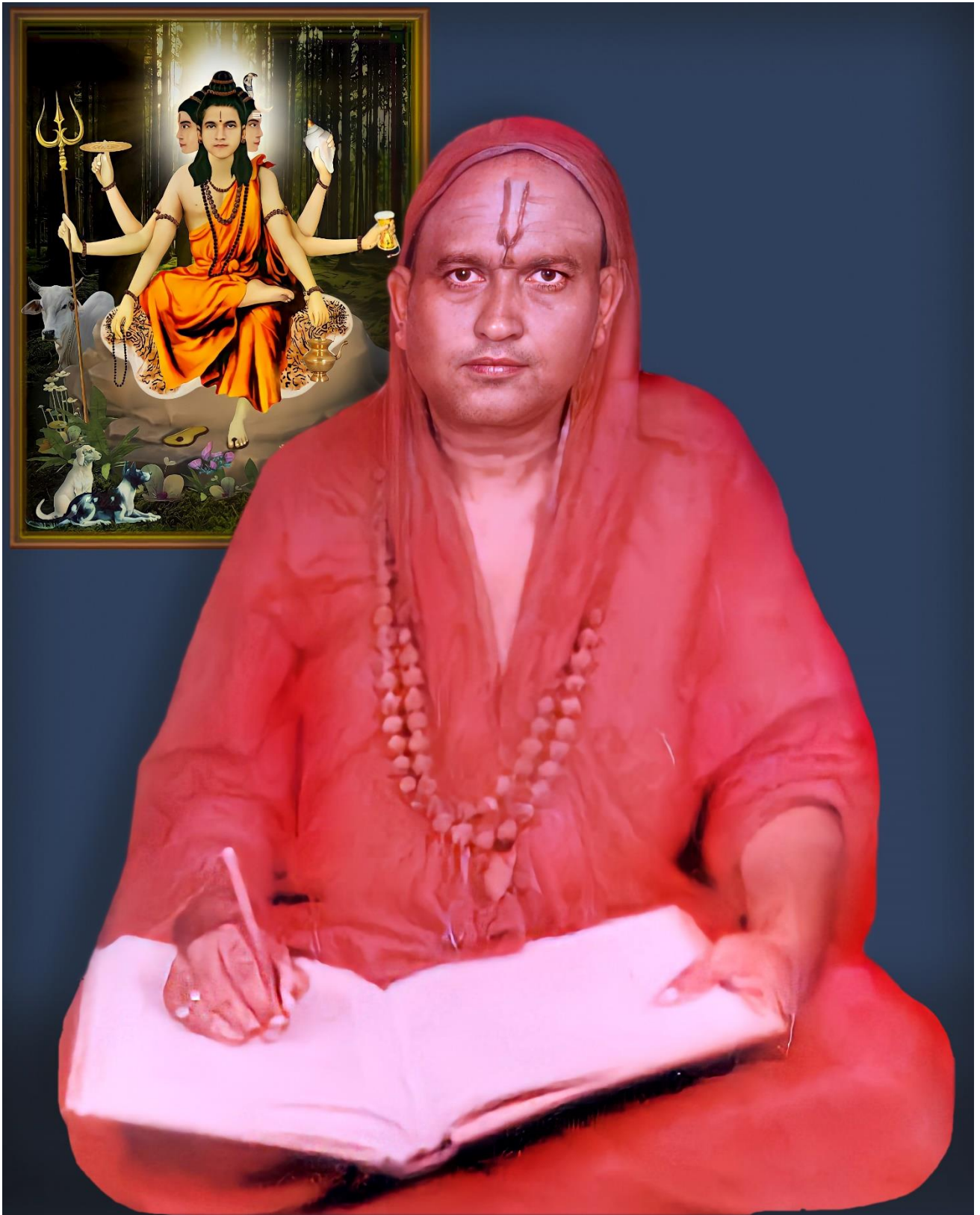


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE [VOLUME - 45]



(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

August 23, 2024

O Learned and Devoted Servants of God**1. Is God insulted if misery is refused? Is it not the karma playing its role whenever misery enters?**

[Smt. Anita asked:- Swamiji, Mee Paadapadmalaku Shathakoti pranamamulu 🙏🙏🙏🙏
Thank You Swamiji for everything You have showered upon and guiding at the same time with precious divine knowledge through Your volumes and Satsangas. Here are my doubts- It is said that one should enjoy misery and happiness equally. God is insulted if misery is refused. Is it not the Karma playing its role whenever misery enters? I am confused because God is the creator of misery and misdeeds are done only by humans. Do enlighten me.]

Swami replied:- Equality of happiness and misery is called Yoga as per the Gita. Misery is suffered and enjoyment of misery comes after suffering only. Since suffering exists after misery, the rule of justice as per cycle of deeds is fulfilled. Justice has no objection if one enjoys the suffering after undergoing the suffering. When we eat hot dishes made of chillies, we suffer with tears and vibrating tongue. After suffering like this, we enjoy eating of the hot dish in the final stage. The above concept is exactly like the present example presented. If one refuses the suffering of punishment of sin, it is insulting the divine constitution written by God and hence, God gets insulted. Therefore, the enjoyment of suffering is the best solution. Even God follows this policy after entering the creation as incarnation. God Rama wept loudly when Sita was stolen by Ravana. But, God Rama is always enjoying within Himself and due to this reason only, His name is Rama (*Ramate iti Rāmah*).

2. Do Astrology and Horoscopes benefit humans in worldly and spiritual life?

[Since humans are a mixture of good and bad actions, they are dependent more on Astrology and Horoscope for their well-being for different reasons. Does it benefit them in worldly and spiritual life as Samskaras too are a part of souls? Do comment Swamiji 🙏 Always At Your Holi Divine Feet
🙏🙏🙏 Anita]

Swami replied:- Astrology certainly helps ordinary devotees because their deficiency in their devotion to God can be compensated by astrology. Only climax devotees need not bother about astrology because God protects them with full care. Astrology introduces planets having unimaginable miraculous powers granted by God and this leads to the belief in the existence of the unimaginable God. For the pacification of planets, divine forms of God are recommended for worship. God Sun (Suryanarayana, a form of God Vishnu) for sun; Goddess Lakshmi for Moon and Venus; God Subrahmanya for Mars, Rahu and Ketu; God Shiva, God Vishnu and God Hanuman for

Saturn; God Shiva for Jupiter and God Vishnu for Mercury are recommended for worship. Thus, Astrology leads to devotion to God. Astrology also recommends charity of some specific foods to beggars for pacifying various planets like wheat food for Sun, rice, milk and sugar for Moon, red gram for Mars, green gram for Mercury, Chickpea for Jupiter, Cowpeas for Venus, Sesame seeds for Saturn, Black gram for Rahu and Horse gram for Ketu are recommended. This introduces the charity of fruit of work to be done for beggars, which is the most fundamental aspect of the spiritual path.

3. Was the procedure of Ashvamedha Yajna incorrectly described in spiritual texts?

[Ms. Bhargavi Veesam asked:- Paadanamaskrams Swami, Swami, through Your discourses I learnt that Yajna means 'feeding the hungry'. Thank You so much for educating us. But Swami I didn't understand why God allowed king Dasaratha to perform the Ashvamedha Yajna (which could include burning of wood, offering of ghee rice etc). And I don't know the actual facts, but I also learnt somewhere that Ashvamedha means 'Bali of a horse' Swami I got two doubts, Is the procedure of the Ashvamedha Yajna incorrectly described in spiritual texts (by today's scholars)?]

Swami replied:- Ashvamedha means purification of senses so that the attachment to the world gets reduced. A spiritual debate on this topic takes place and there is no killing of a horse. This is the original infrastructure of any Vedic Sacrifice. Later on, foolish practices developed and all those wrong procedures were inserted into spiritual texts. Actually, a horse made of flour obtained from stored grains for three years without germination, is cut and the horse represents the fast running senses and not cutting the actual horse (*Manyuh paśuh* - Veda).

4. Why is Ashvamedha Yajna performed?

[If Ashvamedha Yajna was performed, is there any particular reason behind this? Please elaborate the exact reason behind performing Ashvamedha Yajna for Lord Rama's birth. If Lord Rama wants to take birth, He can take His avatar directly or if needed, He can also take his birth by making Dasaratha to perform some other pooja or havan etc. But why only Ashvamedha Yajna? Please clarify my doubts, Swami. Jai guru Datta Swami. By Miss. Bhargavi Veesam]

Swami replied:- Putrakaameshti Yajna was said to be performed by King Dasharatha. Purification of senses (Ashvamedha) is necessary for getting a divine child. Especially, for getting God as child, a lot of devotion to God with controlled pure senses is the subject of all this procedure. It was purely a form of worship to God without any violence to any horse. Insertions were made by several demonic people belonging to atheism with a view to spoil the holiness of the religion. Such insertions exist in other religions also. All such insertions were rubbed on the name of God and holy sages. We must use our common sense and deep logical analysis to reject such illogical and idiotic practices and get the pure scripture in every religion. Conservatives blindly follow every word of the text in literal sense believing that all that is old is gold. Other type of conservatives, who are atheistic scientists, reject

all the old scriptures stating that all the latest is the best. Both these extremists are like drought and flood. We must analyse both old and latest with deep sharp logical analysis and accept the logically established truth whether it is old or the latest. If the old conservative says that the text is dictated by God, we ask for an audio-video cassette while God dictated the text. Without such strong proof, what is the guarantee that the conservative is not telling a cooked up story?

5. What part of the soul is referred to in the Gita in the verse ‘*nainam chhindanti...*’ that cannot be destroyed?

[Shri Durgaprasad asked:- Paadanamaskaaram Swami, Gita says that the soul cannot be destroyed by fire or weapons (*nainam chhindanti...*). But in the first place, the soul is not generated due to a possible shortage of food for a living being (as understood from *annat purushah...*) . Then what part of the soul is referred to in Gita that cannot be destroyed? At Your lotus feet, -Durgaprasad]

Swami replied:- Soul means the inert energy that is generated from oxidation of digested food in mitochondria cells. Such inert energy is the source of awareness or individual soul (which is a bundle of thoughts) since this inert energy enters the brain-nervous system to get transformed into awareness. Awareness is also nervous energy, which is a form of inert energy only like light, heat, electricity, etc. Energy or any form of energy cannot be destroyed by weapons, etc. It cannot be burnt by fire. It cannot be made wet by water. It cannot be dried by air. The Vedic statement “*Annāt puruṣaḥ*” means that the awareness in a Zoological living being was created from the Botanical food. Such process of production is given above. God-space-air-fire-water-soil-plants (Botanical living beings without awareness)-Zoological living beings with awareness is the sequence of the divine creation as per the Veda.

