) exists.
- iv) The unimaginable Parabrahman is unmediated (Nirupaadhikam or Nirgunam) and hence, there is no help from the medium to know anything about Parabrahman. A box covering an item cannot reveal anything about the covered item i.e., whether the item is a diamond or gold or gravel stone. Even if the Parabrahman is mediated (Sopaadhikam or Sagunam), only the external medium is imaginable and visible. Still, the inner Parabrahman remains unimaginable. For example, God Datta, the first energetic incarnation, is visible and imaginable since His external energetic body is seen by the energetic beings (even some human devotees can see God Datta by penance), still the nature of God Datta is unimaginable because the miracles done by God Datta are unimaginable. The unmediated Parabrahman is like a naked person in the bathroom, who cannot be seen by anybody (except the naked person himself) and God Datta mediated by energetic body is like the same Parabrahman coming out of the bathroom after getting dressed, who can be seen by souls.

Between the naked person and the same clothed person, the person naked or clothed is one and the same. Similarly, Parabrahman and God Datta are one and the same Parabrahman in two different states called naked and dressed. Miracles are the unimaginable events taking place in this world for the proof of the existence of the unimaginable God. Unimaginable miracles give the direct proof of the existence of unimaginable God as their source. The Brahma Suutram says that the incarnation of God (mediated Parabrahman) often performs miracles in this world (*Ātmani caivam vicitrāḥ santi hi*) to give proof for the existence of the unimaginable God. The Gita also says that the incarnation shows miracles to give proof for the existence of the unimaginable God (*yadyat vibhūtimat sattvam...*). I can quote a miracle that is still running on, which is that water is continuously flowing from the foot of a small statue of Shri Shirdi Sai Baba for the past two months in Hindupuram (Opposite to Saraswati Vidya Mandir), Satya Sai district, Andhra Pradesh, India and you can observe videos in YouTube. If anybody explains this miracle, I will prostrate on his feet and become his disciple throughout the rest of My life!

Chapter 20

July 31, 2024

O Learned and Devoted Servants of God**1. Why does Jesus need Judas for His betrayal? Judas acted only as an instrument. Is he a sinner?**

[Shri Anil asked:- Padanamaskaram Swami, please give Your replies to the following questions. At Your Divine Lotus Feet-anil. An advocate asked the following question. Jesus is God. His crucifixion is foretold in the Bible. In such a case, why did Jesus need Judas for His betrayal? Judas acted only as an instrument. Hence, he is not a sinner. Swami, please give Your response to this.]

Swami replied:- The situation that is already set by the inherent natures of the souls is used by God and not the reverse. The reverse means that God creates the situation for His use. If the reverse is true, God will become responsible for the good and bad of every situation. Judas inherently had a bad character, which is used in the divine program to trap the innocent Jesus. This is an inherently set up situation in which God has no hand in the creation of such situation. God simply used this situation for His work and God is not involved in the creation of this situation. Generally, people mistake the reverse and try to make Judas innocent without any sin. Jesus appreciated a blind person to be very fortunate since he was used in the miracle of the divine program. This does not mean that the person was made blind by God for the sake of the divine program.

2. Was the agony undergone by Jesus during crucifixion Rudra Parikshaa?

Swami replied:- Rudra Parikshaa is used by God in the case of devotees. Jesus is not a devotee to be tested by God. He is the human incarnation of God. The agony undergone by Jesus is preaching us that while a devotee is in propagation, he/she shall not leave the true spiritual knowledge even at the cost of agony and death. This shows the real devotion to God. The then religious leaders asked Jesus to stop preaching the new spiritual knowledge, which is true. Jesus did not agree to stop preaching the true spiritual knowledge and did not agree to follow the false spiritual knowledge preached by those religious leaders. This shows the real and climax devotion to God.

3. In legal matters, how to decide whether to take an action against the opponent or not to take?

Swami replied:- In legal matters, you must take the necessary action. Generally, the help of legal experts is the best. But, today, the legal experts are bribed by the opponents and they are misguiding the parties, who are

approaching them for guidance and helping the opponents in arguments. Hence, now a days, we must use our brains also with the help of common-sense.

4. How to overcome jealousy?

[Ms. Bhanu Samaikya asked:- Swami! You are often talking with my sister through phone regarding the divine work in the mission of propagation of spiritual knowledge. When I hear those phone talks, I become very jealous about my sister. How to rectify this?]

Swami replied:- She is your sister and both of you are born to the same parents. Both of you were grown in the same house from birth and both of you share the same parental blood. In this situation also, when you become jealous of your own sister, imagine the strength of jealousy in the spiritual field involving non related devotees. Even in worldly life, this jealousy is inevitable to every human being. This jealousy is the only hurdle to be crossed and there is no other hurdle in the spiritual path especially when you believe in the contemporary human incarnation. The jealousy is mainly on the contemporary human incarnation because one of your co-human beings is worshipped as the greatest God by all your friends. Jealousy on the highest is natural and general everywhere because even the higher greatness of a co-human being cannot be tolerated by us. Then, how can we tolerate the highest greatness of one of our co-human forms recognised as God? This mistake is sin towards God (Bhagavadapacaara). Although a devotee is not declared as God, but, declared as the best devotee only, he/she shows higher greatness to our co-human beings. This also can't be tolerated by us and this sin is against a devotee (Bhaagavataapacaara). God tolerates the sin against Him but can't tolerate the sin against His close devotee. If a statue or photo of upper energetic incarnation or the past human incarnation is in the place of God, there is no problem because you can't have jealousy with a statue or a photo since it is not an alive human form existing before your eyes. Such statue or photo does not speak that such and such devotee is very good. In the absence of such appreciation from God, the jealousy on the devotee is also not much. When God is in the human form, jealousy on God and jealousy on the devotee are very very natural. The basis of this jealousy is ego and its related effect is called selfishness. Every human being wants to become the greatest like God in human form. If some co-human being is declared as God, every human being gets climax jealousy suddenly with lightning speed. But, the human being immediately controls it with a view that one should not be in hurry in achieving the highest position. Then, he/she becomes a devotee of the human incarnation so that in course of time, the highest position can be achieved. But, when the devotee develops in the path of spiritual journey, certainly an uncontrollable jealousy also gets developed simultaneously

because the developing devotee belongs to the category of our souls only. In every step of jealousy, the ego and ambition for selfishness stand as the roots. 'I' is the basic ego and its effect is 'my', which is selfishness. The contemporary human incarnation alone is relevant to humanity and hence, the only spiritual hurdle is ego-based jealousy. The entire spiritual effort of the human devotee must be concentrated on the eradication of this ego-based jealousy only.

A human devotee neglects the contemporary human form of God on this earth due to repulsion between common human media of God and the devotee. When this devotee leaves the gross body here and goes to the upper energetic worlds in an energetic body, there also he neglects the energetic form of God due to repulsion between common energetic media. This repulsion is based on the jealousy between common media. In this way, the devoted soul loses God on this earth as well as in the upper energetic world. This is told as the total loss here and there (*Mahatī vinaṣṭiḥ* - Veda)!

5. What is the hope for a soul to cross ego and jealousy?

[If this is the case, what is the hope for soul to cross ego and jealousy? Now, I feel that it is impossible by myself to be in spiritual path with this kind of imbalanced mind. What is that I should do now to improve?]

Swami replied:- You yourself are disqualifying yourself for the spiritual path. In such case, what can I do? Suppose a candidate is selected for a professional course through an entrance examination. That candidate comes and says to the principal of the professional institution that he is not qualified to study the course. Then, the principal will take the paper weight present on the table and will break his own head! You must at least have the basic confidence. Not only is praising the self a sin but also condemning the self negatively is a greater sin. This is the main defect in your psychology and I am observing this from the beginning. You must change this quality of always thinking negatively about yourself and thereby suppressing even basic confidence. You asked for the solution for your problem and this is the solution I give for your problem.

6. What is the main essence of the preaching of God Buddha?

[A question by Shri Ajay]

Swami replied:- God Buddha is one of the ten incarnations of Lord Vishnu, who is God Datta Himself. Buddha did a lot of penance for several years and He almost became a skeleton due to the severe penance. After such a terrible penance, He found out the most basic foundation of the entire spiritual castle. His discovery is the essence of the severe penance like the divine nectar, which is the final essence of a very long churning of the milk ocean. If this one essence is understood well, there is nothing else to be

achieved in spiritual knowledge. That divine nectar is the concept of eradicating every desire other than God. Desire is like the drop of poison added to a pot of milk, which is very very intensive worship of God. By this one drop of poison, the entire milk is spoiled. Whatever may be the merit of your real love to God, if a single desire to be achieved from God comes to your mind even once, the entire love or devotion to God is completely spoiled. This desire is very petty compared to the boon planned by God for the devotee. As long as the devotee does not aspire for any boon, God goes on developing love towards the devotee with an idea of very big boon. An example can be given:- A son wanted Rs.1000/- from his father for some petty enjoyment. He came to the house and started pressing the feet of his father for one hour. The father not being omniscient like God became very much pleased with the service of the son and was thinking that he should write a will of crores of property to his son by the next day. When his son expressed the desire for Rs. 1000/-, the father realised that the entire service done by his son was not due to the true love to father, but, due to the true love on Rs. 1000/-. The father immediately changed his mind and not only refused Rs. 1000/- but also dropped the idea of writing a will! In the case of God, even if we have an unexpressed desire in our mind, the omniscient God comes to know about it! But, unfortunately, we think that God may not know our desire unless we express it there by insulting the omniscience of God! Hence, before starting the worship itself, we will first read the aim of the worship (Samkalpa) that contains a list of all our desires presented in a very clear manner! We think that if we do the worship even for one minute, it becomes a waste unless we read the list of desires in the very beginning! We can expect what is the result from God for our such type of worst worships!! You may doubt that how we can say that Buddha advised to destroy desire other than God because Buddha Himself was an atheist. This is completely madness. Buddha is mentioned as the 9th incarnation of God Vishnu. Will God negate Himself? This misunderstanding developed because Buddha kept silent about the original ultimate unimaginable God since such God can be represented only by silence and not by any words (*Yato vāco nivartante...*—Veda). Shankara Himself told that the best representation of the ultimate God is silence (*Maunavyākhyā prakāṣita Parabrahma tattvam*). This silence is misunderstood by the followers of Buddha as the negation of God. Hence, the followers of Buddha became atheists whereas Buddha is not only a theist but also is God Himself.

Chapter 21

August 03, 2024

O Learned and Devoted Servants of God**1. How can I become a Sthitaprajna?**

[Ms. Geetha Lahari asked:- Paaadanamaskaaram Swami. Swami, You told that both Sthitaprajna and Gopika are two kinds of climax devotees. A Gopika is mad about God and leaves even the worldly duties. But, a Sthitaprajna controls the climax devotion and does both the worldly duties and service to God. Swami, I want to become like a Sthitaprajna. How to control worldly emotions and also devotion towards God? At Your Divine Lotus Feet -Geetha Lahari.]

Swami replied:- You must control worldly emotions but not the devotion to God. In the line of devotion to God, you must control yourself so that you will not lose the mental balance like Gopikas. Here, you are controlling yourself to avoid madness, which does not mean controlling the devotion to God. Having the same devotion of Gopikas towards God, you must do the worldly duties without attaching yourself to the worldly duties. You can attach yourself to God internally and do the worldly duties mechanically without attachment to the world. I gave an example for this concept and that is ——— A person, knowing the driving of bicycle very well, goes on travelling on the bicycle driving it perfectly and while driving, the person will be singing a song and also enjoying the song perfectly. His mechanical action is on driving whereas his mind is completely attached to the song he is singing. This is called Karma Yoga. Yoga means mental attachment to God and Karma means doing the worldly duties with full detachment to the world. When you become perfect in your worldly work by having some experience, this becomes possible. A spiritual preacher asked his disciple to carry a pot, which is fully filled with oil, on his head and travel around the village without letting even a drop of oil to fall on the ground. The concentration is on the oil pot whereas the legs are moving to cover the distance around the village. This is an example for Karma Yoga. While doing the worldly duties, you can also do the sacrifice of service and sacrifice of fruit of work (both these are called as Karma Yoga or practical devotion) simultaneously to prove the truth of your love to God. The final essence is that you are maintaining theoretical devotion to God that is attained by studying the true and complete spiritual knowledge from the Sadguru and while giving the proof of your theoretical devotion to God through Karma Yoga or practical devotion, you are simultaneously doing the worldly duties also. A Sthitaprajna does:-

- 1) Worldly duties without any error and without any attachment to the world.
- 2) Learning spiritual knowledge from Sadguru.
- 3) Attaining theoretical devotion as a result of learning the spiritual knowledge.
- 4) Doing sacrifice of service to God to prove the true theoretical devotion and
- 5) Doing sacrifice of fruit of work to God to prove the true theoretical devotion. All these five characteristics make the soul to be called as Sthitaprajna since he/she (Sthitaprajna) balances all these five activities simultaneously.

In this Kali Yuga, everyone shall try to be a Sthitaprajna and not to be a mad Gopika. In Kali Yuga, the mentalities of humanity are worst and hence, in this age, the spiritual aspirant must be a Sthitaprajna so that one need not depend on others for the livelihood. In the previous ages, the humanity was patronizing the spiritual aspirants because the humanity was good and the spiritual aspirant was also sincere in his/her spiritual efforts. In this Kali age, humanity is bad and some spiritual aspirants are also hypocritic following the spiritual path to earn wealth along with the livelihood!

2. How is theoretical devotion called Asambhuuti upaasanam, which means not born?

[Prof. JSR Prasad asked:- Sāṣṭāṅga namaskāraṃ Swami. You have told that theoretical devotion (Jnaana Yoga and Bhakti Yoga) is 'Asambhuuti upaasanam', which means 'not born' (Asambhuuti). But, Jnaana Yoga and Bhakti Yoga exist. If they are not born, how can they exist?]