6. Is sin relative with reference to other souls and absolute with reference to God?

[Smt. Sudha Rani asked:- Paadanamaskaaram Swami. Thank You Swami for Your infinite love and kind guidance. Swami, You have said “Sin is relative with reference to other souls. But it is absolute with reference to God”. I couldn't understand it properly. Can You please elaborate. At Your divine Lotus Feet, Y. Sudha Rani.]

Swami replied:- I will explain this point with the help of an example. God Rama killed Vali by hiding Himself behind a tree because fighting with Vali from front side is impossible as per the boon attained by him. Vali was a sinner and hence, killing Vali from backside is justified. But, still, Rama took this as absolute sin and underwent its punishment in His next incarnation as Krishna. Therefore, God takes a relative sin (it means that it is a sin by itself, but, not a sin since Vali was a sinner and has to be punished) as absolute sin (sin by itself without reference to anybody) so that others will not imitate and exploit it. For example, a person decided his enemy (a good person) to be bad through his bad logic and killed the good person from

backside since the good person is very strong and cannot be fought from front side. The bad person exploited this situation towards his advantage by making it a relative sin, which means that though it is a sin by itself, it cannot be sin with reference to killing a sinner. God made justice as injustice and underwent punishment to avoid the exploitation of His action and hence, took the sin in absolute sense avoiding the relative sense in which it is not a sin. Almost every soul has the nature of exploiting the action of God for selfish benefit. Hence, the over-intelligent soul takes the sin in relative sense to make it non-sin avoiding its sinful nature in absolute sense to escape its punishment.

Chapter 2

DATTA JAYANTI SATSANG ON 26-12-2023**Held at Mumbai**

August 24, 2024

O Learned and Devoted Servants of God**1. Why was Vidura not selected by Bhishma as a king?**

[Smt. Anita asked: Paadanamaskaaram, Swami. Guru Datta Shri Datta Prabhu Datta! In Mahabharata, Vidura was the most knowledgeable person who had all sattva gunas, but, Bhishma Pitamaha chose Dhritarashtra as king, who had bad qualities. Why was Vidura not selected by Bhishma as a king?]

Swami replied: Ambika and Ambalika were the wives of Vicitravirya. Only the issues of Ambika and Ambalika could become kings because they were the wives of the two brothers belonging to the same dynasty. Ambika and Ambalika also belonged to the royal dynasty and the son of Ambika was Dhritarashtra and the son of Ambalika was Pandu Maharaja. Therefore, only the royal dynasty heirs could become kings. Vidura was born to a servant maid, who did not belong to a royal dynasty. Hence, Vidura could not be made as the king. If Vidura was made the king, the very root purpose of protecting the dynasty gets defeated as per the view of Bhishma. But, since Vidura was a very knowledgeable person, he was made as the minister, which was also a very powerful post. In India, the Prime Minister is more powerful than the President. Whatever the Prime Minister Vidura suggests must be accepted by the king (the President). So, Vidura was also given a very high and important post.

[Smt Anita asked: Paadanamaskaaram]

2a. Swami! Were the atheists of Shankara's time and devotees during Ramanuja and Madhva's time, the same souls?

Swami replied: It is a question of changing the philosophical path i.e. the tradition. Shankara changed atheists into theists and theists were also changed into devotees by Shankara Himself. The devotees asked Him, "If we are God, why are we not having the superpowers and miraculous powers of God?" Then Shankara told, "You must worship God and you must become the devotees of God. Your mind should be purified. Then only, you can attain the divinity in practice (practical divinity)". The people, who changed from atheism to theism, became theists and their children were also theists. Whatever is learnt by their fathers will be induced into their children upto

that stage only. So, even to their future grandsons, the same knowledge upto that stage is only induced. Even during the time of Ramanuja, the descendants of the followers of Shankara still followed the same stage of knowledge induced by their great grandfathers. So, this indirectly means that the great grandfathers were coming to the time of Ramanuja by the way of stage of the knowledge though not in person. They came not only to the time of Ramanuja but also to the time of Madhva.

Let us understand the question. The question here is that in the time of Shankara, some A, B, C, D were there. During the time of Ramanuja, who stressed on theoretical devotion, some devotees turned to Him and clarified their doubts. These devotees are not A, B, C, D and the same A, B, C, D did not come continuously in the three generations. Then, how can you say that the same individual soul continues from Shankara to Ramanuja to Madhva and develop itself from an atheist to theist, from a theist to devotee and from a devotee to practical servant? This kind of question in Telugu is called “Cappadandu Prashna”. A foolish fellow measured the length of the stomach of a buffalo and the length of a long grass plant. He found the former is lesser than the latter and questioned, “How can this long grass be accommodated in the stomach of the cow or buffalo?” This is that ‘Cappadandu Prashna’. Therefore, the children of A, B, C, D were also in the same level of the knowledge of A, B, C, D. Let some 10 generations pass by. It indirectly means that A, B, C, D are only continuing till the time of Ramanuja and A, B, C, D were turned into X, Y, Z, F. Then, till Madhva’s time came, their children and their grandchildren were in that level. So, that X, Y, Z, F only came to the time of Madhva. Hence, you have to view it from the point of the level of their spiritual status and not their individual status because the sons, the grandsons, great grandsons were in the same state as their great grandfathers.

b. If they have taken re-birth, how could they remember the previous knowledge of the past birth?

Swami replied: I have already answered this question. The A,B,C,D present in the time of Shankara have not taken re-birth to become X, Y, Z, F in the time of Ramanuja. It is only the question of development of the level of knowledge and variations in the philosophy. It is not connected to individuals. You must remember that their sons, their grandsons, their great grandsons were also in the same level of the philosophy as their great grandfathers stood. If these people standing in the same level are turned, it means that those originals were indirectly turned.

3. Is not the love of parents also instrumental to some extent?

[Shri Ganesh asked: Paadanamaskaaram Swami! When children do not follow the wishes of their parents, we see that parents do not talk to the child for years, sometimes even decades. For example, with career choice, marriage, etc. So, the love of a parent is also instrumental to some extent. Isn't it? At Your Divine Feet.]

Swami Replied: The love of the parents and love in general is a good quality. But, love to world or love to God is the point here. Whether the parental love is inducing love to God or not—that point is not clear in the question. Love also helps but helps in which direction? Somebody loves Ravana and somebody loves Rama. If love increases, it helps. Does the love to Ravana help the love to Rama? No. But, the love towards Ravana is also love only. So, love is not important but the direction of love is very important. Are you loving Me or are you loving My enemy? The word 'love' is common. This is actually the Advaita philosophy. What they say is: i) Narendra Modi is the Prime Minister. ii) Narendra Modi is a human being. iii) I'm also a human being. iv) Therefore, I'm the Prime Minister (**Dustarkaḥ suviramyatām śṛtimataḥ tarko'nu sandhīyatām...**). Shankara takes the common word 'love'. In both, love to Ravana and love to Rama, love is common. Love must help love, fire must support fire, water must support water, is it not? Likes support each other. Taking the common 'love' between both, does loving Ravana help the love towards Rama? Loving Ravana is destroying the love to Rama and love to Rama is destroying the love to Ravana. They are not supporting each other just because love is common. The object of love is important here. People misunderstand that by loving God, the family bonds and the worldly bonds will be destroyed. The truth is that if you love God, in course of time, as your love towards God goes to the climax state, the love towards the worldly bonds just drops away spontaneously. Those bonds do not get destroyed. Suppose I was drinking coffee previously. I need not leave coffee to attain the divine nectar because leaving coffee is not a prerequisite to attain the divine nectar. Divine nectar does not say that unless you leave the coffee, you cannot approach me. There is no prerequisite to attain the divine nectar and nobody asked you to leave the coffee. Therefore, you need not hate the worldly bonds. Now, when you got the taste of divine nectar and loved the divine nectar, automatically your interest on the worldly bonds is lost, which means that the worldly bonds themselves are dropped. There is no enmity here. Since I drank the divine nectar and since that taste is an unimaginable taste, I don't like to take coffee now. I am not an enemy to coffee. I don't scold coffee, saying, "You bloody coffee! You dirty coffee! How dare you? How tasteful is divine nectar?" I never scold the coffee. After tasting the divine nectar, I am unable to drink

coffee or any other worldly drink like goldspot, etc. So, there is no enmity at all. They themselves got dropped spontaneously. When the boil on the skin is healed, the medical bandage will drop by itself and you need not take it away by force and throw it. If you do so, the boil will become a big wound which needs more serious medication. The worldly bonds drop off automatically after tasting the divine nectar. Therefore, even here that enmity and hatred is not there. But, Jesus told one statement, “***Unless you hate your father, mother, spouse and children, you cannot be My disciple***”. He used the word ‘hate’ that is quite against this theory of dropping out, is it not? Since you are having a lot of fascination towards worldly bonds, at least in the initial stage, you must reduce your fascination so that you can spend some time and energy to introduce yourself to the knowledge of God. If you are always fascinated to worldly bonds, you cannot even enter the field of God. Suppose you are fascinated towards earning money for the family (worldly) and you came to know that somebody is giving a speech on the Bhagavad Gita from 5–7 pm in the evening. You will think that, “I can do some work and earn more money for my family during that time. Why should I go to hear that bloody Gita speech?” Then, how can you be attached to God? When you are not able to even attend and hear a speech on the Bhagavad Gita, you must first reduce your fascination towards the worldly bonds. That is necessary in the initial stage and not afterwards. Once you are attracted to hearing or attending the Gita speech, you will automatically go to the speech again the next day. Then, these worldly bonds cannot affect you. Initially, you have never heard the Gita and that is the initial stage. In that stage, you must put some initial effort in reducing the fascination towards the worldly bonds so that at least the field of God i.e., spirituality can be introduced to you. Introduction must be done by your effort only and for your effort, reduction of fascination towards worldly bonds is needed at the initial stage. Later on, that is not needed at all. The fascination to worldly items itself will be dropped by the taste of the divine nectar, which is true spiritual knowledge of God. So, Jesus was talking about that initial stage, where you cannot be His disciple unless you hate the worldly bonds. That refers to the initial stage of going to the first lecture on the Bhagavad Gita. Once the interest develops, you are automatically attracted and these fascinations will drop by themselves. They cannot influence you anymore. So, what Jesus told is not against the theory and it indicates only the initial stage, where you require some effort to reduce your fascination to the worldly bonds to attend the first lecture of the Gita. Without attending the first lecture of the Gita, how can you develop your attachment to God? Jesus is talking about that initial stage and He is not against the theory of spontaneous detachment from worldly

bonds after attachment to God. It is shown in the later part of the Bible, where the worldly bonds of Jesus are dropped, which was proved when He was in spiritual discussion (Satsanga) with His devotees. One day, the mother and other brothers of Jesus come to meet Him and some devotee informs Jesus that His mother and brothers are waiting to talk with Him. Jesus replies, “Who is My mother and who are My brothers? You are My mother and you are My brothers. I don’t have mother, brothers and all that. Mother and brother are not greater than the devotees”. This shows the latter developed state after drinking the divine nectar since He practically refuses to meet His family members. Therefore, the first statement of Jesus to hate the family bonds is restricted to the initial stage of a person only, where one must put some effort to reduce one’s fascination to the worldly bonds to attend that first lecture of the Gita thinking, “I am already earning all the time and giving to my family bonds. What is that I will get at the end of my life? Let me hear the Gita from 5-7 pm at least and spend some time for God. Let me stop earning at least for 2 hours”. Do you know what the materialistic mad people say about you if you go to the Gita lecture neglecting worldly bonds? – “See this useless fellow, who could do some part time job from 5-7 pm and earn more is now spoiled”. Then, later on, when the situation goes to hell, this fellow, who attended the Gita lectures, will be honored. Those fellows, who did not go to the first lecture of the Gita, influenced by the materialistic mad fellows will go to third-class hell. These materialistic mad fellows, who spoiled others will go to first-class hell. There are different compartments in ordinary hell and there are severe hells other than ordinary hell. This ordinary hell is managed by god Yama Dharmaraja and the severe hells are managed by God Kaalabhairava. Normal grilling of souls happens in the ordinary hell, which is like a normal hospital providing first aid treatment. There are 28 severe hells, which are like super specialty hospitals namely Rourava, Maha Rourava, Kumbhi Paaka, etc. On seeing the hell of Yama Dharmaraja itself, our life will be lost! If you see God Kaalabhairava, you will be simply smashed! So, all these things will be realized in course of time. I wonder why these people are so much mad about materialism! What is the ultimate use of materialism? It is just to earn basic needs. Beyond basic needs, even a multi-millionaire is not enjoying. Do you know that multi-millionaires, being advised by a doctors, take limited food and enjoy luxuries less than even a poor man? The doctor says to this multi-millionaire to avoid eating tasty food items and to eat some little rice, ragi malt, etc. The rich man is living and enjoying the materialistic field lesser than a poor fellow! Therefore, what is the purpose of accumulating millions of rupees? It only gives a lot of tension along with income tax problems. Your own relatives and friends will be

begging for your help for all their problems. Even though you help almost everyone and do not help one fellow, he will murder you in anger! Shankara says in the Bhaja Govindam (*putrādapi dhana bhājāṃ bhītiḥ, sarvatraiṣā vihitā rītiḥ*) that even your son will kill you for the property. That's what Aurangzeb did to become the king!

Now, let us analyze some facts of life. While dying and leaving this body, can anybody take anything with them? Not even one paisa can be taken! Every materialistic possession is leftover here only. One may think that the excessively accumulated wealth will help one's own children and grandchildren. One may even do a lot of injustice or sin in earning excessive wealth. But, the fact is that the sinful money will destroy his own generations. Not only his first generation but also further generations forever! As long as the sinful wealth exists in the family, his sons and grandsons will be destroyed in misery. Had the sinful money not existed with them, those poor fellows would have come up in life by their own effort and enjoy the happiness blessed by God for following justice. They could have earned a good life if that sinful wealth was not there. Hence, there is no merit in materialistic life except that it provides the basic necessities of life. To achieve that bloody materialistic life, people are dying for career development! They are giving so much value to the worthless materialistic life that they consider it as 'failing in life' if excess wealth is not achieved! They feel that they have passed in 'distinction in life' for accumulating materialistic wealth! Is it meaningful to use these terms just to achieve the worthless materialistic wealth? I am giving this advice especially to the youngsters, who are committing suicide just for failing in examinations. What is the ultimate purpose of passing in examinations? To fulfill basic needs of life only. Even if you achieve an excellent career, you will only fulfill the basic needs and nothing more than that. Even some ancestral property is sufficient for basic needs. Why should one commit suicide for this?

4. The parents expect children to do something in return. Are they aspiration-free?

[Ms.Thrylokya asked:- Paadanamaskaaram Swami! You said "apatya bhakti" is the highest devotion, which means considering God as son and serving God as we serve the children, but even in apatya bhakti (parental love), parents expect children to do something in return. Expectation is still there, but You are also telling not to expect anything in return but giving the example of apatya bhakti?]

Swami replied:- You are asking why I have given 'Apatya Bhakti' (love of parents) as an example for aspiration-less true love when the parents also expect their children to do some service to them. I accept that aspiration in return does exist in the love of parents. Even though the aspiration in return

is there and even though such aspiration fails due to ungratefulness of their issues, the parents don't change their will and give all their hard-earned wealth to their issues only. Since the parents invested something in bringing up their issues, the issues must do some service to the parents. Even if it is not done, the parents may scold their issues very badly, but, their will written for the issues will not change at all! Suppose a son is not serving and is at fault. The parents identify this defect in the son and will scold him very emotionally, "You dirty fellow! How much service we did to you and now, since you got your wife, you have become her servant and you are not minding us at all". They scold for hours and days together. But, they don't change their will, which is already written to their son. Therefore, this Apatya Bhakti, which is mentioned as the best type of devotion by Me is actually the best to the power of infinity! Don't you see that the love of parents is a blind love which is the strongest love?

I know several examples to say about the blind love of parents towards their issues. One son got married and his father wanted to go back on the 3rd day after wedding. The father-in-law wanted the party to go on the 4th day. The father insisted on the 3rd day as per the tradition. The new wife whispered something in her husband's ear. Immediately, the son came out and slapped his father with his chappal in front of all relatives. The father fell down weeping. Still, the father did not change his will of property written in the name of the son! Therefore, the Apatya Bhakti is the best to the power of infinity. I am not criticizing blind fascination, but, such blind fascination must be shown towards God. Regarding the son, who ill-treated his father in front of everyone, the administration of God will punish him. He will be beaten by his son in the same way more intensively because a serious deed is very powerful in giving its fruit here itself, in a similar way (*Atyutkataih pāpa punyaih, ihaiva phalamaśnute*)! Very serious sins and very serious merits give results in this life and here only. The punishment will be given in future before this same public. Otherwise, the public will say that the sin is not punished. Hence, the parental love is really the highest blind love. Of course, fan love is still higher than the parental love (Apatya Bhakti) because the fan is not getting any benefit from his hero. He is also not aspiring for any benefit from the hero and when the hero dies, the fan commits suicide! This is higher than the highest (Apatya Bhakti) and you can call this mad love of a fan as Unmaada Bhakti. You can keep Apatya bhakti or parental devotion in the highest and leave about the mad devotion as exceptional record break since it happens very very rarely. So, the best is parental devotion and the funniest thing here is God Datta wanted His devotees to be His parents and Himself to be their adopted son (Datta Putra). Immediately,

the clever devotees understood the concept. It means that we must sacrifice to God Datta considering Him as our son without aspiring anything in return from Him. It also means that He doesn't respond to our prayers and we should not mind this fault since He is our son. They realised this plot of God Datta and changed this plot saying, "O God Datta! You are our mother and You are our father. We are your children" (*Tvameva mātā ca pitā tvameva*). This means that even if we insult God Datta, He should give boons to us since we are His children! The word 'Datta' means 'given' to the world of devotees as adopted son. Along with your children, you can also share a part of property to Him. Being adopted son, you may not see Him as equal to your biological sons. But, you can share something at least with the adopted son. For that also, "No" is the answer from the parent-devotees because the parents have become the children and the child became both parents! They replied, "O Datta! You are our adopted Father and adopted Mother. When a childless father adopts somebody as son or daughter, he gives his property to the adopted child. Therefore, You please give Your property to us. If not the entire property, kindly grant our desired boons". No soul in the creation is cleverer than the human being souls! The mood of the human beings always keeps changing frequently and the human mind is not constant (Cala citta). Today, he will keep you above the sky. Tomorrow, he will bring you to the earth. By day after tomorrow, he will throw you into the Paataala. Sometimes, God thinks not to create human beings in the future and create only energetic beings, who are very straight and innocent. But, God doesn't get the timepass with energetic beings as much as He gets with human beings! Therefore, He can neither bear nor leave the human beings!

5. For others, the system will take care. Isn't it?

[A question by Shri Kunal Chatterjee]

Swami replied:- There is no need to take care of energetic beings because they manage themselves. God's administration is very easy and smooth in other worlds unlike the world of human beings. Even with other demons also, there is no problem since God can just take a sword and kill them off. They will come again and God will kill again. Bhuloka i.e., world of human beings happens to be the center middle world of creation. There are seven worlds below and six worlds above it. The upper worlds are called as *Istha lokas* and the lower worlds are called as *Anistha lokas* and this middle world is called as *Mishrama loka*. The upper worlds are very good, the lower worlds are very bad and this middle world is both good and bad. The problem is that no one knows when the human soul will be good and when it will be bad. Even God doesn't know in which mood a human being

is and it may be towards rajas and tamas. But, when it's mood is towards sattvam, it gives very deep intellectual entertainment to God.

Swami said:- One thing I am telling to all of you, I do not know these questions till now. I am answering spontaneously now. Thrylokya, did you tell Me the questions before?