Swami replied:- You have a famous saying in Sanskrit “*Anudarā kanyā*”, which means that this girl is not having stomach. Actually, the girl is having stomach because there is no human being without stomach. We should not take this statement in a literal sense (Vācyārtha). We should take the implied sense (Lakṣaṇārtha), which means that this girl is having a very thin stomach. A very subtle item is told as non-existent. A very very subtle item is assumed as almost non-existent. In both Jnaana Yoga and Bhakti Yoga, thoughts are the basis. A thought is made of nervous energy, which is very very subtle and weak since it flows in the very very tender nerves. The stronger physical energy can flow only in metallic wires. Hence, the very very subtle thought is assumed as non-existent. Hence, both Jnaana Yoga and Bhakti Yoga are constituting the theoretical devotion, which is very very subtle energy. Therefore, this very very subtle theoretical devotion is assumed to be non-existent and not born. The word ‘Sambhuuti’ can be taken in birth (Sambhava) as well as existence (*Bhū – Sattāyām*).

If you take practical devotion or Karma Yoga consisting of Karma Samnyaasa (sacrifice of service or work or physical energy) and Karma Phala Tyaaga (sacrifice of fruit of work or matter), both physical energy and matter are not subtle but physically existent in a very clear manner. Hence, both these are called ‘Sambhuuti upaasanam’. Here, Sambhuuti means born (Sambhava) and also clearly existent (*Bhū – Sattāyām*).

The above two types of worship mentioned in the Veda must be taken in the above explained sense. The logic here is that true love even in worldly life is proved only through sacrifice of clearly existing items like physical energy or work (like pressing the feet, etc.) and sacrifice of matter or money called Guru Dakshinaa. If the sacrificed money is the fruit of one’s own hard work, the sacrifice is more significant because there will be more attachment to the hard-earned money than the money attained from ancestors. Whatever may be the type of money, the practical sacrifice of money is most important. The Veda says about the sacrifice of money (*Dhanena tyāgena...*), whereas the Gita says about the sacrifice of more important hard-earned money (Karma Phala Tyaaga). Whatever may be the extent of your theoretical devotion, you must do the practical devotion also as per your capacity and extent of devotion (*Yathāśakti yathā bhakti*). In ancient generations also, any amount of theoretical devotion may be done, it finally ends with practical devotion only by inviting an eligible receiver to donate food, clothes and money. God said that the fruits are the reflections of your devotion (*Ye yathā mām... – Gita*). The Veda also says the same (*Rūpaṃ rūpaṃ pratirūpo babhūva*). Practical devotion is the proof of true love in theoretical devotion.

If you discuss about God, God will discuss about you with His devotees in the upper world! If sing songs on God, God will also sing songs on you! If you feel satisfied with theoretical devotion, God will also be satisfied by His theoretical boons given to you. If you propagate spiritual knowledge, God will give more intelligence to you to convince more the seekers of knowledge. If you sing songs with sweet voice, God will give more sweetness to your tone. Of course, theoretical knowledge and theoretical devotion are like water and manure respectively while practical devotion is like the mango plant that yields the mango fruit finally. No mango fruit comes even if you have 100 tanks of water or 100 bags of manure. At the same time, the mango plant will die if the water-knowledge is absent and the mango plant cannot grow into a tree to yield the fruit if the fertilizer-devotion is absent. Hence, both ‘Asambhuuti upaasanam’ and ‘Sambhuuti upaasanam’ must co-exist for the yield of the fruit. You cannot simply conclude that practical devotion-mango plant alone will yield the fruit without water-knowledge and manure-devotion. Along with practical devotion, theoretical

devotion generated by true and complete spiritual knowledge is also necessary while you are doing the sacrifice of service and fruit of work. Mere practical devotion is a waste without the association of theoretical devotion that gives you obedience while doing the practical devotion. God is not in need of anything from anybody and hence, while you do the practical devotion, you must show surrender and theoretical devotion to God because God is not in need of anything from you. A beggar appreciates you even if you throw a one rupee coin on his face because he is in need of your help.

In the Ishaavaasya Upanishad, both Sambhuuti and Asambhuuti were discussed and the final conclusion is that:-

- 1) You should worship with both Asambhuuti and Sambhuuti.
- 2) You should not worship only with Asambhuuti or Sambhuuti.

This means that you shall not do mere theoretical devotion or mere practical devotion. If you worship God with theoretical devotion (Jnaana Yoga and Bhakti Yoga) only, it is false love to God because Karma Yoga or practical devotion, which is the proof of theoretical devotion is absent and this shows the greediness of the devotee. If you do Karma Yoga alone without theoretical devotion, it indicates ego. If you sacrifice service and wealth without surrender and without giving value to God, such practical devotion also becomes a waste.

Sambhuuti represents the creation, which means doing service and sacrifice initiated by the created will or samkalpa in the mind. Asambhuuti represents destruction, which is natural because any created item undergoes natural destruction in course of time. Asambhuuti is very subtle and is born, but, is assumed as non-born and non-existent due to its extreme subtle nature. Therefore, you need not doubt that how the Asambhuuti or non-born has destruction. Asambhuuti is born but due to its extreme subtle nature, it is assumed as if it is not born. Hence, Asambhuuti represents the theoretical phase (Jnaana Yoga and Bhakti Yoga) in which there is no work of practical creation. The Veda says that the devotees doing the worship of Sambhuuti or Asambhuuti alone enter deep darkness due to their strong ignorance due to ego and greediness respectively.

Generally, Sambhuuti is mistaken as the worship of idols and Asambhuuti is mistaken as the worship of natural elements like fire, water, etc. In such case, both become indifferent because the worshipped items in both cases are inert only without awareness. Hence, we shall take these two words as two different forms of worship, which are Asambhuuti (Theoretical Devotion) and Sambhuuti (Practical Devotion).

Chapter 22

August 04, 2024

O Learned and Devoted Servants of God

[Shri Ramakanth asked:- Swami Paada Padayoh Namaskaromi ॐ.]

1. What does God expect from souls and what would God do if no one loved Him?

Swami replied:- If no one loved God, He will be getting entertained like a person seeing the cinema. No role or actor loves the spectator, but still, the spectator is enjoying the cinema. God does not expect love from souls. If any soul loves God naturally without any external effort, then only God wants to enjoy such love. Even in the case of a human being in worldly life, you should love somebody based on your impression on him/her and you should not expect any love in return for your love. Similarly, God loves the souls because He is the Divine Father of all the souls (*Aham bījapradah pitā* - Gita).

2. Is spiritual knowledge with practical devotion the ONLY way to reach God?

Swami replied:- Yes. Spiritual knowledge generates theoretical devotion and the theoretical devotion leads to practical devotion or Karma Yoga that consists of sacrifice of service and sacrifice of fruit of work. This is the only path to please God and to become very close to God, which is called Yoga. Unfortunately, Yoga is misunderstood as some exercises to improve health and enjoy the world!

3. Would liberated souls take re-birth on earth for any reason (are they human incarnations)?

Swami replied:- Liberated souls take rebirth on earth to participate in the mission of God on the will of God. If God selects one of these liberated souls and merges with that soul, such selected soul becomes the incarnation of God. The incarnation results purely on the will of God only and not by any effort of the soul.

4. Is it possible to experience our own soul? Are we getting confused with the ability to self-converse as knowing the soul?

Swami replied:- Soul is the inert energy produced by the oxidation of food in mitochondria cells. This inert energy enters the functioning nervous system to generate pure awareness and this generated pure awareness is called the pure individual soul. This pure awareness gets contaminated with thoughts and such impure awareness is called the individual soul. Here, you must identify your 'I' with either the inert soul or the pure individual soul or

the individual soul. The first possibility is ruled out because there cannot be any experience with the inert soul. The second possibility is also ruled out because every soul is fully contaminated by qualities (strongest inherent thoughts developed through the past several births). Hence, the experiencer 'I' means only the individual soul.

5. Does God have a soul? What is the nature of His soul and human souls? What constitutes a 'soul'?

Swami replied:- As I have already told, inert energy is the soul (aatman) and awareness is the pure individual soul (pure jiiva). Impure Individual soul (impure jiiva) is awareness contaminated with qualities and Jivatma means the awareness that is generated from inert energy. Both aatma and jiiva are parts of the creation created by the unimaginable God called Parabrahman. Parabrahman gets mediated by a medium and this medium is also a part of the creation only. For Parabrahman, there is no question of any medium because Parabrahman is unimaginable to the soul. The unimaginable God can also think not with the help of awareness but due to His omnipotency. Regarding mediated God, the medium contains awareness and inert energy if the medium is an energetic body. If the medium is a materialised human body, the medium contains awareness, inert energy and matter. Of course, in the energetic body also, if you consider the rest mass as inertia representing subtle matter, then there is no difference between the energetic body and the human body. In this way, you have to understand the unmediated unimaginable God (Parabrahman) and mediated unimaginable God (energetic and human incarnations).

6. Were souls created by God or a part of God Himself?

Swami replied:- Soul is created by God. Soul is a part of imaginable creation and made of inert energy. But, the omnipotent and omniscient God is originally unimaginable and He is beyond the words, mind and intellect of any soul. Here, the word 'soul' is loosely used for the individual soul also since people don't distinguish between soul and individual soul. Awareness or individual soul is the best part of the creation of God and hence, it is called as Paraa Prakruti (means best creation). To show the invisible Arundhati Star, the near most star called Vashishtha is shown (Arundhatī Vāśiṣṭha Nyāya). Similarly, to indicate the unimaginable God, the most subtle awareness or individual soul is indicated. Unimaginable God (like Arundhati) cannot be experienced whereas the awareness (like Vashishtha) is experienced. Gross object, which can also be experienced is not taken in the place of awareness because subtle nature is very close to unimaginable item than the gross nature. Since awareness is the most subtle, it is selected to be very near to the

unimaginable God. By seeing the star Vashishtha, the married couple feels that they have seen the star Arundhati. Here, Vashishtha is assumed as Arundhati. Similarly, the most subtle individual soul is assumed as unimaginable God and it is told that the soul (individual soul) is the ultimate unimaginable God. Without understanding this, ignorant people have taken the individual soul to be the ultimate God.

7. Why should miracles be performed?

[Why should miracles be performed? Is it to gain trust? Aren't miracles tantric practices? Isn't a miracle wrong since nothing can sideline one's karma? Should the relief from suffering entitle a person to believe God's presence in the one, who performs the miracles?]

Swami replied:- Miracles are performed by God through incarnations to turn atheists into theists and this is the LKG class in the spiritual education system. The atheist is a beginner like a kid. The only purpose of the miracles is to establish faith or trust in the heart of the atheist about the unimaginable God. Miracles are also unimaginable events only and they prove the existence of their source, which is unimaginable God. A miracle is strictly the unimaginable power of unimaginable God only and His miracles are meant to establish the existence of unimaginable God. God gives miraculous powers to undeserving fellows also through tantric practices because such miracles are serving the basic purpose, which is to establish the existence of the ultimate God (Parabrahman). Even though miracles are very bad since people misuse the miracles to exploit the innocent public, they are granted even to demons so that the use of miracles to a large extent will bring the fundamental faith in the ultimate God. Miracles are also one of the identification marks of the incarnation, but, miracles alone cannot be taken as the full identity mark because apart from miracles (*Satyakāmaḥ* - Veda), true and complete spiritual knowledge (*Satyaṃ Jñānam Anantaṃ Brahma*) and blissful love to devotees (*Raso vai saḥ, Ānando Brahma* - Veda) are also the other two essential identification marks of God in incarnation. If miracles alone are the identity mark of God, demons, who can perform miracles will have to be called as God, which is ridiculous. God Krishna not only performed miracles, but also preached Gita and gave Goloka to the Gopikas. Ravana performed miracles only and hence, cannot be God.

8. How is having multiple religions justified?

[How is having multiple religions justified? Hinduism always had its doors open. Why wasn't Jesus born in Hindu religion? Why was a new religion started? A religion need NOT be confined to a continent since it can be universal. So, why do we have many religions and one unimaginable God but not one religion and one unimaginable God?]

Swami replied:- There are different regions with different languages and different cultures on the earth. A single incarnation cannot satisfy all these different people simultaneously. It will be quite natural if God takes

different human incarnations speaking different languages and suiting to different cultures. A human incarnation born in a specific region talking the language and following the culture of that region can easily mix with the devotees of that region. Unity in diversity can be realised by all the human devotees of different religions and such unity is due to the single underlying unimaginable-unmediated God. No religion can claim their mediated God as the ultimate God because the ultimate God is unmediated. This is the best talent of the divine administration of God.

9. Why is practice important?

[Why is practice (mananam) important? We lose the knowledge once we die and our next birth doesn't have this knowledge. If awareness is all that matters, why can't we cover more topics (initial smaranam) instead of mananam of the same knowledge?]

Swami replied:- If mananam (repeated revision) is done, such knowledge which becomes strong by mananam will accompany our soul even after death. This is the reason why some strong incidents come to our memory even after rebirth. After studying the knowledge, if you revise it once, it is called smaranam. If it is revised many times, it is called mananam. Mananam alone can give immense strength to the knowledge. Covering many concepts in one unit of time is also good. At the same time, repeating the revision of one concept is also good because in the next birth, we can certainly have its memory.

10. Why do we attach ourselves to the past incarnations more than the contemporary human incarnations?

Swami replied:- The contemporary (present) incarnation in human form standing before our eyes appears as a human being. We always have repulsion towards our co-human beings because of the repulsion between common human media. The past human incarnation is not before our eyes and is present only as inert statue or inert photo. Hence, we do not have any repulsion towards the past human incarnation. The Veda also says that we hate that, which is present before our eyes and we love that, which is far from our eyes (*Parokṣa priyā iva hi devāḥ pratyakṣa dviṣaḥ*).

11. Why is Lord Shiva said to be in His tamasic state? What is tamas here?

Swami replied:- Tamas is ignorance, which is required in destroying the world without any discrimination between bad and good souls. Tamas also indicates the rigid determination and this is required in the final stage of spiritual journey in which the devotees believe the contemporary human incarnation with full firmness just like in the case of God Krishna and Gopikas.

12. Can the Gods we worship see the unimaginable God?

Swami replied:- Unimaginable God can't be imagined by anybody other than the unimaginable God Himself. The Gods worshipped by us are the incarnations of the unimaginable God only as said by the Veda (*Brahmavit Brahmaiva bhavati*). The unimaginable God or Parabrahman existing in each incarnation knows about Himself.

13. What is considered as entertainment to the unimaginable God? Does God enjoy everything in His creation?

Swami replied:- God created this world for His entertainment, which is not the cheap entertainment (reading novels or playing cards or watching movies, etc.) as in our case. God wants to taste the real love of the devotee, who does not aspire for anything in return from God. Such a situation in our lives also gives us eternal bliss. The aim of the creation of this world is to have such topmost sacred entertainment of true love of devotees by God.

14. In the case of unimaginable God taking human form, how does this fusion take place?

[In the case of the unimaginable God taking form as human incarnation, how does this fusion take place? How does interactions among these souls happen? How do they control the same body harmonically?]

Swami replied:- You will get scientific answers to these questions provided both the merging items are imaginable belonging to the imaginable world. Here, between the two merging items, one is the unimaginable (God) and the other is an imaginable item (energetic being in the case of energetic incarnation or human being in the case of human incarnation). Therefore, the merging also becomes unimaginable. We can apply scientific logic only when both the merging items are imaginable worldly items. If one of the items is unimaginable, we don't have such example in this imaginable world. In the imaginable world, we have the process of merging between two imaginable items only like milk and water. Therefore, worldly logic doesn't apply in the case of merging of the unimaginable God-component with an imaginable human being-component.

15. Can I eat food by myself and call it Yajna?

[Where we are very hungry and God is in the form of fire in our stomach, can we have the heartfelt intention that the fire in me is Krishna Himself and can we eat the food we prepared with ghee and call it Yajnam?]

Swami replied:- Certainly. If you realise the reality, we can certainly feel the eating of food by us or others is divine sacrifice or yajnam. In fact, only this is yajnam and burning ghee in physical fire is the biggest sin (Mahaa Paapam) because ghee is the food of the highest quality and burning it in physical fire is the highest sin as said in the Veda (*Annam na paricakṣīta*).

Here, ghee means food mixed with ghee. The food possessing ghee is called ghee just like we call the possessor of apples “O apples! Come here”. This is called Lakshnaartha or implied meaning. Similarly, the possessor of hunger fire is called as fire (*Vaiśvānarah praviśatyagniḥ* - Veda). God said in the Gita that the hunger fire is Himself in the name Vaishvaanara (*Ahaṁ vaiśvānaro...* - Gita). The first hymn of the first Veda (Rig Veda) says that the receiver (havaniiya) of ghee (ghee food) as well as the supplier (hotaa) of the same ghee food are one and the same. The priest (hotaa) is pouring the ghee and the inert fire (havaniiya) is receiving the ghee. Both the priest and the physical fire are different in this case. But, the Veda says that the supplier as well as the receiver is one and the same fire (person possessing hungry fire). The mantra stating that both hotaa and havaniiya are one and the same applies only to a hungry person eating ghee mixed food. The priests of this worst Kali age have not understood the real meaning of sacred sacrifice called Yajna till God Datta revealed now.

16. Is the Dharma Shaastra told in the Smrutis still relevant in Kali Yuga?

Swami replied:- The Dharma Shaastra changes from Yuga to Yuga. The ethical scripture written by Sage Paraashara is the authority in Kali Yuga. Dharma changes as per the circumstances in the world at that time. Dharma also changes from one region to another region. Sage Jaimini says that there can be change in Dharma (a form of action) but there will be no change in Brahman or God since God is an item and not action (*Kriyāyām vikalpaḥ na tu vastuni*).

17. Does what we believe in apply to us or what we identify as?

Swami replied:- If we believe in the absolute reality called God, anything related to God applies to all of us. In the identification, there may be errors just like you may identify the rope as a snake. Since such an illusion is not true, it cannot apply to us. In the illusion of rope appearing as snake also, there is belief because we believe the rope appearing as the serpent. Belief and identification must not have illusion so that we receive true knowledge instead of false knowledge.

18. Swami, can the knowledge of Sadguru change the vaasana, samskaara and guna of the soul?

Swami replied:- Vaasana (like gaseous state) can be changed by your effort. Samskaara (like liquid state) can be changed by the true and complete spiritual knowledge of Sadguru. But, guna (like solid diamond state) cannot be changed as we see in the case of the Kauravas, who were advised by God Krishna for a long time but did not change at all even though God demonstrated the highest miracle called Cosmic Vision (Vishvaruupa

Sandarshanam). The only way is to divert gunas (qualities) towards the worship of God irrespective of good and bad nature of the qualities. Even a thorny stick (bad quality) becomes sacred ash to be applied on the forehead when it is diverted to the powerful God-fire. Even sugar (good quality) becomes waste when it is poured (diverted) to the world like drainage. Diversion to God is the only way for the solidified qualities (gunas) and even very bad qualities when surrendered to God become pious and sacred. This is seen in the case of Gopikas, who reached the highest fruit (Goloka) through sinful dancing with God Krishna.

19. When Sudaama should not be imitated in sacrifice, can I read the Stotras written by sages since it is imitating them?

[Swami, You told that we should not imitate Sudaama by sacrificing to God by taking a loan. Can we read the Stotras written by great sages since we are imitating their words to God?]

Swami replied:- The case of praying prayers written by sages and the case of sacrifice of Sudaama are quite different. Praying prayers is theoretical devotion and the sacrifice of Sudaama is practical devotion. Theoretical devotion will have only theoretical fruits and practical devotion always gives practical fruits. God said in the Gita that your devotion and His response will be in the same phase (*Ye yathā mām...*). Sudaama sacrificed three handful quantities of parched rice and got the entire wealth of the pleased God Krishna. Now, one may argue that he will give three bags of parched rice to God to get the same wealth! When Sudaama sacrificed to God, there was no such pre-example as a guiding factor for Sudaama. But now, Sudaama is the guiding factor. Moreover, Sudaama never aspired for anything in return from God. But now, the person donating three bags of parched rice is aspiring for fruit in return and this point itself cancels this false devotee. The case of prayers written by sages is not at all equal to Sudaama in any angle. Both can't be compared like day and night.

Chapter 23

August 14, 2024

O Learned and Devoted Servants of God

[Ms. Thrylokya asked:-]

1. Swami, why is there no full merge of minds of husband and wife in this Kali age?

Swami replied:- The merge must take place between the two minds and this is the ultimate stage for marriage. When this is absent, the marriage just for the sake of merge between two physical bodies is like the union between two ignorant animals or birds. When this physical merge alone stands as the reason for marriage, none of the couples takes care about the mental qualities. In the absence of the merge of mental qualities, which is the higher state, the marriage for the sake of just physical merge fails because such physical merge can be attained illegally with others also. Then, there is no special significance of the matrimonial bond in the mind of either the husband or the wife. Based on this factor, divorce is often taking place in the present society. The tastes of minds merge when they are alike. Hence, the Manusmruti says that there shall be union of minds before the marriage (Mano Dattaa). Physical bodies have the same composition of five elements and hence, any two bodies can merge when the hormonal lust provokes. But, in the merge of minds, all minds are not made of the same qualities. Therefore, the presence of similar qualities in the minds of both bridegroom and bride is very essential for a successful married life. Now a days, people are not caring much about this point and at present, the only point that matters mostly is the number of digits of the salary of the bride and bridegroom! Of course, it is told that the wife and husband are bonded based on the loan taken in the previous birth (*Rṇānubandha rūpeṇa, paśu patnī sutālayāḥ*). This is due to the force of the fruits of deeds (Karma Cakra). But, this does not mean that you need not follow My above said advice in the time of selecting the spouse for marriage because if you strongly follow My advice, this Karma Cakra will be altered by God because clearing the loan can take place in several other ways like association with son (*suta*), domestic animals (*paśu*) and house property (*ālayāḥ*) as said in the above mentioned verse. This earth is called Karma Loka or the world of free action. The fruits of previous deeds are given in the upper worlds (Bhoga Lokas) and the human birth on this earth is always with full freedom without the force of fruits of past deeds. The soul need not come as spouse only to collect the past loan taken by you from him/her (*Ruṇānubandha*), since the soul can come as your child to

collect the loan. Hence, in this world, analysis and application of knowledge have no hinderance due to the past deeds.

2. As no fruit shall be aspired from God, how can a mantra be recited for the removal of worldly problems?

[Swami, You have given the mantra “Shri Anjaneya - Shri Subrahmanya” for removal of worldly problems. Some of my friends are telling that such mantra may be the prayer to God aspiring for some result in return. You have also told that no fruit shall be aspired from God for devotion.]

Swami replied:- Both these statements are correct in their own contexts, which are Pravrutti (worldly life) and Nivrutti (spiritual life). Nivrutti can't be taken up when there is mental worry. Mental peace is very much required in the path of Nivrutti so that you can concentrate on God with a peaceful mind. To get a peaceful mind, you require the solution of worldly problems. Here, you must note one important point, which is that you are not aspiring mental peace for the sake of worldly enjoyment in the future. You are asking God for mental peace so that you are able to serve God peacefully. If this aim is present in your mind, praying God to solve the worldly problems for mental peace cannot become the aspiration from God in return. Your direction of intention to get mental peace decides whether your intention is pure or impure. Hence, such prayer to God aspiring for mental peace is not wrong at all. If somebody has the strength of tolerance in suffering the punishments of sins, such a climax devotee need not bother about this mantra or any prayer to God because the devotee is in climax state of devotion like Sudaama and Gopikas. The climax devotion itself gives such wonderful tolerance in enjoying the fruits of deeds. Such climax devotees think “Let me enjoy the fruits of my deeds, which is justified as per the divine constitution”. But, such devotees are very very rare. Majority of the humanity is not in such climax state of devotion. The aim of the divine spiritual knowledge is to cover the majority of humanity and not a minority. Such climax devotees will continue the service and sacrifice to God without being affected by the suffering of the fruits of their sins. Such devotees are very rare exceptional cases.

3. Is sweet devotion the highest because the body, word and mind together are surrendered to God?

[You told that sweet devotion is the highest because the body, word and mind are together surrendered to God and the practical proof for the highest value of sweet devotion is granting the highest Goloka to Gopikas. Am I right?]

Swami replied:- Sweet devotion is definitely the highest because the female devotee has to face a lot of social resistance. But, you should not put down the other types of devotion. Draupadi as sister defeated all the romantic bonds with God by tearing her new sari for the bandage of the finger of God Krishna. All the romantic bonds ran in all directions just for a piece of cloth!

Don't you think that the brother-sister bond defeated the sweet devotion? Since there is surrender of body in this path of sweet devotion, this devotion may be treated as the highest. But, don't you think that their female birth gave them this chance? Devotees in male birth may have even higher devotion, but, this type of surrender of body is not possible in the case of male devotees. Since such chance is impossible due to the male body, you cannot say that their devotion is lesser than sweet devotion. Moreover, the sweet devotion is treated as the highest because the surrender of the activities of mind, word and body are diverted to God simultaneously. This surrender is called the surrender of three instruments (mind, word and body) or Trikaranaarpanam and is called "*Manovākkāya karma samarpaṇam*". The actual translation is that the activity of mind, the activity of word and the activity of the body are surrendered to God. The physical union of Gopikas with God Krishna is the surrender of the activity of physical body. Don't you think that when Hanuman and other monkeys searched for Sita, such kind of search is also the activity of physical body? I will go even one step further and put the following question:- Gopikas surrendered their body to God Krishna in which there is no torture or death of the body. But, when monkeys fought the war standing by the side of God Rama, they were prepared to undergo the torture of their physical body done by the arrows from enemies and they were also prepared for the death of their physical body in the war. Is the surrender of the bodies of monkeys to God Rama not greater than the surrender of the bodies of Gopikas to God Krishna? When Gopikas surrendered their physical bodies, they got bliss from God Krishna and not even a trace of misery. So, which surrender of the activity of physical body is greater? You say that Goloka is the highest of all the worlds. But, God Datta has already prepared a new upper energetic world above Goloka called as 'Datta Sevaka Loka'. The aim here is that the Karma Yoga of the servants of God is greater than the sweet devotion! Of course, Gopikas also did the sacrifice of service through dance and the sacrifice of fruit of work (butter) to God Krishna and hence, Gopikas are also equal to the servants reaching the 16th world. But, the 16th world is higher than the 15th world (Goloka). The reason is that in sweet devotion, there is no fear of torture and death of the physical body whereas in the case of servants going to the 16th world, the servants are ready for the horrible physical torture and even the death of their gross bodies as we see the case of monkeys prepared to fight the war on behalf of God Rama. For this reason, the 16th world is at higher level than the 15th world. God always speaks the truth, which may appear as praise for some devotees and which may appear as scolding for some other devotees. For God, there is no need of the support from the souls like a politician aspiring

votes based on caste, gender, etc. Hence, every message given by God Datta shall be taken as the truth and the helping factor in the spiritual success irrespective of region, religion, caste, gender, etc. (*Yathārtha vyāhṛtiḥ sā hi*). The final birth for any devotee is female birth only because every male soul is having gender ego. Only to remove that gender ego, the female birth is given as the final birth for a male soul. But, there are exceptions for male devotees, who are not having male ego at all. For such devotees, the final female birth is not necessary and hereafter, such exceptional male devotees go to the 16th world. Until now, such exceptional male devotees have reached the 14th world called Brahma Loka. The main essence is that a devotee must succeed in having true and complete spiritual knowledge, subsequent theoretical devotion and final practical devotion to God. A devotee succeeding in reaching these three steps will attain the highest fruit, which is either Brahma Loka (Brahma Loka itself is Vishnu Loka and Shiva Loka) or Goloka or Datta Sevaka Loka. All these three can be considered as three highest fruits. There can be several gold medals related to several departments in a university. All the gold medal holders coming from all the departments are equal only. In fact, no devotee shall aspire for any spiritual fruit (Brahma Loka or Goloka or Datta Sevaka Loka) or any worldly fruit from God in return for his/her climax devotion. If such aspiration exists, the devotee becomes completely disqualified even for the basic divine fruit, which is like the admission into an LKG class.

Chapter 24

August 15, 2024

O Learned and Devoted Servants of God

[Ms. Rithika asked:-]

1. You told that 100% sacrifice is the climax. Does this mean that we need not do any sacrifice till we reach the climax state?