[Ms. Thrylokya replied:-]

6. No, Swami. These questions are shared to me just before the starting of the Satsanga by Surya Sir.

Swami said:- I am mentioning this because some people are in the impression that I refer some books and ask somebody else to prepare answers for the questions I receive. One fact is that this knowledge did not exist till now. In order to remove such misunderstandings or the wrong impressions, I am conducting these online Satsangas. And one more interesting thing is that the answers I give spontaneously to the questions of the devotees are far better and effective than the answers I give in writing.

The reason is that when I reply in writing, both the God component and the human being component interfere with each other and when I give spontaneous replies, only the God component replies.

7. If any other religious poster or person is seen, I get furious. How do I come out of this?

[Shri Jitendra Datta asked:- Jai Guru Datta! Guru Datta! Shri Datta Prabhu Datta! I'm a follower of Hindu dharma. Due to my living atmosphere or my polluted mind, I don't know the exact reason but if I see any other religious poster or persons, I get furious and start hating them internally. I can't control myself. Why I'm behaving like this? I know it's wrong, but how do I come out of this? Is there any solution? kindly help me.]

Swami replied:- I will just give a personal experience before replying this question. Smt. Sudha (mother of Ms. Thrylokya) has asked Me a question once, "Swami, suppose some Muslim terrorists come to You and say that if You do not change Yourself into a Muslim, we would kill You. Then, what will You do? Will You change Your Hindu religion to Muslim or will You leave Your life for the sake of Hindu religion?" I replied that even before those Muslim terrorists come, just on hearing the news itself, I will shave My beard to half and put a white cap. When they come, I ask them in return, "To what extent have you done the conversion of other religions into Islam? You must do the work sincerely, otherwise Allah will become angry". She (Smt. Sudha Rani) was shocked and confused about My reply. I explained that I have not done even an atom of sin by talking like this because I have changed from Hinduism to Islam and both religions believe in God. Both are theistic religions only. I just changed My external culture. Muslims call God as Allah and we call Him as Parabrahman or Brahman. So, what's the big difference? The person is same and one only, the external dress is

different. Suppose instead of Muslims, some atheists come to Me with guns, I'll not turn into an atheist even if they kill Me. I'll never become an atheist. But here, changing from Hinduism to Islam, it is like moving from one room to another room in the same house. There is no sin here. Moreover, I have shown the knowledge of Universal Spirituality by doing like that. Therefore, by understanding this logic, you will not become furious when you see other religions.

8. How come a person in deep sleep wakes up when somebody pinches him?

[Shri. Diwakar asked: Paadanamaskaaram Swami! You explained that in deep sleep, awareness completely shuts down due to non-conversion of inert energy into awareness in the brain nervous system. So, how come a person who is in deep sleep wakes up before completing his sleep when somebody pinches him? Please correct me Swami if there are any mistakes in the question itself.]

Swami replied: The only mistake is that you studied engineering and not biological sciences! The human brain contains several parts. A small part of the brain deals with the awareness and other parts give mechanical signals to various functioning systems in the body like kidneys, heart, lungs, blood circulation, etc. So, when you pinch a person in deep sleep, the mechanical signals activate that part of the brain which is taking rest and awareness is generated suddenly which means the person becomes awaken. It is simply a mechanical signal, just like the traffic signal. The other parts of the brain are functioning without awareness, sending mechanical signals even in deep sleep. Sometimes, a mechanical signal appears as if it is a signal of awareness just like an ignorant person thinks that somebody is mechanically controlling the traffic signals. In fact, there are so many mechanical processes which appear as if they are controlled and being implemented by intellectuals.

If the person was having awareness (even in deep sleep) and you are nearing to pinch, on touching you he will question you loudly saying, "Why are you trying to pinch me?" He will move away and not even allow you to pinch him. So, the awareness does not exist during deep sleep. The entire inert energy you get after oxidation of food in your stomach, is not converted into awareness completely. Only one part of brain has awareness and that part only takes rest during deep sleep. Other parts of the brain convert the inert energy into mechanical signals to run other biological functions in both states of awaken and deep sleep. During deep sleep i.e., when the awareness-part of the brain is taking rest, even though inert energy is available, it is not converted into awareness just like a spoiled cutting machine cannot do cutting work even if you send electricity. Both the electricity and an active machine are needed to perform any work. Similarly, inert energy and active brain are needed to create awareness. Simply, answer to this question of Mine, "Is anyone getting any experience in deep sleep?" If someone is

getting any experience, he must be in a dream state and not in deep sleep state. If awareness is existing, he can get any kind of experience. Suppose there is nothing to be experienced, he must at least get the experience of the nothingness, which is called as ignorance. In deep sleep, even that ignorance is not experienced. So, even the Advaita preacher is also not getting any experience in his deep sleep, but, he is telling that awareness is present in deep sleep because the Advaita philosophy supports this. Advaita philosophy says that awareness itself is God and if that awareness disappears in deep sleep, God also disappears, which contradicts the fact that He is eternal. To resolve this contradiction, they tell that awareness is present in deep sleep also.

Some other people say that awareness is not there, but, consciousness is existing in deep sleep. I simply put one argument, “There are only two types of items in the world, which are inert and non-inert. Awareness is not-inert. If consciousness is different from awareness, consciousness must be inert. When it is inert, then there is no experience. If it is awareness, then that's what we are telling”. All these are foolish questions to project their over intelligence. The general psychology of a human being is that it wants to project itself as a very great intellectual and that is the general tendency. There is one Sanskrit shloka about self-projection. A poet asks to project yourself in any way and become famous. He suggests to take a pot to the center of the village and break it suddenly (*ghaṭam bhindyāt*) so that everyone around will see you and you become famous. You just tear your shirt (*paṭam chindyāt*) or cry like a donkey (*kuryādvā gārdabha svaram, yena kenā pyupāyena*). Whatever may be the way, you should earn fame (*prasiddhaḥ puruṣo bhava*). Ordinary people do this to gain everybody's attention by saying that the other person is wrong. Suppose somebody gets some doubt in practicing tradition and goes to enquire about it, the attention-seeking elder will immediately say that it is wrong although it is correct as per the scripture. He wants to prove that you are ignorant and he is wise. Just like the tiger is grabbing a goat, he is proving you as ignorant by swallowing you by saying that you are not correct. The other fellow will think about himself as ignorant and this elder or guru as a wise scholar gets salutations from the other innocent person.

9. Can You please share Your view on the demand for a separate Hindu Rashtra?

[Shri Jayesh Pandey asked: Swami ji, here in North India, a person named Shri Dharendra Krishna Shastri, Head of Bhageshwar Dham, who manages the administration of that place, a blessed devotee of Lord Hanuman, propagates the ideology of Hindu Rashtra aggressively. Is this Ideology of Hindu Rashtra correct? Also, will it be correct to say that Lord Hanuman also wants it?]

Swami replied: There are two solutions for this question. Hindu Rashtra need not be desired provided the other religions which are staying in India do not cause any difficulty or problem to Hindus in India. They should live like brothers and shouldn't cause problems to Hindus. Even if a Hindu causes a problem to another Hindu, will that another Hindu keep silent? Ravana was a Hindu and Rama was also a Hindu. Ravana caused problem to Rama and Rama fought against him. Here, there is no question of religion and the point is whether you are causing some unjust problem or not - is to be enquired and not about your religion. If 'X' is causing unjust problems to 'Y', then 'Y' will also start causing unjust problems to 'X'. Otherwise, 'X' will think that 'Y' is a dummy fellow. If 'X' doesn't cause any problem in return and if he is very peaceful living like a brother, then this separate Hindu Rashtra is not justified. When Pakistan was separated from India, Muslims asked for a separate state. Gandhiji was resisting a lot against separation. Therefore, it depends upon the other religions to decide if they want to live peacefully with Hindus or not. If peaceful co-existence occurs, the demand for Hindu Raashtra becomes meaningless. Muslims are also theists and not atheists. They also believe in God, heaven and hell. They also believe that if they do any mistake, they will be punished by Allah. Since Islam is also a theistic religion, they must take this problem in a soft way and consider that Hindus are their brothers, who also believe in God. Both Hindus and Muslims believe that if injustice is done, it will be punished by God. Both have the same belief but only the names of God are different. Both believe in heaven and hell. Hindus need not separate them as non-vegetarians because even in Hindus, there are non-vegetarians. So, there is no ground on which you can separate them except one ground, which is that they shouldn't cause unnecessary unjust problems to Hindus. If anybody causes an unjust problem, be he a Hindu or a Muslim, he shall be attacked by everyone if he doesn't change through peaceful message. Therefore, it should not be a question of separation based on religion because both religions have the same basic concepts of God, heaven and hell. If a problem or an issue comes based on injustice, then the reaction is justified irrespective of religion. In both Hinduism and Islam, basic concepts are exactly same. In worldly life (Pravrutti), God exists, God supports justice and God opposes injustice. In spiritual life (Nivrutti), God can be achieved by extreme devotion, which is exceptional love to Him. In every theistic religion, both Pravrutti and Nivrutti are common and this analysis of Mine is a double-edged sword which kills the ignorance present in the minds of all people of all religions.

10. Isn't it better to follow secularism with Hinduism or some religion in particular?

[Ms. Thrylokya asked: Swami, You also said that in the name of secularism, we are actually moving to atheism practically saying that all are equal. Instead of allowing such a secularism which is practically atheism, isn't it better to go for a secularism with Hinduism or some religion particularly?]

Swami replied: I already wrote the same in My answers previously. Whatever answer is given by Me is uttered by you sentence by sentence, word by word as question. I can only repeat the same as answer again!

I just criticized the secular policy of our government because they should give equal importance to all religions. There is same medicine in different bottles and secularism means to take medicine from the first bottle today, from the second bottle tomorrow and from the third bottle on the day after tomorrow. It is anti-secularism if you say that since the same medicine is present in all bottles, I don't take medicine at all! Not being religious is not secularism. They are misunderstanding that anti-religion and non-religion is secularism. But, Secularism means being religious and instead of following one single religion, you follow all religions. You must be religious and give equal respect to all religions. That is real secularism. That is the spirit of secularism. If you are taking medicine from each bottle, every day from one bottle, that shows that you are believing that the same medicine is present in all bottles, which is the real Secularism.