Swami replied:- This is called over intelligence even though I know that you asked this question for the sake of real understanding. I think, I have already answered this question. I told that the correct sequence is knowledge, devotion and practice. This does not mean that you shall not get theoretical devotion and do practical devotion unless you complete the spiritual knowledge. It means that when you complete 1% spiritual knowledge, you will get 1% devotion that makes you to do 1% practical devotion. Even if it is 1% only, the sequence is not changed, which is knowledge, devotion and practice. Slowly developing yourself towards 100% perfection is called the path, which is to be followed before reaching the goal. Some devotees, who intentionally want to avoid the practice, keep themselves in the 1st (knowledge) and 2nd (devotion) stages only!

2. Swami, I am in Nivrutti. Hence, God will take care of my Pravrutti.

Swami replied:- Nivrutti itself means that you have to sacrifice to God without aspiring for anything in return from God. If you are aspiring for Pravrutti (standing on one's own legs by working hard to earn), how can you say that you are in Nivrutti? In Pravrutti or worldly life, you have to establish your foundation by your hard work without aspiring anything from God. Then only, you are eligible for Nivrutti, which is strictly one way traffic. This one way traffic is created by God in this world to stand as an example for Nivrutti in the explanation of spiritual knowledge. If you aspire for any desire, then it will be instrumental devotion (using God to achieve the fruit of your desire) and not goal devotion (you aspire only for God and not for anything or anybody including yourself). You can learn this from fan devotion (the fan of a hero does not aspire for anything from the hero, spends from his own pocket for the functions of hero and finally commits suicide when the hero dies).

[Ms. Purnima asked:-]

3. If we slip this human birth and enter the cycle of births of animals, is there any hope to come back to human birth?

Swami replied:- It is almost impossible. A soul gets animal-birth based on the answer of the soul given to the question of God, which is “What have you done in the previous human birth?” If the human soul replies “I have eaten 100 tonnes of rice, 50 tonnes of pulses and 25 tonnes of vegetables. I have drunk water and other drinks. I have generated issues and every day, I have slept well”, then, God replies “These four are common to human beings and animals. Hence, there is no use in giving the precious human birth to you once again. Be born as animal without losing any of these four facilities you had in the previous birth”. Once the soul is born as animal, the soul becomes satisfied with these four facilities and hence, the birth as animal continues forever for the soul. In this human birth, if the soul has progressed in Pravrutti and Nivrutti at least upto 1%, God may consider to sanction another new human birth to the soul so that the soul may progress gradually.

4. God Krishna had 16,108 wives. How is this possible for worldly logic?

Swami replied:- Still more power point exists, which is that He produced 10 sons and 1 daughter through each wife except Jambavati, who produced only 1 son called Samba. This means that He has a total of $(16,107 \times 11 + 1 =) 1,77,178$ issues. This miracle itself alone is more than sufficient to say that Krishna is God. Since Krishna knows that the son of Jambavati will destroy all His dynasty, she could not get any issue for a long time. Since God Shiva is necessary for destruction, Krishna did penance for Lord Shiva and got the son, Samba, by the blessing of God Shiva.

5. Why does God allow black magic and give powers to black magicians?

Swami replied:- Black magic is the original power of unimaginable God used in wrong direction. The desire of a black magician is to exploit this black magic in sinful angle, for which, he receives the punishment as usual. The other angle of this black magic is to expose the original unimaginable power of the unimaginable God to the public so that every soul believes the existence of the unimaginable God, who punishes the sins through unimaginable ways. Wide publicity about the existence of unimaginable God is attained through such vast number of evil people trying to attain supernatural powers for their name and fame. God’s good angle is different from the bad angle of demons in this issue. These people doing black magic cause suffering to those souls only, who have to be punished for their sins. Black magic fails in the case of a sinless soul. In this way also, the demon is doing the service of God without such intention but for his own ill intentions,

hence the demon is punished by God. Nothing can go wrong in the administration of God.

[Smt. Swathi asked:-]

6. What is the difference between God and His power? Are both the same?

Swami replied:- In scientific or worldly logic, the possessor of power results by the condensation of power. Sun is the condensed globe of light energy. In this way, sun and sunlight are not different at all. But, the impure world is born from pure God even though God is 100% pure. Hence, this relationship is quite different in the case of God and His power. Hence, we say that God is beyond worldly or scientific logic. Hence, God is called unimaginable whereas world is imaginable. No example in the world can be taken to compare with the unimaginable God. In the world, there is no unimaginable item and in every case, an imaginable item is generated from another imaginable item only so that such generation process can be explained with scientific logic.

7. Swami, the human being is said to be the highest in the creation, but, appears to be lowest in its behaviour. Why?

Swami replied:- The over development of intelligence is responsible to develop several crooked and cunning ways by which the human being loses its high value. Bad smell comes out from the dead human body very quickly compared to other beings like animals, etc. The human being is always bound by ambition (aashaa), related work (karma) and worry for the fruit (cintaa). This is told as “*Āśayā badhyate lokah, karmaṇā bahu cintayā*”. The human ambition for wealth is in climax state even though i) Earning of wealth, ii) Protection of earned wealth, iii) Wealth while coming to you and iv) Wealth while leaving you causes a lot of misery only. The human being shows worst blind fascination towards worldly bonds in spite of knowing that one has to leave them permanently after this short birth.

[Ms. Thrylokya asked:-]

8. Swami, please clarify once again about the salvation from waste.

Swami replied:- Long back, there was a scientific project called ‘Wealth from Waste’. I extended that project to ‘Salvation from Waste’. God says “I am not asking for the money, which you are spending to live at the present. I am also not asking for your money, which you are saving for the old age in the future. I am only asking for that money, which you are wasting in enjoying luxuries. These luxuries spoil your health and prestige in the society of learned people. By diverting the expenses of these luxuries to God, you are saving your health and simultaneously getting salvation from God because the sacrifice of fruit of work is the highest whether it is Pravrutti or Nivrutti since it is a proof of your true love existing in your theoretical

devotion. Here, you are getting salvation not by losing your money, but, by getting the simultaneous benefit of health. If God does not deserve your true love at least in this way, what right you have to expect anything from God, be it a materialistic benefit or salvation?

9. Who is a real scholar?

[I read a shloka in Gita, which says that if anybody has no intention in the beginning, his action is burnt by his knowledge and such a devotee only is a real scholar. What is the logic in this statement?]

Swami replied:- If anybody starts to do a work, he/she must have the intention for the result. But here, it is said that you must not have intention. If intention is absent, the work cannot be started at all. For the sake of work, simple intention is sufficient. Here, the intensified intention is denied. It means that you shall not constantly worry about the intention only so that you will spend all your energy in the intention and end up having no energy to do the work, due to which you will utterly fail in the work.

Intention is related to awareness that yields the result whereas the action is inert that cannot produce any fruit. Even though the inert action is one and the same between a father hugging and kissing his daughter and a rapist hugging and kissing the same lady, the purity of intention in the first case brings appreciation and the impurity in the second case brings punishment. Similarly, Gopikas danced with God Krishna due to their devotion to God and not due to hormonal lust. Moreover, God Krishna is acting as an examiner to test the bond with spouse (this is also the test for crossing the justice for the sake of God in Mahaa Nivrutti) when the bond with God competes with it. The examiner has to dance as per the procedure of the test and we cannot superimpose hormonal lust either on God or on the sages born as Gopikas. In olden times, when female doctors were not available, the male doctor used to deliver the child from the womb of the pregnant woman. Here, you cannot attribute romance to the doctor, who has to touch the private part of the woman during delivery. His intention is only on the easy delivery of the child. Hence, mere inert action cannot give the result since the non-inert intention related to awareness can only yield the fruit. This verse (*Yasya sarve samārambhāḥ...* Gita) means that the scholar of spiritual knowledge always burns the action and its fruit by not having any bad desire (kaama) in the intention (samkalpa).

10. How to eradicate ego?

Swami replied:- Ego means over-confidence or pride that is developed from the basic ego due to wealth, education, caste, beauty, gender, etc. In the process of eradicating the ego, you should not eradicate the basic ego, which is the identifying address of yourself resulting in depression. You must only

eradicate the wrong modification of your basic ego. You must always remember Hanuman and Gopikas in this context.

i) Hanuman:- He is the incarnation of God Shiva, who can destroy this entire creation. In the childhood itself, He swallowed the rising sun mistaking the sun as fruit. What are we before such mighty Hanuman? Even though He is the incarnation of God Shiva, He remained as the permanent servant for His contemporary human incarnation called Rama. If anyone of us were in the place of Hanuman, we would say to Rama “I am the incarnation of Shiva and You are the incarnation of Vishnu. The Veda says that Shiva and Vishnu are one and the same (*Śivaśca Nārāyaṇaḥ*). Hence, We both are equal. At the best, You can be My friend but not My Master”. Hanuman never even thought like this. He always told Rama that He is the beloved petty servant of Rama. He helped Rama by exhibiting several supernatural powers (and Rama did not do any miracle). But, Hanuman told that Rama is the source of His miraculous powers! Anyone of us in the place of Hanuman will say that he is God and Rama is his devotee!! The Advaita philosopher says that he is the ultimate original God (Brahman) without doing even the smallest trace of the miracle done by Hanuman!!! So, if you remember Hanuman with this background, ego will run away.

ii) Gopikas:- Gopikas were sages for the past millions of births doing penance for God. Even angels fear for sages because the sages can curse even the angels. Such sages left their male gender and became females. They left their higher caste and were born in the lowest cowherd caste. They were the authors of several scriptures and they were born as uneducated. They left male gender, caste and knowledge that cause ego. Before the power and concentration of sages, what is our power and concentration? Such sages born as Gopikas accepted God as husband and wept for Him when He left Brundaavanam forever. If we remember the background of Gopikas, certainly our ego gets eradicated.

Both Hanuman and Gopikas conquered ego based jealousy by which they recognized and surrendered to their contemporary human incarnations. Even Ramakrishna Paramahansa left the ego of male gender and lived in Brundaavanam for one month in the female dress as Gopika. In this way, by remembering such climax devotees, the soul can conquer ego and its effect called jealousy, which is the only only only hurdle in getting salvation. Due to the repulsion between common human media, the ego based jealousy cuts even your basic identification of the only relevant contemporary human incarnation of God, who alone can give the salvation to any human soul on this earth.

Chapter 25

August 16, 2024

O Learned and Devoted Servants of God**1. Please elaborate more on Dushpravrutti, Pravrutti, Nivrutti and Maha Nivrutti.**

[Ms. Thrylokya asked:- In yesterday's Satsanga, Dushpravrutti, Pravrutti, Nivrutti and Maha Nivrutti were discussed. You explained something more. Please elaborate that.]

Swami replied:- There are four states for human beings:-

1) Dushpravrutti:- This is degraded Pravrutti since in Pravrutti, devotion to God is always impure because such devotion is based on the fulfilment of selfish desires. Here, justice and injustice compete with each other in the election. You will vote for injustice only if it is beneficial to fulfill your selfish desires. In this state, the majority (90%) of humanity exists because every human being is inherently fascinated to selfish desires. If the percentage of intensity of Dushpravrutti is more than 90% in the soul, such souls are called demons. In this category, the souls may believe in God (theists) or may not believe in God (atheists). In this state, the soul's ultimate aim is only to enjoy the fulfilment of selfish desires in which the help from God is taken as the instrument to achieve the fruits of selfish desires (theists). In this state, God is not required at all if He is not useful in achieving the fruits of selfish desires. If the desire for the fruits of selfish desires is very much, these souls may become atheists. There is no difference between demons and atheists except that demons use God in attaining their selfish happiness whereas atheists reject the concept of God. To conclude, there is no trace of real love to God in this state.

2) Pravrutti:- There is a trace (0.1%) of real love to God and in the rest 99.9% of love, these souls are not at all different from the above mentioned souls of Dushpravrutti. In this state, when justice and injustice compete with each other in the election, these souls vote for justice by controlling their selfish desires because these souls are well aware of the punishments of sins given by God here as well as in hell. They vote for justice due to fear (99.9%) only since their trace of true love to God (0.1%) is very much negligible. Even though it is told that God likes justice and is furious against injustice, these souls oppose injustice and follow justice due to fear of God and not due to real love to God. Here, the true love to God is superimposed on the fear like the serpent on the rope as illusion. Had hell been absent, these souls will certainly become the above mentioned souls of Dushpravrutti.

3) Nivrutti:- This word means detachment from all the worldly bonds including self. This is attained by complete attachment to God or Daiva Pravrutti (Pravrutti basically means attachment). The true love to God in the case of these souls is almost 100%. This state is characterized by:-

i) Learning true and complete spiritual knowledge from the Sadguru or the Guru following the Sadguru strictly (Jnaana Yoga),

ii) The theoretical inspiration or love to God (Bhakti Yoga) generated from the spiritual knowledge and

iii) The practical devotion (Karma Yoga) generated from Bhakti Yoga. This third step consists of two sub-parts:-

a) Karma Samnyaasa or Sacrifice of work or physical energy (service) and

b) Karma Phala Tyaaga or Sacrifice of fruit of work or wealth or matter to Sadguru or God (contemporary human incarnation).

In this state, sometimes, some devotees (due to their hidden jealousy to Sadguru due to the repulsion between common human media) may concentrate on the mission of God that helps this humanity, neglecting God. This state can be considered as the period of study in an academic year since some small defects appear because the 100% true love to God falls to 99% due to the above said ego based jealousy. Dharmaraja is the best example for this state of 99% true love to God because he refused the advice of God Krishna (to tell a lie) in the war giving more importance to justice than God. In this state, the devotees pass the test conducted by God Datta in all the worldly bonds (especially the three strongest worldly bonds or Eshanaatrayam, which are bond with wealth, issues and spouse) except in very sensitive issues like justice and mission of God. In this state, the devotees vote for God against all the worldly bonds except justice and the mission of God. This means that the devotees pass in all the tests except in these two tests, which are:-

i) God competing with justice and ii) God competing with His divine mission.

4) Mahaa Nivrutti:- In this state, the true love to God is always complete and constant. This is the single pointed devotion (*Ekabhakti rviśiṣyate* - Gita) to God. This state results when God Datta tests the state of Nivrutti of devotees and the devotees pass the test to enter Mahaa Nivrutti. In this state, the test is on very sensitive issues like justice and mission of God. Hanuman, Gopikas, Saktuprastha, Sudaamaa, Prahlada, etc., are the passed candidates in this state. In these tests, injustice appears as justice due to the illusory power of God and God appears as if He is standing against justice to test us whether our devotion is single pointed or not. After this test,

God reveals the illusion and proves that the appearing injustice is actually the real justice so that He confirms that He is never against justice. God teaches the devotees of Nivrutti to become single pointed by saying that the devotee shall worship Him only in all angles leaving even justice and His mission (*Manmanā bhava Madbhakto...* - Gita) by leaving everything and everybody except Himself (*Ananyāḥ...* - Gita). One shall not misunderstand that God is really against justice and against His own mission. Preference of God over justice and His mission shall be taken only in the contexts of testing the Nivrutti devotee to lead to Mahaa Nivrutti. Otherwise, generally, everywhere and at every time, God is in favour of justice only and is very fond of His own divine mission.

2. How, the son of God, is God Himself?

[In recent explanations, You said that son of God is God Himself while the son of man is a man. How can we justify the prior case?]

Swami replied:- Here, God means the unmediated unimaginable God (Parabrahman). The son of this God is the first energetic body created by the unimaginable God. The creator can be taken as Father and the creation can be taken as son. This first energetic body simply called as Datta became God Datta or the unimaginable God Himself when the unimaginable God merged with this first energetic body having an individual soul or awareness. Son of God means God Datta and God means unimaginable God or Parabrahman. We say that Parabrahman (Father) is God Datta (Son of God) after the merge of the unimaginable God with the first energetic body. There is no difference between the original unmediated-unimaginable God or Parabrahman and the mediated unimaginable God with whom the unimaginable God merged and finally called as God Datta. If you take God Datta as Son of God (The first energetic body after merge with the unmediated unimaginable God.), He is the same unimaginable God in mediated state. Hence, the son of God is God Himself.

Regarding the Son of Man called as Man, the sense is different. Here, the word 'Man' in Son of Man means a specific man. The second word 'Man' means the race of man. This means that the son of a man is also a man because the son also belongs to the same race of humanity. In this way, here also there is no contradiction.

In the human incarnation, the God-component or the Son of God is God Datta merging with a selected human devotee called as Son of Man or human being-component. This contemporary human incarnation shows dual behaviour of God-component and human being-component in its corresponding contexts. When Jesus said that He and His Father are one and the same and also said that if one sees Him, His Father is seen since He lives

in the heart of His Father and the Father lives in His Heart, He meant the monism between the God-component and human being-component due to perfect homogeneous merge that is beyond scientific logic. The Veda says that God while remaining as God has become the merged human being also simultaneously (*Sat ca tyat ca abhavat*). The Jews believing that God is only one, could not accept Jesus as God due to the inherent repulsion between common human media generating ego based jealousy. Every human being has the inherent ambition to project itself as far as possible to become the greatest. In this course, the human being does not like even a greater human being, and needless to say a human being can never tolerate the greatest human incarnation of God, who is different from him/her. Several times, Jesus behaved as human being-component like praying to God and always giving the credit to God (He even told that He as human being can't do anything unless God wishes.) to neutralize the ego based jealousy of the Jews. Even then, the Jews were having climax ego based jealousy and could not tolerate the monism between God and Jesus, which was declared very rarely just once or twice. This is the reason why Prophet Mohammad, even though an incarnation of God, eradicated this true concept of monism between human incarnation and God and confined Himself as an ordinary human being-component or messenger of God.

[Ms. Bhanu Samykya asked:-]

3. Swami, how to control under-confidence and over-confidence?

Swami replied:- The divine true and complete spiritual knowledge of Sadguru will act as the internal medicine to destroy both these defects permanently. But, this step takes a long time. Meanwhile, you can use the temporary methods like first aid relief in the following way:- When you get under-confidence (depression), which is like lowering of your body temperature, you praise yourself projecting your merits (Aatma Stuti) and this will act like the heater used to raise the body temperature in severe winter. When you get over-confidence (pride), which is like rise in your body temperature, you scold yourself projecting your defects (Aatma Ninda) and this will act like the air-cooler used to lower the body temperature in severe summer. You don't need Parabrahman to do these for you. You can do it by yourself.

[Smt. Chhanda asked:-]

4. Swami, how to overcome ego and jealousy?

Swami replied:- Actually, jealousy is simply based on ego. Ego is the seed and jealousy is the sprout that comes out of the seed. Ego is different from basic ego. Basic ego means just the basic identification of self, which is presented by 'I'. Ego is the pride or over-confidence, which is a wrong

modification of the basic ego due to the influence of bad surrounding atmosphere. In this pride, you think about yourself as the greatest or at least try to become the greatest in future due to your continued efforts. In this way, you may see the Sadguru, who is the human incarnation of God. The first impression in you (which may be recognized by you or not) is the ego based jealousy towards the greatest Sadguru since your aim is only to become the greatest God or human incarnation. This ego based jealousy is suppressed immediately because you have to serve the Sadguru to become the greatest God. In some cases, this jealousy is not suppressed and comes out immediately because such souls think that they are already the greatest God. In the six bad qualities called the enemies, the descending order of power is:- Jealousy > Ego > Fascination > Greediness > Illegal Anger > Illegal Sexual desire. Ego and jealousy could not be conquered even by great sages, who quarreled among themselves based on the desire for name and fame (who found fault with each other in spiritual debates)! Can ordinary people like us even dream to conquer this ego based jealousy? This ego based jealousy is the only only only hurdle in the path of recognizing the contemporary human incarnation as God.

5. Is my daughter a lower incarnation of Shakti?

[Smt. Sudha Rani asked:- Swami, You told me long back that my daughter Thrylokya is the incarnation of Shakti. Certainly, she is not the incarnation of Shakti like Sarasvati or Lakshmi or Parvati. She must have been the lower incarnation of either Ellamma, Nalla Pocamma, etc. Am I right?]

Swami replied:- When somebody cannot tolerate the greatness of another human devotee and tries to lower that devotee, God will not allow that and maintains His word to be the perfect truth by giving a counter argument. Since Thrylokya is your daughter and much much smaller than yourself in your eyes, you tried to lower her by telling that at the maximum she may be the low Ellamma. But, do you know who is Ellamma? Ellamma is Renukaa Shakti, who is the mother of Parashuraama. Goddess Renuka was praised to be Shakti in the first holy Kruta Yuga, Sita was praised as Shakti in Treta Yuga, Draupadi was praised as Shakti in Dvaapara Yuga and several local forms were praised as Shakti in Kali Yuga (*Kṛte tu Reṇukā śaktiḥ...*). Out of all the four Yugas, Kruta Yuga is the highest and the most holy. Hence, Renuka is considered to be the highest and the most holy form of Shakti (called Mahaa Maayaa), who comes down to earth to help the divine program of every incarnation of God Datta. You tried to keep her in the lowest position and the same lowest position happens to be the highest position not known by you! This is like the illusion in which justice appears as injustice and we are misled that God is opposing justice by supporting injustice during the test in Mahaaa Nivrutti. I already gave a similar example

of suppression of women by upper caste males that ended in reverse gear due to the will of God. Gayatri and performance of Vedic sacrifice (Yajna) were denied to women. On sharp analysis, it is clearly found that the Gayatri and the Vedic sacrifice exist only with women and not with men. Gayatri means singing sweetly the songs in praise of God and not a particular hymn in the Rug Veda present in a specific Vedic meter called Gayatri. Men are simply reciting the hymn of the Rug Veda (false Gayatri) without at least singing that! Yajna means cooking the food with the help of physical fire and supplying it to the divine hunger fire (Vaishvaanaraagni) of hungry guests and this is done by females only and not males! See the wonderful jhalak (brilliant flash) of the unimaginable God given to males, who dug a pit for females and they themselves fell in that pit!!

[Mr. Bharath Krishna asked:-]

6. If we surrender to God, anything else like astrology is not necessary. Is it correct?

Swami replied:- It is a correct statement provided the surrender to God is perfectly 100% in all times and in all places as in the case of Prahlaada. When Prahlaada is taken to the top of hill and was asked to leave the devotion to God Vishnu, Prahlaada did not agree. But, what will be the result of this test in our case? We will say that we will leave God Vishnu and worship God Shiva. Then, we will be tested again by the opponents, who say “If you don’t become atheist, you will be thrown down from the top of the hill”. What will we answer? We will say that we are already atheists! Where are we and where is Prahlaada? Do you say that our surrender to God is 100%? If we reach the state of Prahlaada with 100% surrender to God, you are perfectly correct in saying that astrology or any other thing or any other person is not at all needed. Before we reach that climax state of Prahlaada, we have to take the help of astrology composed by the sages to compensate our deficiency in the surrender.

The pure love to God in Nivrutti always makes you to upgrade into Maha Nivrutti whereas the impure love in Pravrutti always makes you to degrade to Dushpravrutti. The only merit in Pravrutti is that at least by fear, the soul follows justice opposing injustice, which pleases God very much.

Chapter 26

SATSANGA ON VARA LAKSHMI VRATAM

August 17, 2024

O Learned and Devoted Servants of God

[Satsanga on Vara Lakshmi Vratam (16th Aug 2024).]

In Hyderabad, at the house of Prof. Annapurna, Shri V. Subrahmanyam, an aged traditional scholar along with some local devotees came and requested Swami to do initiation of any mantra. Swami gave a long speech answering his questions now and then, from which the main points are marked below.]

1. God Datta is like a communist! If old traditions are wrong, He will refuse outrightly. We always follow wrong traditions only. Hence, we cannot approach and stand before God Datta, if we are not with open mind without blind conservatism, which means that we will do a particular action without any analysis since our grandfather and father did it. Prahlaada did not blindly follow the tradition of his forefathers, which is not worshiping God Narayana. You must follow any tradition after analysis and not blindly. You must examine both old and present and analyse deeply with sharp analysis to pick up the truth from either old or present. A blind conservative follows either the old or the present only without analysis. A conservative person drinks salt water from the well saying that it was dug by his father and does not drink good water present in the entire village (*Tātasya kūpo 'yamiti brvāṇāḥ...*). All old is not gold and all latest is not the best (*Purāṇamityeva na sādhu sarvam...*). If you are a strong blind conservative, you need not come to God Datta, who is the Divine Preacher discriminating truth from false.
2. Your mind will be fixed on God Datta if you are interested in true spiritual knowledge in this old age. You were fixed on a girl in youth since you were interested in sex in your youth. But, in this old age, you must be interested in the spiritual knowledge in which case you will automatically fix on God Datta. The reason for your complaint that you are unable to concentrate on God Datta is that you are not really interested in spiritual knowledge since you are still engulfed by the worldly worries only as said by Shankara (*Vṛddhastāvat cintāsaktah*).
3. You need not fix your mind on His form. You have to fix your mind on the answers given by Him to your doubts. Fixing mind on the form of a girl in youth was relevant and that was already finished in your youth. Now, that is not relevant and hence, you have to fix your mind on the

spiritual knowledge of God Datta. His form is irrelevant to you in this state.

4. You are not eligible to enter your prayer room if you have false love on God, which is your true love only on your worldly desires. You are using God as an instrument to achieve your worldly desires and such devotion on God is instrumental devotion. Hence, God is silent to you and is not answering you in your prayer room. In fact, He did not even enter your prayer room knowing your false love to Him so that mere inert photos and statues exist without God. If you don't have any worldly desire and your only desire is God alone, such devotion is called 'Goal Devotion' since nothing and nobody other than God is your goal.
5. This girl here seen by you is My devotee, who is 25 years old and must be interested in a boy for marriage. But, she is interested in God Datta's knowledge and refuses marriage! She belongs to Medara caste, which is famous for preparing bamboo baskets. But, she prepared a different bamboo basket of true devotion to capture God Datta in it and she was successful! She belongs to the line of Adi Shankara, who was interested in propagating divine spiritual knowledge by His 8th year! Another boy sitting here is 32 years old and not yet married still, saying that he is already the wife of God Datta! See, such mad souls only come to God Datta. Madness means the climax intensity of devotion to God without any aspiration in return from God.
6. For Mantra Upadesha, there is no need of any Guru for initiation into a mantra. Mantra means that sentence of prose or poetry or song related to God that attracts your mind to repeat it again and again without any effort or force of worldly desire (*Mananāt trāyate*). Guru has no place between you and the mantra since the mantra connects you to God directly. Even a cinema song liked by you very much making you to sing it again and again, when diverted to God in your feeling can be a mantra. If it is song, it is Gayatri Mantra. Gayatri means the mode of worshipping God by singing songs on God (*Gāyantam trāyate*). Song is better than prose and poetry. God said in the Gita that He is the Saama Veda or song (*Vedānām Sāma Vedo'smi*). The Yajur Veda is in prose, the Rug Veda is in poetry and the Sama Veda is in songs.
7. You say that vidya or knowledge without a preacher is a waste and hence, that Mantra must be also from a Guru or a preacher. This is true in the case of knowledge like maths or physics or even spiritual knowledge because explanation from the preacher is essential in understanding the subject. This doesn't apply to Mantra involving attraction or Bhakti towards a statement about God that makes you mad to repeat it again and

again. Such help in preaching knowledge is Upadesha, which is not at all relevant to Mantra. Hence, preaching knowledge (Jnaanopadesha) exists and not preaching Mantra (Mantropadesha).