11. Please comment on the following.

[Swami, there are people out there fighting for Hindu Rashtra and currently, it is secularism but practically it is going to atheism.]

Swami replied: When the fight came, then they are referring to secularism or non-secularism. But, what they follow is non-secularism. An atheist is non-secular because when the word 'religion' comes, he fights and tells that this is not secularism. He is actually non-secular. Secularism means accepting every religion and it is not non-religious. Whether it is food from MP or food from UP or food from Bengal or food from Kerala or Tamil Nadu or Andhra Pradesh, all foods contain same carbohydrates, same proteins, same minerals and same vitamins. You can eat any food and these components are supplied to the body and this is secularism. Now, current secularism means—don't talk about food! Food shouldn't be talked about! You shouldn't take food because we are secular. The sense is completely smashed.

When we go to a court, they ask you to promise on God and all the religious books are present. The Bible or the Quran or the Bhagavad Gita is given so that you can promise on that, which is secularism. It is believing that all religious scriptures are divine and written by God. Sometimes, they are including one facility also. You need not promise on any book, but, just

promise on your heart. What bloody heart? Everybody knows what is your heart and how dirty it is! You and your family members know how polluted is your heart. They provide that facility called as Aatmasaakshi (one's own awareness). What is his consciousness? He is always conscious about wrong things and can he promise on his consciousness? When people like Swami Vivekananda, Ramakrishna Paramahansa or Jesus say, "I promise on My consciousness", then there is value to it. Every Tom, Dick and Harry can't use that! That is again non-secular. It is not secular at all because there is no God, no religious book and no scripture. This new option given to all citizens is non-secular and providing only holy religious scriptures like the Gita, the Quran and the Bible, etc., is secularism. Providing a facility of promising on one's own consciousness in the court of law is purely atheism, getting support of the word 'secularism' in a false way. Even though secularism does not support non-religiousness, they are fooling us because we are not able to analyze it.

[A devotee from the crowd said:]

12. In India, all the religions are co-existing for many years.

Swami replied: Just mere co-existing is not enough! Co-existence with love, peace and brotherhood is very important. If love, peace, etc., are absent, what is the use of co-living? It is better to separate. Suppose all the sons are quarreling, the father will say, "Divide this property and get separated, but, please live peacefully". Living with love and brotherhood is the best solution. But, if you are unable to live like that and often quarrel with each other, is it not better to get separated and live peacefully?

[Shri Lithin asked:]

13. Were there any other intelligent beings as devotees before humans were created?

Swami replied: This question is based on the sequence of creation of different souls and this kind of information is not important for spiritual progress. Whether there were some beings or not, how does that matter for your spiritual progress? It is absolutely unnecessary research. The main problem now is that we should please God. Suppose you did a lot of research and found out the answer whether humans or angels were the first intellectuals in the creation. Will it help to the present problem? Modern research is like that only now a days. When they want to get a Ph.D. on Shankara's philosophy, you know what they do? They do research whether Shankara was born exactly in Kerala or in the border between Kerala & Tamil Nadu or whether this portion of Tamil Nadu was existing in Kerala back then? What is the use of that? You should do research and bring out

what Shankara has written in His commentary so that it will help our present problem, is it not?

The present problem is what will happen after one dies. Somebody says that God exists and some others say that God doesn't exist. Everybody has this question of what happens after we die. The best solution is to follow the 50-50% probability theory. Assuming that hell exists, I am not doing any sin and I die one day. After leaving the body, even if I find that hell is absent, there is no loss to Me. Assuming that the hell is absent, I did a lot of sins and I die one day. After leaving the body, if I find that hell is present, I am finished! It is always wise to take the option of least risk.

[Smt. Suchandra Chatterjee asked:]

14. Today, I see that modern scientists are doing the same research again wasting time and funds. What is the solution?

Swami replied: Research means discovery must be there. Without discovery, simply acknowledging the already existing facts is not research. Especially chemistry people should agree this because many of them do a Ph.D., in reaction kinetics to prove that $A+B \rightarrow C$ is a first order reaction. It is already written in the text book. After seven years of research, the conclusion of the thesis is $A+B \rightarrow C$ is a first order reaction, which is already proved. Some science scholars do Ph.D., thesis writing 400-500 pages, quoting 200-300 references making a big book. Seeing the size of the book, we get a false impression that the scholar has done some great work. But, actually he finds nothing new. According to Me, he did nothing.

15. But in my case, I am also doing something not purposeful being a scientist. Should I continue that research or should I leave it?

Swami replied: While swimming in waters, you must follow the water current of the river and you can't swim against the water current. You must swim against the current provided God, upon hearing your prayer, changes the direction of the river. Then only, it is possible practically. The first step to change is realization of the fact. Unless you realize, you cannot change. I am bringing the realization to everyone so that all can change.

For a real discovery, you need not have a laboratory. What laboratory did Newton have when he discovered the law of gravitation by observing the fall of an apple? Actually, great scientists suddenly find new concepts by the grace of God only. When God graces you, you get the new formula in your mind suddenly. That is the real research since research means discovery must be there. Without discovery, simply acknowledging the already existing facts is not research. Research means that you are searching again and you must get it, then only the research is fruitful. You cannot demand a Ph.D., saying

you searched a lot but did not find anything. Suppose a ring is lost and you searched again and again. You cannot claim the fruit for just doing some work of searching again and again! You will get the fruit only if you succeed in finding the lost ring after searching multiple times.

When I joined research in the university, I was very much astonished to know that Einstein was given the doctorate by the British, for his paper on $E=mc^2$, which is just about nine pages. Newton was given doctorate for the laws of motion, mentioned in the paper of seven pages. Then, I decided that I must either get a Ph.D., like this or don't take any Ph.D., at all. Of course, I could not succeed completely because My thesis was 31 pages with seven references. In the 31 pages also, theory was only 11 pages and rest 20 pages contained the experimental data. That is why, I am having very poor opinion about research. For your information, I did not touch the equipment for generating those twenty pages of experimental data. I knew a scholar named Mr. Nair, who was working in Dr. Varma's ultrasonic laboratories. I was just enquiring him, "Why is it like this? Why not like this? If heterogeneity is introduced like this, what will be the value of θ ?" I was instructing him about the inputs and I was getting samples prepared in the workshop. I didn't touch the equipment or samples. I was rotating the samples as a side activity in his work. When he rotates them, lot of discrepancy was there in the angles. He explained to Me that it is just an error but I replied that it is not an error but a new concept is embedded in it. That's when I told him that I would write about this in My thesis. But, he was honest in not claiming all that work as his work. In India, that is also very much there. Therefore, I conclude that this question also doesn't help to solve our present problem of how to please God.

16. Why snakes represent Satan in Christianity and they are divine in Hinduism?

[Shri Lithin asked: In Christianity, snakes are presented as Satan but snakes in Hinduism and Buddhism are related and depicted with Gods. Why are these many different opinions?]

Swami replied: After all, a snake is only a simile. Why should you bother about a simile? If there is a difference in the concept, then we should discuss. Don't present it as a snake, present it as a wolf or fox or some tiger. What is the issue? It is only a simile. In Hinduism also, they are worshipping snakes as angels and not as the ultimate God. Nature of the serpent is that if you go by your way, it will go by its way and it will not harm you. It will bite only when it is afraid of you. If it fears that you are going to kill it, then only it will bite you. Till that fear is caused, it will not cause any harm to you. You go silently by your way and it will go by its way by your side, just like a co-human being walking on the road. Suppose if you stop suddenly, then it will doubt about you thinking that you stopped only to kill it. It misunderstands

you and comes to bite you. But, all these are only studies of animals and we are studying about human beings, spiritual knowledge and how to get salvation? Why should we bother about serpents? I am confined to spiritual knowledge, which is for human beings only and not for animals (Zoology) and plants (Botany). I always request the devotees to put questions on spiritual knowledge and not on materialistic knowledge like politics, medical science, etc. You need not ask Me, which medicine you should take for typhoid fever. Any doctor can write prescription for it!

[Shri Veena Datta asked:-]

17. Many incarnations are coming in the animal births, Swami! Hanuman is coming as a Monkey.

Swami replied:- Hanuman is not an animal completely. All His body is human being only having an extra tail and only face is like monkey. Entire body of Garuda is also like human being only. So, these are not animals but they are having faces like animals. In human beings, you find some people having faces like animals, sometimes. If you find someone, whose nose is very long, you can call him as Garuda. If somebody is very lean and walking in curved way, you can call him a serpent. So, the idea behind this concept is that you shouldn't judge a person based on the beauty of the face. Somebody can have a very beautiful face but may possess a lot of venomous ideas. I think Blaise Pascal, in his writings, remarked, "Cleopatra's nose, had it been shorter, the whole face of the world would have been changed." He meant that the big war would not have happened. Therefore, physical beauty shouldn't be taken as the standard. The internal beauty of good qualities is always permanent. The internal good qualities or bad qualities will attend the soul from one birth to another birth whereas the beauty of this body perishes as soon as human being dies. The physical body is burnt or buried after death. Is it not? But, the qualities of internal beauty will continue from one birth to the other birth and internal qualities are as permanent as the soul itself.

The next level after this is devotion to God. Everyone must remember that devotion to God is the best quality among all the good qualities. If devotion to God is present, it doesn't matter even if some qualities are not good because the value of devotion is so high that those bad qualities get neglected. Devotion to God tackles the main problem of human life, which is to please God and it is the purpose of this human life. Therefore, devotion is the best quality among the good qualities. You must give value to a person by his devotion to God and then by his good qualities. If bad qualities are present, you must neglect him and never bother about his physical beauty. Even if some people are having faces resembling the faces of animals, they may be very pious and great devotees of God. Hanuman has a monkey-face

but is the highest devotee of God. For your information, Hanuman is called as the most beautiful by Valmiki and named Hanuman's part in the Ramayanam as 'Sundarakanda'. God Rama is actually having the highest physical beauty but whenever His story came, Valmiki named them as Balakanda, Ayodhyakanda, Aranyakanda, Kishkindakanda, etc., but the word 'Sundara' is not mentioned. When Hanuman's part came, it is mentioned as Sundarakanda (It means the story of the most beautiful Hanuman.). In the Sundarakanda, the monkey is most beautiful (*sundare sundarah kapih*). Therefore, don't go by face value, especially in the context of selecting alliances and selecting life partners. Examine the good qualities and if devotion to God is present, don't see any other thing.

A devoted boy asked Me, "Swami, how to select my life partner? How can I understand her in just a 15 minutes meeting?" I replied that there is nothing to understand for such a long time. You can select the life partner in just one minute only. Simply, you ask, "Do you believe in God? Do you know that God will reward our good deeds and punish our sins?" If she says, "Yes, I also believe God and His administration", then that's it! You can ask for mangalasutram (yellow thread to be knotted in the neck of bride in marriage by the bridegroom) to get married! Here, you need not worry about the influence of bad qualities because if she believes in God, who punishes sinners and rewards meritorious people, she will never do any mistake or at least, she will fear to do any mistake. Without asking about God, you will waste a lot of time if you ask about each individual matter like, "Will you do this mistake? Will you do that mistake? Will you do that merit? Will you do this merit or that merit?" Instead of spending hours together with a big list, simply one basic question, "Do you believe in God?" You need not interview further. Let her look like a monkey, it doesn't matter! She will help you spiritually. When you worship God Hanuman, the monkey, are you not helped spiritually? So, a spiritual person looking like a monkey is like God Hanuman. Hence, the internal beauty is very important and devotion to God is the highest internal beauty. Do not give value to a person based on the external beauty. Even if the face is not good, don't bother about it. To preach this concept, God Hanuman is in the form of monkey, Garuda is in the form of bird, Aadishesha is in the form of a lean fellow walking in curved path. They are not animals and they are only human beings having some deformed faces. Even now, we see some human beings having some defects in faces. They may not be beautiful to look at, but, we should see their qualities and works. See the qualities and works of God Hanuman. Who can be equal to Him in the entire creation? Do you know what He said before going to Lanka, "I will go to Lanka and search for Sita. If I don't find her, I will bring the

entire Lanka (*yadyahaṃ tatra tāṃ sītām, na paśyāmyasitekṣaṇām...*) and put before you so that you all can search for Sita. I will never fail in My work (*sarvadā kṛtakāryo'haṃ eṣyāmi saha sītayā...*). I will come with the information of Sita". Look at the courage and self-confidence even before going to Lanka. What is there if His mouth is a little bit protruding? Of course, this doesn't mean that you will not behave properly with beautiful people because God Rama is beautiful and God Krishna is beautiful.

Now, let Me tell you the secret of beauty also. Among all the good qualities, the devotion to God brings Godliness to the soul and that divinity automatically brings the external beauty. Krishna is beautiful because He is divine. Rama is beautiful because He is divine. Adi Shankara was beautiful because He is divine. Therefore, don't make a wrong conclusion that every beautiful fellow should be hated and every ugly person must be loved. Ravana is very very ugly. In a Shakespeare's drama, Desdemona is very beautiful but she married Othello, a Negro. If there are some defects in the face from birth, what can anybody do? You can neglect the facial defects by seeing their internal qualities, efficiency of work and efficiency of intelligence. To preach this concept, the faces of Hanuman and Garuda are like that. Even Nandi is also a human being, but he becomes a bull when he carries God Shiva. All of them are human beings, but with slight deformation in the faces. We should neglect the physical beauty, compared to their good qualities and the most important is devotion. Devotion is the best good quality.

18. Was there any existence of intelligent beings before humans and do they exist in various other lokas or planets?

[Shri Lithin asked:- As we know, there are many Brahma years, which have passed and multiple yugas in each. So, do we have civilization before humans? If yes, please can You tell us about it and did God create more intelligent beings other than humans and do live in any other lokas or planets? If Yes, are the souls of all beings same? Also, does rebirth happen across these lokas?]

Swami replied:- It is also like that question, which is not useful. We can calculate the time in Brahma loka with respect to the years and yugas on earth, but what is the use? When Shankara was writing commentary of the Brahma Sutras, He has written the Adhyaasa Bhashyam, which is the first part of the commentary of superimposition. One question comes from Puurvapakshii (Opponent) –“You say that this world is Anaadi (beginningless). Can You tell how many years back was the world created by God?” Then, Shankara tells, “We are writing this commentary and studying all the scriptures to escape from this vicious circle of worldly bonds and reach God. Suppose, we find out that so many years back this world was born, in what way can it help in our present problem?” He adds, “Your

question is like making the paste of already existing paste (*piṣṭa peṣaṇamevāyaṃ praśnaḥ...*)". So, there is no use of your question.

Let us find out about the qualities of God, which can attract us and create devotion in our heart. Then, let us also find out the qualities of human beings that help us to reach God because we are human beings, who must reach God—the Goal. So, it is also important to learn the qualities of human beings and how they should be changed. Hence, this comes under the useful questions. Of course, the devotee also asked to which Loka human souls can go after death and can they take re-birth in upper Lokas. This is relevant to God because we should know what will be our destination in case, we fail to reach the abode of God after death. Every spiritual aspirant should think, "If I don't reach the highest abode of God, at least I should reach some better upper worlds, which are on the way to the abode of God, so that I can get association with the energetic beings and take their help in reaching God". In fact, there are four divine upper worlds such as Maharloka, Janaloka, Tapoloka and Satyaloka or Brahmaloaka for souls in Nivritti. Before reaching Brahmaloaka (the abode of God), there are Maharloka, Janaloka and Tapoloka. These three worlds contain devoted souls, who do not deserve Brahmaloaka or the abode of God. They slipped due to certain false concepts. These devoted souls rectify those false concepts in these worlds. When devotion is high but some false concepts exist in their mind, those souls go to Maharloka, then to Janaloka and then to Tapoloka. Very enlightened souls are present in these Lokas, who help other devoted souls in their spiritual journey. In association with those enlightened souls, false concepts get rectified. Then, they reach Tapoloka and do penance. From there, mad devotees of God finally reach the abode of God. So, this is the spiritually relevant part of the question. But, the rest of the question, which is about how many years exist in Kruta Yuga and in the Treta Yuga, etc., is irrelevant to our present problem of how to get salvation.

[Shri Surya asked:]

19. Swami, final spiritual effort can be done on the earth only. Isn't it?

Swami replied: Final spiritual effort must be done only in the Martya Loka because it is also called as Karma Loka and upper worlds are called as Bhoga Lokas. But, there are certain upper worlds, which guide the spiritual aspirants to rectify some false spiritual concepts and reach God finally.

[Smt. Chhanda Chandra commented:-]

20. When soul cannot do any deed there, how can rectification be possible?

Swami replied: A soul cannot do karma (deed or action) in these Lokas but mere theoretical concepts can be modified. Knowing the concept is not equal to doing any practical action. No karma is involved in correcting your

concept and it is not connected to Karma Yoga (practical sacrifice and service to God). It is only connected to Jnaana Yoga (theoretical knowledge of God).

21. Can we do penance for God in other Lokas?

Swami replied: Yes, we can do penance for God in Maharloka, Janaloka and Tapoloka. Maharloka and Janaloka contain some enlightened souls like Sanaka, Sanandana, Sanatkumaara, Sanatsujaata, etc. They rectify certain faulty concepts in the spiritual aspirants to reach Tapoloka, the final stage. Tapoloka contains souls doing a lot of severe penance for God. So, these Lokas are not Karma Lokas but give slight help in rectifying faulty concepts. These souls need not return to earth to implement rectified concepts in deeds. At such high stage, it is sufficient if the concepts are rectified.

22. What about Aabrahmabhuvanalokas?

Swami replied: I already did a long discussion with Dr. Nikhil during a Satsang of Brahmajnaanam recently. “*Ābrahmabhuvanāt lokāḥ punarāvartino'rjuna...*” is one verse in the Bhagavad Gita. It means that all souls of all Lokas including the residents of Brahma Loka (abode of God) have to take rebirth on this earth again. There is another verse, “*Yad gatvā na nivartante, tad dhāma paramam mama...*”. It means, “*If you reach My Loka, you will never return to earth and you will not be re-born*”. Nikhil raised a question of how to correlate both these points because both are opposite.

In the first statement, even the residents of Bramaloka have to be re-born. In the second statement, those who reached My Brahmaloaka need not be re-born. Both are contradicting clearly. I correlated like this, “Whether you reach the Brahmaloaka or not, you have to be re-born. When God Himself is taking the re-birth as incarnations such as Narasimha, Vamana, Parashurama, Balarama, Krishna, Buddha, Kalki, etc., are you greater than God in avoiding re-birth?” So, that point of no rebirth is ruled out for any liberated soul also. When we attain God, we get salvation from the world completely. After reaching the abode of God, we have to take re-birth on earth along with God to assist in His mission. The drama company comes to every village along with its group in a jeep! Of course, those who are required in that drama alone will come and not all actors of the company.

Second point is, “Those, who reached My Loka (abode) will not be re-born”. The meaning of that sentence is that though they take re-birth, they will not be re-born in the births, which are entangled or fascinated by worldly bonds. Even when God takes birth as human incarnation, He only acts in the role but does not get entangled by worldly bonds. Like God, this fellow also

will not be entangled by the worldly bonds. So, you are not getting re-birth, which is entangled by worldly bonds. But, you are getting re-birth to assist God. You are getting re-birth in one angle and not getting re-birth in another angle. Both angles exist at the same time.

Some say that God Krishna talked like this to mean that the souls going upto Brahmaloaka are re-born and the souls going to Goloka are not reborn. This is not correct. Even the leader of Goloka (God Krishna) is reborn as He told that He will incarnate whenever necessary (*Yadā yadā hi dharmasya...* - Gita). Moreover, God Krishna is Brahman and hence, even Brahmaloaka is His Loka only.

[Shri Kunal Chatterjee asked:-]

23. Does muktajeeva also take re-birth along with God?

Swami replied: Yes, muktajeeva (liberated soul) has no rebirth and also takes re-birth simultaneously. He has no re-birth like ordinary souls, who are entangled in worldly bonds. Even though the muktajeeva also takes re-birth, he is not entangled in worldly bonds. This correlation (samanvaya) is not given by anybody so far! Quarrels continue between the followers of the three Acharyas even today since nobody could correlate the three Vedantic philosophies. Only God Datta correlated the three Vedantic philosophies logically giving the contexts for each.