8. The path to the ultimate God Datta is very difficult because you have to surrender everything to Him without expecting anything for anybody including yourself in return from God. This is like the strict one way traffic in which there is only one side love towards God. Moreover, severe tests also exist as an additional bonus worry!
9. In fact, God Datta gives everything in both worldly life and spiritual life. Moreover, He is very easily pleased just by remembering Him (*Smaranamātra santuṣṭaḥ or Smartrgāmī*). As soon as you worship God Datta, difficulties will appear. In fact, these difficulties (Clearing the fruits of your sins immediately without further increase due to interest.) are clearing of your loans immediately, which are increasing day by day with interests. God Datta immediately arranges the payment of loans by you to save you from further financial (suffering the sins in future) burden. This appears as difficulty for us and we misunderstand that worshipping God Datta gives difficulties! Such misinterpretation is made famous by His power (Maayaa Shakti) so that the very easily pleased God Datta will not be exploited by undeserving devotees so that only a very few deserving devotees approach Him.
10. You are acting before God as if your worship is true love even though it is actually false love because you are thinking that God is innocent. Even if you don't know a point that is hidden in one of your nerves, it is known to the omniscient God. How can you exploit God for your selfish advantage? A human being is not omniscient and by your intelligence, you may exploit him very easily but not the omniscient God. You are showing your talent of exploitation to the climax level before God while you are very sincere and not exploiting your family members even by a trace. Even though the worldly bond is exploiting you, you are most sincere to the worldly bond. The Veda says that the worldly bond is loving you for its happiness and not for your happiness (*Ātmanastu kāmāya sarvaṃ priyaṃ bhavati*). In the case of God, there is no need of any human being for His happiness since He is always blissful. Before such truly loving God, you are acting whereas you are very sincere to your worldly bonds, who are loving you for their happiness and not for your happiness! You are doing just the reverse of what you must do in your entire life and you shall learn to act reversely to your reverse behaviour!
11. You have given a book in which the wife of your Guru is projected as the Divine Mother and the reason for such respect to her is mentioned that

any mother in this world is the Divine Mother of the entire world. You are projecting a simple worldly mother, not involved in any spiritual service, as the Divine Mother and the simple reason you give is that she is a worldly mother! Every worldly mother is not the Divine Mother and if it is so, Shri Adi Shankara leaving His mother (assumed Divine Mother) for the sake of propagation of Divine Spiritual Knowledge must be a sinner!! Don't rub the world on God. These are worldly matters and God is beyond the creation. God and world are opposite north and south poles (*Dūramete viparīte viśūcī* - Veda). Within the worldly life or Pravritti, mother is the topmost respectable angel. But, when God competes with the mother in spiritual life or Nivritti, God becomes the real mother. The Vedic statement "*Mātr̥ devo bhava*" can be interpreted in two different contexts:-

- i) In Pravritti, mother is God (Tatpurusha Samaasa).
- ii) In Nivritti, God is mother (Uttarapada Praadhaanya Bahuvrihi Samaasa).

Chapter 27

August 19, 2024

O Learned and Devoted Servants of God**1. Please guide me how to control my ego.**

[Ms. Swathika Shanmugam asked:- Paadanamaskaaram Swami. Please guide this ignorant and egoistic soul on the following. At Your Divine Lotus Feet, Saatvika. Swami I'm failing miserably in Your service due to my ego. To even realise that I have so much ego is very painful. Please guide me how to control it. I don't want to miss You because of my ego.]

Swami replied:- You please read the answer given by Me to the recent question from Ms. Thrylokya (dated 15-08-2024), which you are shortly receiving or already received.

2. Can I come to service only after controlling my ego?

[Swami I don't want to offer my impure service polluted with ego. Can I come to service only after controlling my ego? Please advise.]

Swami replied:- It is not necessary. While you are doing service to God, you can control your ego simultaneously. Controlling ego takes the whole lifetime. Only those people, who want to escape the service to God will say like this!

3. How to take positive and negative feedbacks equally?

[Swami, how to take positive and negative feedbacks equally. Because of my ego it is becoming hard to accept negative feedbacks though it is for my good only. Please advise on changing my attitude so that it will not hinder my spiritual progress.]

Swami replied:- The answer to be given by Me is already told by you. Positive feedbacks increase your ego whereas negative feedbacks decrease your ego. This is similar to My statement given in My book called 'Datta Vedam', which is "By My Grace, you will get difficulties and by My anger, you will get happiness".

4. What is the necessity of another level Mahaa Nivrutti in which the tests mentioned are still the same?

[Shri Durgaprasad asked:- Paadanamaskaaram Swami, Kindly forgive me if this is an irrelevant question. If a student studied 10th class and passed the exam, we call him a 10th pass student. Similarly, if a soul passes all Nivrutti tests (crossing the three bonds), we can call him a successful Nivrutti. What is the necessity of another level 'Mahaa Nivrutti' in spirituality in which the tests mentioned are still the same - crossing the three bonds with spouse, children and money. Kindly explain. At Your lotus feet, -Durgaprasad]

Swami replied:- The syllabus in the 9th class and 10th class have many similarities but also have different levels. Passing 9th class does not mean that passing 10th class is unnecessary. In Nivrutti, the three strongest worldly bonds are defeated before the bond with God and here also the justice is

involved in competing with God. A Gopika may think “Is it not injustice if I don’t give the butter to my child that is stolen by God Krishna?” You take the same situation in the case of Arjuna, who thinks “Is it not injustice to kill my grandfather even if God Krishna advises me?” In both cases, justice is standing against God. But, don’t you think that there is difference in the intensities of these two situations? The intensity of justice standing opposite to God in the case of Arjuna is far greater than the justice in the case of Gopika. Even though justice is of lesser intensity in the case of Gopika, many Gopikas failed in this test due to the strongest bond with children. You can treat Nivrutti as P.G. degree and Mahaa Nivrutti as Ph.D. degree. When the intensity in the side of justice increases, the tested candidate will be perplexed so much that the candidate may start doubting about even the genuineness of the contemporary human incarnation giving the advice against justice. Hence, Mahaa Nivrutti becomes more difficult than Nivrutti. If Issue Devotion is Nivrutti, Fan Devotion is Mahaa Nivrutti.

5. Please comment on the specialty of Naaradiiya bhakti.

[Smt. Chhanda asked:- Paadanamaskaram Swami. Please enlighten us for the following doubts: Shri Ramakrishna Paramahansa often said that in Kaliyuga Naaradiiya bhakti is required. Please comment on the specialty of this Naaradiiya bhakti.]

Swami replied:- The only authority in bhakti (devotion) is the Bhakti Suutram written by sage Naarada. What Paramahansa told is that the bhakti established by sage Naarada is essential in this Kali Yuga. This does not mean that there are some more authorities in bhakti other than sage Narada. If I say that the equation $E=mc^2$ of Einstein is very important, it does not mean that there are alternative equations of some other scientists and that we have to give importance only to the equation of Einstein on this concept.

6. Are the following texts true?

[Swami, in internet forum, I found the following text and they are saying it is from Shiva Purana. The text follows like this. “Brahma’s both outer and inner attributes are Rajasik. Vishnu’s outer attribute is sattvik and inner attribute is tamasik. Shiva’s outer attribute is tamasik and inner attribute is sattvik”. Please comment on this.]

Swami replied:- There is no confusion in the case of Brahma, who created this world with Rajas or energy. His inner will is the nervous energy, which is also Rajas or energy. In the case of Vishnu, the ruler, His implemented external decisions are Sattvikas based on the analysis of impartial knowledge. His inner will to implement these decisions must be rigid or Tamas. In the case of Shiva, the external destruction of the world must be Tamas, which is to destroy the whole world without discriminating good or bad (ignorance), but, His internal state is full of knowledge or Sattvam (since He is sitting in penance only all the time) and it is said that one can get knowledge from God Shiva only (*Jñānam Maheśvarāt icchet*).

In this way, God Vishnu (Sattvam) and God Shiva (Tamas) exchanged their qualities to some extent so that the white Sattvam (Vishnu) became black and the black Tamas (Shiva) became white externally.

7a. Is crossing justice applicable when Gopikas sacrificed butter or only when they danced with Lord Krishna?

[In our everyday discussion, following confusions came out. Please clarify them. In the joint tests of Gopikas, can we say that they have crossed the justice for the sake of Lord? Or is this crossing of justice applicable only when they crossed the bond with their husbands? Similarly in case of Sudaama and Saktuprastha, can we say that they also had crossed justice for the sake of God? Please elaborate this crossing of justice in a little more detailed way.]

Swami replied:- Everywhere worldly justice competes with love to God. In all grades of education, the syllabus is qualitatively the same in superficial level, increasing in depth as we pass on from one grade to the higher grade. A Gopika thinking that sacrifice of butter to God is better justice than preserving butter for her issues is facing injustice to a certain level. But, when the same Gopika dancing with God Krishna neglecting her husband is facing injustice at a higher level. In this case of dancing with God Krishna, a very tough fight against justice is to be done. That tough fight is that the same Gopika had promised on the same God (God is only one) in her marriage that she would not neglect her husband for the sake of any other male person. This is the climax fight against justice coming under Mahaa Nivrutti. In this case, Gopikas, the most brilliant sages in the past births must have come to the correct justified decision only. Gopikas danced with God Krishna neglecting their promise on the same God. How is this justified? This is justified because their promise on God does not involve the aspect of love to God. In the marriage, the priest is advising to do that promise and the husband is also doing the promise. This cannot be linked with the true love of the individual to God Krishna because the promise was done as a formality under some external social force of tradition in the presence of all relatives in the function. Even if such break of promise leads the soul to hell, the soul is prepared for that because such promise was done by force without free will in love, in which case she would have selected God Krishna. Now, all your arguments based on the scriptures and logic can be only thrown into Bay of Bengal! In this way, whether the case belongs to Nivrutti or Mahaa Nivrutti shall be decided by deep and sharp analysis.

b. When Arjuna killed his grandfather and guru, was it a crossing of justice for the sake of God? In fact, killing is a more severe sin.

[In the case of Arjuna, when Lord Krishna asked Arjuna to kill his grandfather and guru, he finally did it after hearing and analysing the Gita. Can this case be considered as crossing of justice for the sake of God? In this case, it is even more severe as it involves killing. Please clarify.]

Swami replied:- In every test, crossing justice is involved in various intensities from one test to the other. It is always a competition between justice and love to God. In the competition between injustice and justice, Lord need not participate in the competition because it is a well established fact that at the lower level of Pravrutti also even an ordinary theist will vote for justice due to the fear for hell. In this lower test, even without the concept of God, every theist will vote for justice only because of the fear to hell in case injustice is voted. Of course, high level devotees vote for justice because of their devotion to God since God likes justice. In this way, in the case of high-level devotees, God is indirectly involved even in this lower test. Even in the case of higher-level devotees, fear for hell also may be acting side by side. Whatever may be the analysis, the result, which is voting for justice is finally important. In this way, whether the test is in lower Pravrutti (justice versus injustice) or in higher Nivrutti (justice versus God), justice is involved everywhere in every test. The only difference is the intensity of justice varying in different tests. In Pravrutti-tests apart from love to God, fear for hell is also mixed and becomes an interfering parameter. But in the tests of Nivrutti, only devotion to God is purely involved.

In this case referred by you, it is a mixture of Pravrutti and Nivrutti. It is Pravrutti because the Kauravas not only insulted Draupadi, but also are not giving the justified share of the kingdom to the Pandavas. It is Nivrutti because God Krishna is involved in this war. Arjuna came to fight with the Kauravas from the angle of Pravrutti only. But, he was not doing his duty due to his blind love to his grandfather and teacher. Arjuna could have fought and killed Bhishma and Drona if both were not his grandfather and teacher respectively. Hence, partiality to the worldly bonds was hindering Arjuna to support justice against injustice. God Krishna raised this point scolding Arjuna for his failure even in lower Pravrutti. Had Arjuna been a saint not killing anybody for anything, God Krishna would not have scolded Arjuna. But, Arjuna was bringing the concept of non-violence because of his blood relationship with his grandfather. Arjuna being a Kshatriya should kill anybody to protect justice in Pravrutti. But, Arjuna's arguments based on false sainthood due to hidden fascination to his grandfather made him a failure even in the context of lower Pravrutti. God Krishna condemns Arjuna at this lower level of Pravrutti in the beginning. Later on, God Krishna opens Nivrutti also by saying that He is God and Arjuna is His devotee. Assuming that killing one's grandfather is injustice, a devotee shall vote for God against justice with any level of high intensity. We should not mistake that God Krishna has failed in Pravrutti and opened Nivrutti in order to cover His failure in Pravrutti (This is not the fact but a wrong assumption only.). The

fact is that Arjuna failed in Pravrutti and the failure of Arjuna was rectified by God Krishna without entering into Nivrutti. Further, He entered Nivrutti (by saying that the war was the will of God to destroy injustice and Arjuna as a devotee must serve God in His mission irrespective of benefit or loss in Pravrutti) also to give full courage to Arjuna since Nivrutti is far greater than Pravrutti.

c. When a devotee is asked by the human incarnation, it becomes a test. Is this true? What about the suicide of Gopikas?

[When a devotee is asked for some test by human incarnation, then only it is considered as a test. Is it true? Or if a devotee is doing something on his/her own will like the suicide of the Gopikas for Lord Krishna, can it be considered as test?]

Swami replied:- A devotee is never asked by God for the test because the test should be conducted without the knowledge of the devotee. If the test is informed by giving some preparation holidays also, every devotee will certainly pass the test since the devotee imbibes an artificial nature for the sake of the test. A test is meant to examine the inherent and natural behavior of the devotee. When a student prepares well during the preparation holidays, the subject is temporarily superimposed on the brain for the sake of passing the examination. Later on, the subject evaporates away. But, if a slip-test is conducted suddenly without prior intimation, the real digested subject projects out. God's tests are always slip tests only without any prior indication. The Gopikas jumping into the fire show their climax devotion to God Krishna because they can't live without God Krishna. They knew that committing suicide would lead them to horrible hell (*Asūryā nāma...* Veda), but, the then present suffering was far far greater than the future suffering in hell (Of course, God Krishna took the punishment of this suicide-sin onto Him and suffered for the sake of Gopikas. Hence, no devotee shall commit suicide if a human incarnation leaves the gross body. A true love of the devotee to the human incarnation will be to propagate the true and complete spiritual knowledge preached by the human incarnation.). Based on this point, they jumped into the fire after God Krishna left His gross body. This is the climax test since the bond with the very life is tested. Since Krishna is God, He took that punishment onto Him and saved Gopikas from hell. Even Shri Ramakrishna Paramahansa jumped on a knife when the Divine Mother was not appearing to Him. These cases of devotees are very special and very high and hence, devotees of ordinary level should not imitate them. An ordinary devotee imitating climax devotees will die in the fire or on the knife and will go to hell since suicide is a very serious sin.

d. When money is sacrificed, can we say that all bonds are dropped as it is the root of everything?