24. Can we call this as divine re-birth of soul?

Swami replied: Yes, it is not human re-birth, but it is divine re-birth. Therefore, re-birth is there and re-birth is not there at the same time for the souls, who have attained God. Since human re-birth is not there, we can say that there is no re-birth. Since divine re-birth is there, we can say that there is re-birth. Like this, beautiful correlation is given by God Datta. Very beautiful!

25. If a devotee offered a costly meal to me and if I offer back a meal of lesser value, will I be still indebted to that devotee?

[Shri Hrushikesh asked: In one of the recent discourses by You on 24th of December that was published, in the second point, You were talking about devotees bound rules of Pravrutti. You said, "*Whenever a devotee goes to another devotee, some snacks or meals are offered with the intention of good friendship and the devotee shall try to repay it approximately as early as possible.*" In this regard, I have the question—What if the devotee, who was offering the meal is very rich? Suppose he is offering me a meal worth 2000/-, whereas my capacity is only 200/-? Here, You also have mentioned about Citragupta maintaining record of every paisa. In that case, if I am not able to treat them with a Rs. 2000/- worth meal, will it be considered as a debt relationship?]

Swami replied: You need not split this topic to such a deep extent. I gave a general suggestion that one shouldn't give strain to another person. For example, all the Hyderabad devotees wanted to come to Mumbai for this Satsang. I discouraged them although this is in the own interest of the devotee

because the devotee will spend so much of money unnecessarily for the journey. Unnecessary spending of money means insulting Goddess Lakshmi Devi. If you insult anybody, they will quit your house. Not only Goddess Lakshmi, anybody will quit your house. If you spend money properly, it is worshiping Goddess Lakshmi. When Goddess Lakshmi is worshipped, she will stay in your house like anybody, who is respected.

When you are going to another person's house to stay for 2-3 days, you should also estimate their financial ability as the first point. Suppose they are living an ordinary life with normal earnings. Your stay in their house will definitely give some financial strain to them. Isn't it? Just because he is your friend, you shouldn't go. By his friendship and love on you, he may offer something to you. Undoubtedly, he is a good person. I don't blame him that he has some bad intentions. But, you should also consider his financial stress and personal stress. Suppose his wife is not having good health. She will be forced to prepare extra quantities of food for you. You should consider both financial strain as well as physical strain. Some people stay in other's house without considering any of these aspects. They simply follow the Newton's laws of motion! They simply travel from Hyderabad to Mumbai or Hyderabad to Vijayawada. When asked, they reply like this, "Newton's first law says—as long as there is no resistance, an object can move for infinite time. As long as the host doesn't say anything, I can stay in their house for infinite time because Newton's first law says that! If there is resistance, then only it can be stopped. If there is no resistance i.e., if the host is not telling anything, I will keep roaming from one house to another to spend my entire life on others". Due to his good character and good behavior, he may not say anything. But, one time or the other, he will feel the strain. He is not a Yogi or Maharshi, who has a constant mind. Human mind changes as per the context. Then, he will feel pained but still he is not expressing it to you. Is it not sin on your part to cause suffering to a good person? Citragupta will write and record such cases of sin. It is called as runaanubandha (debt-bond) and you must clearly know that it has to be paid along with interest at some point of time in future. If this concept is revealed, some awareness will be developed among people. If this concept is not told, the first law of Newton will come into place! A rocket doesn't require any fuel while it rotates in vacuum because there is no resistance. Ignorant people think that just like that rocket, which need not worry about fuel, we need not worry about financial stress of the host because there is no objection expressed by the host! God's administration is very correct and over-intelligence will be punished severely. If the host did not express his stress, it doesn't mean that stress did not exist. X-rays are not expressed to naked eyes. Do you think that

X-rays do not exist? Since he is unable to express, I expressed it on his behalf. So, you can take these cases based on good analysis and deep logic.

Before you visit anybody's house, you think about all these aspects. Suppose you have gone to somebody's house due to your friendship or due to an inevitable situation. While returning back, you purchase something and give it to his children. Otherwise, directly give some money to his children. You can approximately calculate how much he has spent for you and give it back. Don't do exact calculations like how much rice I ate, what was the quality of rice, etc. Approximate compensation must be done so that it won't enter the record of Citragupta. It will definitely enter the record if you don't analyze all these things and blindly follow Newton's first law. To compensate this sin along with interest after a long time (many janmas), you will be born as a dog and will watch his house until that debt is cleared, which means until the dog dies!

26. What do You comment about several young people, who don't contribute anything to society?

[Shri Kunal Chatterjee asked:- There are several young able people (male or female), who don't contribute to the society. They don't work. They keep consuming from various sources but they never contribute. What do You say about such people? Isn't that a sin?]

Swami replied:- Merely saying it as contribution to society is not correct. Contribution to very needy people like feeding the poorest beggars gives punyam or merit. Contribution to good deserving receivers will give highest merit. Simply contribution to society, by blindly donating to any fellow with closed eyes is not at all correct. If the receivers of your donation are sinners, it becomes a sin and you will be punished for supporting the sinners. It becomes a merit if you donate to deserving receivers and it becomes sin if you donate to undeserving receivers. You may think that this sin, which you got by this donation may be cancelled by the merit of another donation to deserving donation. Let Me tell you that your sin can't be cancelled by your merit. Sin is sin and merit is merit. You have to undergo both results separately.

27. Some devotees pray to God and also donate money earned through sinful means to temples. How does God deal with such devotees?

[Shri. Sathi Reddy asked:- Some devotees worship God by donating some money to the temples that is earned either by selling unhealthy products like alcohol or earned through corruption even from poor people. How does God deal with such people, Swami?]

Swami replied:- I repeat that your merit cannot cancel your sin. Suppose you have put some money in God's hundi and you have earned that money through corruption. Sacrificing money for the sake of God is merit and corruption is sin. You will enjoy the good fruit of this merit and also enjoy the bad fruit of that sin separately. This will not cancel that, but, priests

are telling lies. Mutual cancellation of sins by merits will not be done. You have to separately enjoy the good and bad fruits. The good fruits will not cancel the bad fruits. You have to enjoy both separately. For enjoying your bad fruits, you must go to hell and for enjoying your good fruits, you must go to heaven. Both hell and heaven are separate places.

Priests are wrongly saying that if you do the worship of God, your sins would be cancelled. Why are they telling that lie? For their livelihood. If you want to do worship, the priest will do the rituals of worship and take money from you. Therefore, the priests are telling lies. Sin will not be cancelled by merit. Worshipping God is a merit and you will get the good fruit for worshipping God. I don't say that one should not do worship because it can't cancel the sin. I am only telling that your worship to God will not cancel your sin. Your worship to God will get its own good fruit separately. It will not cancel your sin. Priests are telling that if you worship God, your sins would be cancelled and your difficulties will be removed. Unless they say that lie, you will not request the priest to do the worship on your behalf and offer some money to him. Unless you offer the money, he cannot have livelihood. So, he is telling lies for livelihood, just to maintain his life. If somebody tells lies or does a sin to maintain his life, it is not considered as sin. Sage Vishwamitra ate the meat of a dead dog when there was drought. No food was available and he must maintain his life to worship God. Life is very precious. So, he ate the flesh of a dead dog and that is not a sin. Similarly, to maintain his livelihood, the priest is telling lies and we cannot find fault with him. He has no other job and no other way of livelihood. He needs some livelihood to feed himself and his family. When you give money to the priest for doing worship on your behalf, you are indirectly helping him and his family to be alive. It is a meritorious deed and you will get good fruit for it. Your worship also doesn't go waste, although it cannot cancel your sin. It will yield its own good result.

Sometimes, God melts by seeing the poor condition of the priest, who is earning his food in God's name. To bless the priest, He will not cancel the sin of the devotee but He will postpone the punishment to a later date. The devotee will think that by his worship of God, his sin got cancelled and he comes to the priest again and again to worship God. In one angle, God is blessing the priest to have a decent livelihood. In second angle, God is helping the devotee to increase his devotion towards God so that the devotee will reform into a good person in future. In third angle, God is protecting justice by not cancelling punishments and by postponing with accumulated interest. When the devotee reforms and stops the repetition of that type of sin, God will completely cancel all pending punishments of that type of sin

since God is punishing souls for their reformation and not out of revenge. Look! How beautiful is God's arrangement in all angles! That is the multifaceted administration of God and the multifaceted intelligence of God. The Veda says that His intelligence looks as if He is having thousand heads (*sahasra śīrṣā puruṣaḥ...*). If our intelligence is this much with our one head, His intelligence shows that He must have thousand heads. He is thousand times more intelligent than us. In fact, that word Sahasra (thousand) is not exactly thousand. It means infinite. Shatam (100) and Sahasram (1000) –these two words in Sanskrit are used to mean 'many' and not an exact number. His administration is multi-dimensional and in fact, it has infinite dimensions. That is why, He is unimaginable God, who can't be imagined with intelligence.

You have seen the example of God Datta's intelligence when He correlated the two opposite verses in the Bhagavad Gita, which say that there is rebirth and there is no rebirth at the same time. How beautiful this correlation is! When He gave this interpretation, I wondered a lot and enjoyed a lot. That shows that I am not only the speaker but I am also one of the audience. How can I remain a speaker taking so much strain to give answers and you all keep enjoying the knowledge? A mere speaker doesn't enjoy. Is it not? He uses both Vidya and Avidya (*Vidyā ca avidyā iti...*) that are knowledge and ignorance. He uses knowledge to give the answer and He uses His self-ignorance to enjoy the answer. If He continues with the knowledge, He can't enjoy the knowledge because He Himself gave. When He imposes self-ignorance, He forgets that He has given the answer and He enjoys the knowledge. It is completely justified because you can enjoy and allow Him also to enjoy!

There are certain human beings, who think, "Let me not enjoy but you should not enjoy. Let me not be benefited, you must be harmed. If you are not enjoying, I am even prepared to suffer." Without getting benefits, some people enjoy at the suffering of others. Bhartruhari says, "*Ke'mī mānava rākṣasāḥ...*" – What type of demons are in the form of human beings, who want to harm others even though there is no benefit for them? Some people harm others to get some benefit from them. But, what are these people, who harm others even though they don't get any benefit?