[‘Once a devotee crosses the bond with money, he/she has crossed all the bonds as it is the root cause of everything’. Is this statement correct Swami? Or are there some other bonds existing that is not related with money?]

Swami replied:- It depends from one human being to the other since the natures of human beings widely differ from each other. You cannot generalize this statement to the entire humanity. The general statement is that whichever is the highest worldly bond, God competes with it so that God is proved to be the highest bond than any other worldly bond. The Veda says that nothing and nobody are equal to God and hence, where is the question of more than God? (*Na tat samah....* - Veda).

e. Referring question (b), is there any difference in the severity between these tests?

[At Your divine lotus feet always Chhanda]

Swami replied:- There is difference in the severity among various tests conducted by God Datta to the devotees based on their level of devotion. Even in the education system, such a policy exists. The severity of the test increases as the standard of the syllabus increases from lower grades to higher grades.

8a. What about imagination about God versus God in real life?

[Ms. Bhanu Samaikya asked:- Paadanamaskaaram Swami, my imagination of Swami in my mind is different from Swami practically in real life. Sometimes I get to doubt if that relationship with God I'm having is real or not? Because reality never matches my mind and imagination. In one answer You have said imagination about God is better than being in real world. But what about imagination about God versus God in real life? Everything feels very confusing at times. What to do about it, please enlighten me Swami?]

Swami replied:- In your imagination, you imagine God as per your mental setup. Different souls have different mental setups. But, God is only one and there are no different Gods to suit each mental setup. The same one omnipotent God suits to different mental setups of different devotees simultaneously. Due to the cataracts of ego and jealousy, a devotee may not be able to clearly see the God in human form, which leads to misunderstanding God leading to this question.

b. Imagination about God increases devotion, but I feel I am going away from You. Please guide me.

[Imagination about God increases the devotion, but at the same time I feel I'm practically going away from You because of imagination about You. Is it because of the selfishness to get entertainment from You though imagination, instead of entertaining You selflessly in real practical world? If this kind of imagination is making me practically away from You, please tell me how to overcome it. At Your Divine Lotus Feet, Bhanu Samaikya.]

Swami replied:- In the imagination, generally, energetic form of unmediated unimaginable God appears in your mind and in your mind,

vacant space exists without the presence of other souls as this world. In your imagination, ego-based jealousy will not rise since there is no other soul. Yourself and your God alone exist. Hence, it is called as imagination. But, once you enter this world, you are present among several devoted souls simultaneously existent along with you. You have to adjust with your co-devotees in the realistic world. In this way, there is a lot of difference between your imaginary world and this outer world. Moreover, your imaginary world dances as per your wishes whereas this external world dances as per the wishes of God. How can you expect total similarity between these two worlds? In this external world, ego-based jealousy will certainly take birth. If you eradicate such ego-based jealousy, this external world can also become your imaginary world.

9. If there is no merger between the minds of married couples, what shall be done?

[Shri Anil asked:- Paadanamaskaaram Swami. Please give answer to the following question, at Your Lotus Divine Feet-anil

Qn. If there is no merge between minds of already married couples having children, and if one is refusing to stay with the other, what shall be done in such case?]

Swami replied:- Since the marriage is over and children are also born due to the physical merge, it is better to adjust even if minds do not merge. There are several things in this world, which we do even if our minds do not like. This hormonal union with husband or wife can also be treated as one of such things. In fact, in India, there were and are millions of women, who are existing like that. Therefore, it is better to marry after the mental merge without giving much importance to the physical merge. Physical merge provoked by hormonal lust is just for few minutes only whereas the mental merge stays throughout the life. If the mental merge is based on the spiritual knowledge of God, such merge continues in all the future births also. The Curie Couple had mental merge in their scientific research and were happy throughout their life. Similarly, the Sage-Couples were having mental merge in the spiritual knowledge of God and such couples are always born as couples in all their subsequent births! Any couple linked with each other in the spiritual knowledge of God will be born as couple in every future human birth.

10. Swami! What should be the behavior of a devotee towards the Sadguru and towards his co-devotees?

[A question by Ms. Thrylokya]

Swami replied:- The Sadguru is the mighty ocean of true spiritual knowledge and your behavior towards Him doesn't matter much because He is omniscient and omnipotent. You can be free and frank with Him at any time. But, your co-devotees are ignorant and not perfect like the Sadguru.

Hence, your behavior towards your co-devotees should be very sensitive and very careful. If you want to advise your co-devotee about his/her defects, advise in person and not before all. Since the co-devotees are not perfectly developed in spiritual line, if you advise the co-devotee in the presence of all, the co-devotee will be hurt and discouraged to continue in the spiritual line and thus, the spiritual life of your co-devotee may be entirely spoiled. Since the co-devotee is ignorant, he/she is unable to understand your advice in positive side only avoiding the negative side. Even while you advise your co-devotee personally, there are three ways:- i) Advise her/him with sweetest and polite words without hurting even by a trace. ii) Advise him/her with moderately harsh words so that the co-devotee is not hurt much. iii) Advise him/her with very harsh words so that the co-devotee is mentally tortured and runs away from the spiritual line. You must have clearly understood that the first way is the best way in the case of any co-devotee with any type of nature. Sometimes, the hidden jealousy in you may project and create the wrong behavior to criticize your co-devotee in a very harsh manner in the presence of all. You are the best judge to identify whether the hidden jealousy is raising in you or not. If you are aware that your hidden jealousy is responsible for your such behavior, know that your jealousy spoils all your hard-earned spiritual wealth like a poison drop that spoils a big pot of fresh milk. Your behavior towards your co-devotees is Pravrutti based Nivrutti whereas your behavior towards your Sadguru is pure Nivrutti. You need not fear for Nivrutti, but, you should be very careful about Pravrutti. If you find that you are advising the co-devotees due to your hidden jealousy, you must think that you have no right to criticize the defects of your co-devotees because you are also possessing the same or some other defects. Only the Sadguru, who cannot possess any defect has the authority to criticize and advise any defective devotee. When people wanted to kill a prostitute by stoning, Jesus told that the person, who did not do any sin shall throw the first stone at her. This means that Jesus alone is the authority to stone the prostitute. But, He tried to reform her in course of time by making her realize, repent and not repeat the sin in future, which is the real procedure of reformation. This teaches us that revenge belongs to God and we should hate the sin but not the sinner.

Chapter 28

August 20, 2024

O Learned and Devoted Servants of God**1. Should we share the related discourse link to Your website at the end of the discussion?**

[Ms. Saatvika asked:- Paadanamaskaaram Swami. Kindly clarify following questions. Please forgive my ignorance ,Swami. At Your Divine Lotus Feet, Saatvika.

When we get into the spiritual discussions with colleagues even if it is related to Pravrutti, should we also share the related discourse links of www.universal-spirituality.org of Your website at the end of the discussion?]

Swami replied:- Yes. You must do that.

2. I am holding back from spiritual discussions in office due to fear of judgment. How to get over this?

Swami replied:- If it is inconvenient, avoid it.

3. How can I develop the quality of an extrovert to propagate spiritual knowledge?

[My attitude of being an introvert in Pravrutti is getting reflected in Nivrutti. How can I develop the quality of extrovert pertaining to Nivrutti alone so that I can propagate spiritual knowledge to strangers and colleagues?]

Swami replied:- You can propagate the spiritual knowledge through email messages and social media posts. In fact, this is far better than oral discussions because in oral discussions, complete expression of what you think cannot be done. While writing the concepts, there is full leisure to perfectly express and propagate the spiritual knowledge. I do the propagation in this way as all of you know.

4. Shall I leave my negative qualities and focus on how to please You?

[Is it useless to analyse my samskaras. I can keep on adding all my negative qualities to the list, which are hindering my spiritual progress. But, I only want to focus on how to please You so that in the process, I may be transformed by Your grace. Please comment.]

Swami replied:- The qualities present in the individual soul are very very strong and immovable like huge mountains. Therefore, it is a waste of time to think about your qualities that are solidified like the hardest diamonds. What is the use of thinking or doing anything about such unshakable qualities? Therefore, do not worry about your qualities and waste this little time of human life. It is better you concentrate on the propagation of the true and complete spiritual knowledge of God to the people, whom you can approach. Always make a humble beginning with the least number of participants. A small beginning grows very much like the shadow in the evening. A huge beginning diminishes gradually like the shadow in the morning. God sees only your attention to the concepts and not the number of

people covered by you. A doctor in a government hospital treats several patients and no patient is cured even a little. A doctor in a private hospital treats only a very few patients, but every patient is perfectly cured from all types of ailments.

5. Should we not share the spiritual knowledge with others if they do not ask for it?

Swami replied:- It is not the question of asking or not asking. It is the question of finding whether the person is having real interest or not in God and His related spiritual knowledge.

6a. Can we consider inert energy as strong physical energy and qualities as subtle inert energy?

[Please clarify the following questions related to the excerpt “Guna or quality is made of weak nervous energy and karma or action is made of strong physical energy.” from the discourse <https://www.universal-spirituality.org/discourses/please-explain-the-journey-of-a-soul-to-the-upper-worlds-after-leaving-the-gross-body--4782--4973--ENG>

Here, can we consider inert energy as strong physical energy and qualities as subtle inert energy?]

Swami replied:- It is true.

b. When qualities are made of weak nervous energy, why does it take a lot of effort even to divert them towards God?

[When Gunas are made of weak nervous energy, why does it take a lot of effort and practice even to divert the existing Gunas towards God and why can't we change them instead?]

Swami replied:- Even though gunas are made of weak nervous energy, the position occupied by them is very predominant. We had a very powerful prime minister called Smt. Indira Gandhi. She is a lady and generally ladies have weaker physical constitution than males. Do you mean that a male prime minister will always be more powerful than a female prime minister? If you take the strength of physical energy, even among males, a boxer is most powerful in having a lot of physical power. Does this mean that the prime minister shall always be a boxer for any country so that very powerful administration can be done in the country? Qualities are solidified thoughts existing in the topmost throne, which is the brain in the head. Action is always done by limbs and other parts of the body, which are below the head. It is the position that matters much and not the individual strength. Thoughts rule the body whereas the physical energies present all over the body simply act as per the guidance of thoughts.

7. Are the inferiority complex and depression also based on ego—like negative ego?

Swami replied:- You are correct. When the basic ego goes down, the resulting under-confidence leads to inferiority complex and depression like sub-normal temperature. As first aid, you must use the heater in the room, which is praising yourself in your mind (Aatma Stuti). When the basic ego

grows more due to the growth of its wrong modification called over-confidence or pride, the first aid is condemning yourself in your mind (Aatma Ninda) like the first aid for the super-normal temperature (fever) is air cooler. For permanent cure of both these conditions, you must approach a good doctor for medical treatment, which is approaching the Sadguru to learn the true and complete spiritual knowledge from Him.

8. Why is theoretical devotion less valuable than the sacrifice of service?

[In the world, people like managing directors, who sacrifice weak nervous energy i.e., awareness (mind and word) are paid more than the people like labourers, who sacrifice their strong nervous energy (physical service). In spirituality, why is the sacrifice of word and mind (theoretical devotion) less valuable than the sacrifice of service (practical devotion)?]

Swami replied:- In spiritual line also, we said that theory is the source of practice. If theory is absent, the practice will not be generated at all. You passed an engineering course. You yourself tell Me that whether theory is more important or practical? Even if a physically weak personality as prime minister passes orders, the departments containing very strong physical males working under the prime minister will carry on the implementation of those orders in practical field. Without orders, implementation is impossible and without implementation, orders are useless. Similarly, mere theoretical knowledge and devotion are useless if their practical proof, which is practice is absent. Without the concepts of spiritual knowledge (Jnaana Yoga) and the force of inspiration (Bhakti Yoga), the practice (Karma Yoga) is not at all generated because unless a human being is convinced by the theoretical – logical analysis that generates inspiration to implement, no human being having even a little common sense will practically implement service and sacrifice to God. For a theorist, we stress on practice saying that practice is more important than theory. This type of effort is not necessary in the reverse case, because nobody practices anything without understanding its background theory.

9. Does Jnaana yoga overlap with Karma yoga?

[Since we are putting effort in learning knowledge and analysing and assimilating, is Jnaana yoga overlapping with Karma yoga? In the case of Samnyaasis, aren't both the same. Aren't they using only word and mind? How are they doing karma?]

Swami replied:- In strict sense, every item and every action is Karma Yoga or dynamism only. If you take even an atom, the sub-atomic particles are dynamic. Similarly, thinking and speaking are also dynamic. The whole creation itself in the sense of items and works can be viewed as dynamism or action or Karma Yoga only. But, we have the classification of somethings as static and some other things as dynamic. Doing is work and doer is also work in the deepest sense as explained above. In such case, you will not find any difference between doer and doing. Therefore, we have to control ourselves

from the deepest and sharpest analysis. We have to stay at a certain middle level in which all human beings are standing and then do the analysis. At this normal level, knowledge and devotion are theoretical whereas practical devotion is practical action. As per science, this entire creation is inert energy and awareness and matter are its forms only. Based on this, are we not recognizing matter and awareness?

10. Is love possible without a reason for souls?

[Is love possible without a reason for souls? Is it possible only for God? When there are reasons to love God (like God has always been there for me, protecting me, guiding me), is it not like a devotion with aspiration?]

Swami replied:- What you said is the existing fact. What I say is the fact to be achieved by a devoted soul. If you see a small child and say “Is it possible for this child to pass the IAS examination and become a district collector?”, certainly you are correct based on the existing status of calibre of that child. But, I am telling that it is possible in the future by putting constant concentrated effort over a considerable period of time. You are telling that the incapability of the child is inherent and it is a good reason for its inability to pass the IAS examination. While accepting your observation for the present, I am telling that this present status of the child is not going to be permanent in the entire life of the child. Continuous serious efforts for a considerable period of time (*Abhyāsa tu... Gita*) will lead to success in achieving anything in this world including the grace of God.

11. In love with God, why do fear and shyness exist?

[In worldly love, fear and shyness does not exist. In love to God, why should fear and shyness be there? Are *Samvidā* *deyam*, *hriyā* *deyam* and *bhiyā* *deyam* applicable even for *Sakhya Bhakti*?]

Swami replied:- *Samvit* means discrimination of the deserving receiver from the undeserving receiver. If this is not present, your sacrifice in haste may lead you to hell. Sacrifice to a deserving receiver will lead you to heaven and sacrifice to an undeserving receiver will lead you to hell. Sacrifice to the Sadguru, the contemporary human incarnation of God, will lead you to the permanent abode of God. Hence, the first and foremost requirement for your sacrifice must be *Samvit* or knowledge of discrimination (*Sadasat viveka*). The other two are shyness and fear. These two come into the picture when you sacrifice to God in human form. Shyness comes because your hand is above the hand of God, who has given everything to you that is possessed by you at present. When this is the truth, you have become the donor and He has become the receiver. Does this not generate shyness in any soul? Fear is also generated simultaneously because the soul may doubt the generation of donor-ego along with negligence towards the God-receiver. Such ego and negligence to God are great sins and

a sin is necessarily followed by punishment. Due to this possibility, the soul gets fear also. Similarly, while donating to a good human receiver also, you must not get ego and negligence towards the receiver.

In Sakhya Bhakti (treating God as friend), God Himself does not want His friend to develop shyness and fear due to His recognition. In such case, God will lose the happiness of entertainment. God wants natural entertainment from His devotees having pure love only without fear and shyness. Such ignorance of the divinity of the Sadguru alone can give the real entertainment to God. This does not mean that God is really covered by ignorance for the sake of such entertainment. He covers Himself with ignorance for the sake of entertainment, but His self-knowledge is always shining in Him. If you observe the sun covered by a cloud, both the following facts are simultaneously true:- i) The sun is not seen since he is covered by the black cloud and ii) The sun is shining within himself since the dark cloud cannot enter the sun in real sense and we also see the bright sun through the black cloud simultaneously. Both self-ignorance (Avidyaa) and self-knowledge (Vidyaa) exist simultaneously. The Avidyaa is giving entertainment that makes God to cross death-like boredom (*Avidyayā mṛtyum tīrtvā* - Veda) and the self-knowledge brings the enjoyment of self-immortality (*Vidyayā'mṛta maśnute* - Veda). This type of devotion is a very advanced step, which is the last but one (*Sakhya māṭma nivedanam*). After this, the last step is total self-surrender to God. Since this friendship devotion is almost the highest step, except love, there is no place of any other thing.

12. Did Sudaama sacrifice with fear and shyness or with pure love without fear and shyness?

Swami replied:- Sudaama sacrificed with love, fear and shyness. He was certainly the friend of God Krishna in the childhood. A long time passed after the education and now, Sudaama is the poorest beggar while Krishna is not only God in Nivrutti but also a King in Pravrutti. Sudaama misunderstood Krishna that Krishna might have been influenced by the Pravrutti even though He is God. Even God follows the norms of Pravrutti, which are the manners of His role. Hence, Sudaama feared to approach Krishna. We have such example of Drupada and Drona, who were classmates in the childhood, but after a long gap of time, Drona feared to approach Drupada because as per Pravrutti, Drupada became King and Drona remained very poor. In fact, when Drona approached Drupada, Drona was insulted by Drupada. But, Sudaama should not have suspected Krishna since he knows Krishna as God. Still, Sudaama feared about the influence of Pravrutti on Krishna based on the fact that even God acts as per the norms of His role only forgetting that He is the actor. Since Sudaama learnt the spiritual knowledge during his

education, Sudaama suspected Krishna based on this fact and not based on the influence of Pravrutti on Krishna. But, due to the force of his wife, Sudaama went to Krishna. Since Sudaama was a house holder, he knows that he must do sacrifice of energy (Karma Samnyaasa) as well as sacrifice of fruit of work (Karma Phala Tyaaga). Since he was begging for his maintenance, he has to beg in the name of loan for the sacrifice of fruit. When he went to God Krishna, he did not ask for anything even though his wife sent him on that purpose only. He behaved like a true devotee to God Krishna by sacrificing some fruit that was possible for him and did not aspire for anything in return from God. This behaviour is purely Nivrutti and Sudaama did not go to God Krishna for the sake of Pravrutti just like Drona had gone to Drupada. Therefore, God Krishna also reacted to Sudaama in Nivrutti only and treated him as His true climax devotee.

13. Can love and fear of God coexist in a devoted soul? When a devotee sacrifices with love, how can they have fear and shyness?

Swami replied:- Your concept of absence of fear and shyness in love is true only when the love is in climax level. We, the ordinary human devotees do not have such scene! In the climax level of love, everything and everybody disappears and therefore, fear and shyness also disappears. In friendship devotion also, fear and shyness disappear because it is almost equal to the climax love. When King Bali sacrificed a small piece of land to God Vaamana, he did the sacrifice with demonic pride only without fear and shyness. He was having excellent devotion to God Vishnu since he was in the dynasty of Prahlada. The pride and ego that made shyness and fear to disappear made him to be suppressed by God Vishnu to the lower world. His excellent devotion to God made God Vishnu to become the gate keeper of Bali in the lower world.

14. Can ego be conquered only by surrender? or only if we conquer ego completely, can we surrender? Which comes first?

Swami replied:- As ego starts coming down, simultaneously the level of the surrender increases partially step by step. It is not like that you can take meals after the fever has left completely. The surrender itself means absence of ego and ego itself means absence of surrender. As the effort is progressing, the fruit also is entering side by side. As heat reduces, coolness increases.

Chapter 29 MINI SATSANGA -1

By Shri PVNM Sarma

August 21, 2024

O Learned and Devoted Servants of God

Today morning, I was hearing devotional songs on God Krishna and was enjoying very much. Swami was sitting opposite to me and made the following comments:-

“Do you know that no devotee sang songs like this while Krishna was alive? In His time, everybody was singing very emotional devotional songs on Rama only. In the time of Rama, nobody was singing any devotional song on Rama. In the time of Rama, devotional songs on Vaamana and Narasimha were sung with very high devotion. After Krishna left this world, we are singing very high devotional songs on Krishna and enjoying them in the climax state of devotion.

Shirdi Sai Baba wrote the same in Sai Kshiiraamrutam (In the house of a devotee called Pasumarti Sharada in Hyderabad, every day a bowl of milk was kept before the photo of Sai Baba as offering and every day some poetic lines in Telugu appeared on the milk, which were recorded by devotees and printed as a book titled Sai Kshiiraamrutam.). The following is a verse from Sai Kshiiraamrutam translated into English “Since it is very difficult to worship the unimaginable God, I told you that all of you shall worship photos and statues till your concentration gets fixed. But, even though I came directly and inspired you about My divinity, still, all of you are worshipping the same photos and statues only neglecting Me. Seeing this fantastic behavior of all of you, I died and became photos and statues to get your worship!”

This means that the human being will never worship God when He comes directly in human form. Unless the human form of God dies to become photos and statues, the human being will never worship God. The reason is that there will be ego-based jealousy in human beings due to repulsion between common human media. The Veda also says that even angels have this defect and don't care much about the energetic incarnations of God due to repulsion between common energetic media in the upper worlds. The human beings, who hate the contemporary human incarnations on earth go to the upper worlds after death in energetic bodies and neglect the energetic

incarnations there and hence, they lose God in both places (here and there) due to this repulsion between common media. The Veda says that even angels hate God present before the eyes and love God present far from the eyes (*Parokṣa priyā iva hi devāḥ pratyakṣa dviṣaḥ*). This repulsion between common media is the only only only only hurdle in the spiritual path for any soul whether it is angel or human being.”

MINI SATSANGA - 2

By Ms. Thrylokya

Today, Swami was accompanied by devotees to a health center for taking a vaccination injection. Swami made devotees entertain with His joking behaviour. He started praying God lifting His hands up (just like God Jesus prayed before He was facing Roman soldiers to go for crucifixion) saying “*O God! If possible, let this crucifixion-injection be avoided. However, if it is inevitable, let Thy will be done*”. While Swami is carrying the vaccination bottle and new syringe for injection, Swami told that He is carrying on His own cross! After Swami entered the clinic, the doctor and nurse were preparing to give the injection. Then, Swami told “*O God! These people do not know what they are doing. Kindly excuse them*”. The doctor and nurse also laughed with us. After finishing the injection and while rubbing His shoulder with spirited cotton, Swami told “*I am giving Myself to all My devotees to take Me home. Everything is accomplished*”. All this made the devotees to enjoy very much. Then, Swami spoke the following “This is the difference between the human incarnation of God and an ordinary human being. The human incarnation suffered the entire agony in the crucifixion, which was the most horrible situation. God Jesus underwent crucifixion just for the reason that He did not agree to the false spiritual knowledge of the then existing religious leaders. He was firm to propagate the true complete spiritual knowledge for which He was prepared to undergo the crucifixion on the cross. In the case of a human being, Myself, I am prepared to propagate any philosophy of this medical clinic in case they exempt Me from this vaccination-crucifixion! The human incarnation of God did not fear for the most horrible torture in the crucifixion, but, the human being is fearing even for the injection, which causes very slight pain just for a few seconds! The human being prays to God for the most petty things, whereas the human incarnation is prepared to undergo even the crucifixion (topmost suffering) saying to God that His will should be done! The difference between these two is that God-component merged with the

selected human being-component, whereas the ordinary human being is alone since the God-component did not merge with it”. I hope, everyone must have understood that Swami acted in the role of an ordinary human being.

Chapter 30

August 22, 2024

O Learned and Devoted Servants of God**1. Please correlate the incidents: Krishna praying to Shiva for a son and Jesus praying to Father for multiplication of bread.**

[Shri Anil asked:- Padanamaskaram Swami. Please give answer to the following questions, at Your Lotus Divine Feet-anil. Kindly correlate following two incidents; God Krishna praying to God Shiva for a son and Jesus praying to Father of Heaven for multiplication of bread for feeding 5000 people who came for the Satsang.]

Swami replied:- The human incarnation of God always acts as a devotee to inspire the human devotees in this world. The message or preaching given to the devotees is that they must rise to a very high level of devotion so that whenever an ethical necessity comes, the devotee shall be at such high level of true love to God that the pleased God responds immediately. Another angle is that the unimaginable miracles of God act as the proof of existence of unimaginable God for the sake of ordinary human beings and especially atheists. If the human incarnation behaves like God, even the devotees will develop ego-based jealousy towards the human form of God, not to speak of ordinary human beings. If God in human form behaves like a devotee, the other devotees get inspired by the devotion without ego and jealousy since He is appearing like a human being and behaving like a human being only. Moreover, the human incarnation is made of two components called God-component and human being-component. All these actions related to the human level can be attributed to the human being-component so that we can easily find no contradiction. The actions of the human being-component are very important because by such actions the incarnation can easily become a friend of humanity to mix freely to remove any excitation so that every human being will freely ask every doubt. God Krishna and God Jesus behaved like devoted human being-components only except in very rare occasions, which demanded the projection of the God-component.

2. Can we call unimaginable God as 'Satchidananda'?

Swami replied:- You can call unimaginable God only as Sat, which means that the unimaginable God exists (*Astītyeva... Veda, Om tatsaditi... Gita*). Other details of His unimaginable nature are unknown to anybody except the unimaginable God Himself (*Avijñātam... Veda, Brahmavit Brahmaiva... Veda*). Cit means awareness. Unimaginable God is neither awareness nor possesses awareness. Scholars mistook that unimaginable God

must be awareness or at least must possess awareness because He was thinking to create the world (*Tadaikṣata... Veda*) and for thinking awareness is essential. This is wrong because awareness was created by God in the last stage of creation (*Annāt puruṣaḥ*). Such a last item of creation cannot exist with God even before the creation of this world. For God to think, awareness is not essential based on worldly logic. He was thinking even before the creation of awareness, without presence of awareness due to His omnipotence. Hence, the word 'Cit' cannot come near the unimaginable God. When Cit itself has no admission, Aananda or bliss cannot find a place since bliss is the property of awareness only. Therefore, we have to call the unimaginable God as Sat or Absolute existence only. You can attribute all these three words to the mediated God like God Datta and His incarnations because the medium contains Cit and Aananda in the medium.

3. Swami, today is the day of Rakshaa Bandhan. Please explain its significance.

[A question by Smt. Chhanda]

Swami replied:- While doing any ritual, the first step is to follow the Rakshaa Bandhanam, which is binding a yellow or red thread with a leaf or flower around the wrist. The significance of this step is that God protects the devoted soul since God is omnipotent. This concept is extended to a brother through the same Rakshaa Bandhanam expecting the brother to protect the sister. Even though the brother is not omnipotent, the brother can protect his sister to some extent because males have strong physical personality than females. Based on this concept only, the Manu Smruti says that a female soul shall not go outside independently leaving the house. It further says that a female shall be protected by the father in the childhood, by the husband in the youth and by the son in the old age (*Bālye pītrvaśā kanyā...na strī svātantrya marhati*). This is misunderstood by females that Manu was objecting the independence to females, which means that females should always be locked in the house without education, etc. This is a total misinterpretation. The advice against the independence here means that she should not go alone after leaving the house because the female in every stage of her age is decorated with gold. If she goes alone, some thieves may steal the gold by force or some rowdies may attack on her character. All these good sides are suppressed and only wrong sides are projected to defame Hindu scriptures. Dharma or justice depends on the place and time. The justice present in one Yuga may change to another Yuga. The justice in the same time changes from one place to another place. It is said that God is an item and has no change, whereas justice is practice and hence, changes (*Kriyāyām vikalpaḥ na tu vastuni*). Today, even females are learning martial fights and are employed in the police force and other armed forces. Thus, the

above verse of Manu Smruti need not apply in the present time. But, not all females are coming under this present context. Hence, the females having inherent weak physical constitution shall follow the verse presented by the Manu Smruti.



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