[Shri Kunal Chatterjee commented:-]

28. Just now, You told a while ago that human beings are most complex to handle.

Swami replied:- Yes! Human beings are difficult to handle, but, they give very good entertainment to God. The intellectual entertainment is very much given by human beings actually. That is why, God visits the human world in every generation frequently. The intellectual satisfaction comes here

only with these dangerous people i.e., special type of people! Also, God alone can manage such human beings well. In fact, God alone knows how to handle each and every individual human soul. There was a Telugu story of a devotee, which was printed in many books. The story goes like this. A devotee, who was not having issues, goes to God's temple and tells, "If You give me a son, I will construct a ciṭikala pandiri to you". Here, 'ciṭika' in Telugu means finger snap or making sound using two fingers of the same hand. 'Pandiri' in Telugu means a pandal or a decorative shelter erected by upright poles supporting a roof in the front portion of the temples of God. God thinks, "I have never heard of this ciṭikala pandiri. Let Me get it from this devotee". Immediately, God blesses a son to that devotee and asks innocently, "When will you be constructing the ciṭikala pandiri?" The devotee replies, "Let my son grow up and let the naamakaranam (naming ceremony) be over". Then, God comes after the ceremony again and asks, "When will you give the ciṭikala pandiri?" Devotee replies, "Let my son get married and then, I will give that". God comes after marriage and asks again, "Now, marriage is also over. When will you give that ciṭikala pandiri?" The devotee replies, "Let him also get a son!" Even his son will also get a son. Then, God asks the devotee again. Finally, the devotee says, "I will construct it right now". By snapping his fingers, he moves his hands in the form of vertical pillars and also moves his hand horizontally as roof. Then, he says, "Ciṭikala pandiri is over!" The story ends here.

I didn't like this because the supreme God is insulted here. It shows as if human being is more intelligent than God. So, I explained that it is only the first half of the story and I narrated the remaining half of the story. After showing ciṭikala pandiri, the devotee goes to his house and asks his wife to serve meals. Then, she comes with vacant hands, starts serving him by snapping her fingers and says, "This is ciṭikala plate. This is ciṭikala chutney. This is ciṭikala vegetable. This is ciṭikala rice. Come on, have it!" The devotee asks his wife in shock, "Hey, what is this?" The wife replies sharply, "What was that you did to God?" God possessed her and gave that reply. I completed that story because I was unable to bear that insult to God.

29. How to become an angel, who only thinks and does good deeds as a servant to God?

[Smt. Amudha asked:- Paadanamaskaaram Swami, To my understanding, Swami, also in Datta Vadam, it is mentioned that Angels and Demons are in humans.

How to become an angel, who only thinks and does good deeds as a servant to God? Even if we humans realize our fault and ignorance, I feel that human efforts can't change the facts of ourselves. The human mind is also wavering considering all this. I feel like nothing can be achieved by human efforts. God is only showing infinite kindness and love and protecting every second.]

Swami replied:- When I compared some human being to angel, the comparison is only in the good qualities and good deeds done by that human being. I am not comparing the physical features here. Angels fly with their wings, but, human beings don't have wings and they cannot fly. Whenever a simile is given, you should not take all aspects of the simile. Even if one common aspect is there, a simile can be given. The line, "Your face is like Moon" is a simile. It means that your face is as pleasant as the moon. The pleasantness is the single quality based on which the face is compared to Moon. You can't bring other qualities of the moon in this case. Moon reduces its size in 15 days and grows during the next 15 days. Moon has black spots. You need not take all these properties of the simile and apply them to the actual item. Even if one property is common, you can compare. This is called as '*Ekabhaagopamaa*' in Alankaara Shaastra. '*Upamaa*' means simile. '*Eka bhaaga*' means in one aspect. Sometimes, the simile is given in several aspects and that is called as '*Puurnopamaa*', which means a complete simile. Sometimes, there is a lot of intensity/strength in one compared aspect itself. Only that one aspect is very much intensely present in the compared item as well as the comparing item. Then, the same simile is called as '*Ruupakaalankaara*', which means a Metaphor. In Alankaara Shaastra, there are three types, such as '*Ekabhaagopamaa*', '*Puurnopamaa*' and '*Ruupakaalankaara*'.

Therefore, I told that there are three types of souls—angels, human beings and demons. In the Gita, it is told, "*Aniṣṭa miṣṭam miśram ca, trividham karmanah phalam*". '*Aniṣṭa*' means demons. '*Ishta*' means angels. '*Mishram*' means mixture. It means that human beings are a mixture of both angels and demons. Among human beings, you find angels and you also find demons. But, one condition is there. A human being becomes an angel in one context at one time and the same human being becomes a demon in another context at another time. We call that as change of moods. Therefore, when you do good deeds and if you become a servant of God, you have become angel. But, that is in one aspect only and that is the main aspect. Having wings and flying are not very important aspects. The main aspect is that good qualities mean angels and bad qualities mean demons.

30. How can one attain stability in mind towards God?

[Smt. Amudha asked:- How can one attain stability in one's mind towards God?]

Swami replied:- See, this question is very small but it has a very long answer. "What happened between Sita and Rama?" is a very small question. The entire Ramayana must be told as its answer! At least, I will touch some important points for this question. For the attainment of God, first you must develop interest. You must have interest in your heart for God. You should

create interest in your heart even though you don't have the interest inherently. This is done in the world also. A child doesn't drink milk because he is not interested to drink milk. The parents will try to create the interest because it is good for the child. Similarly, God tries to create interest on God but that is the main problem. God cannot come as God directly to create interest in Himself. So, He doesn't come as God. He comes in disguise as an incarnation. He is the actor but the role makes Him to look in a different angle so that He appears as a good human being and becomes friendly with ordinary souls. This point was made very clear by God Krishna in the Bhagavad Gita. In the Gita, He never tells you to take interest in God. He frankly says to take interest in Him. God Krishna says, "You salute Me, you sacrifice to Me, you always do My work, you always put your attention on Me, you apply your intelligence on Me, you put your mind on Me" (*Mayi buddhiṃ niveśaya..., māṃ namaskuru..., matkarma paramo bhava..., mayi buddhiṃ niveśaya..., mayyeva mana ādhatsva...*). He mentioned 'Himself' instead of 'God' because He is God, who comes directly as human incarnation. Even every incarnation is God only, but, they tell, "You worship God". When somebody, who is not God, tells us to worship God, we will give some weightage. If the same ordinary fellow is always telling, "You worship me. You put your mind on me", we will definitely think that this fellow is a cheat, full of selfishness. It leads to misunderstanding. In the Gita, nowhere Krishna mentions God. He mentions only, "I, I, I... Me, Me, Me...". This means that Krishna is telling again and again that He is God.

Therefore, you must develop interest on God due to the efforts of God only in the form of Sadguru (Incarnation). You must have inherent interest, but, the word 'inherent interest' is also not correct because that inherent interest is nothing but the accumulated interest of several previous births. So, everywhere created interest only exists. Therefore, you must first get the interest in the form of created interest. The people, whom you associate with, will create the interest. If you keep your association with good devotees, they will induce the interest on God. If you associate with worldly people, they will create the interest towards the world. So, the first step is association, which is called as 'Sanga'. The word 'Sat' generally means God, the absolute reality. The world, which is relative reality, is called as 'Mithyaa'. God in the form of Sadguru or incarnation is also an association, who creates interest on God. So, Satsanga means that you are in association with some Sadguru, the incarnation of God. That Satsanga will create interest on God. The word 'Sat' also means a good devotee. This is the second meaning for 'Sat'. When you are in the association of good devotees, they also induce interest on God. The first step in spiritual path as told by Shankara is Satsanga, which is the

association with Sadguru and devotees of God (*Satsaṅgatve nissāṅgatvam*) and this Satsanga will lead you upto Jiivanmukti, which is getting salvation while you are alive (*niścalatattve jīvanmuktiḥ*). It is not Videhamukti, which means getting salvation after death. Jiivanmukti means getting salvation while you are alive. This first step of Satsanga will lead you upto Jiivanmukti, the last step. So, it is all about association. There is an English saying also, “You tell me about your friends. I will tell what you are”. Suppose your friends are rowdies, you are also a rowdy. They will induce their nature into you due to friendship. Initially, you may say that you are not like them. In course of time, due to continuous association, you will definitely become like them. With whom we make the friendship is the first step. If you are making your association (friendship) with worldly people, that will lead you to become a multi-millionaire. If you get association with a devotee, you will get salvation while you are alive (Jiivanmukti). So, you decide whether a multi-millionaire is greater or a Jiivanmukta is greater. The decision is up to you. If you want to go to Delhi, this is the way. If you want to go to Chennai, that is the way. You decide which destination you want to go. Do you want to become a multi-millionaire or become a good devotee of God? You please God and attain the final divine fruit of salvation.

Now, her question shows that she is interested towards God and not to the world. Is it not? Her goal or destination is clear. When the goal is mentioned, the way is also specific. Since her goal is God, the path is that she must have association with the Sadguru, who is not only a guide but also the goal. Arjuna is the most fortunate soul to have association with Krishna because Krishna is both goal and guide. Krishna is the preacher to Arjuna as Guru (guide). Krishna is also the goal to Arjuna. He directly says in the Gita, “I am the goal. Put your mind on Me. Don’t put your mind on anybody except Me”. Here, Krishna is not beating His drum like ordinary human beings. He is saying the truth about Himself. Krishna very clearly speaks about Himself to Arjuna because Arjuna deserves to know the truth. If He says the same before Drutarashtra or Duryodhana, they will immediately say, “You fellow! So far, we were thinking that You are only a cheat. Now, You have become highly selfish and beating Your own drum by saying Yourself as the ultimate God”. Krishna never beats His drum before the undeserving Duryodhana or Drutaraashtra and He beats His drum before the deserving Arjuna alone because Krishna is speaking the truth. It is not beating drum. It is perfect truth. He knows that Arjuna will not misunderstand Him as a drum beater. He has that confidence on Arjuna. That is why, when the other person is not going to misunderstand Me, what is wrong if I tell the truth about Me? Why should I hide the truth? I shall hide the truth if I doubt that the other person

will misunderstand Me and may think otherwise. Then, I shall not beat My drum. Even though it is truth, I shall not speak. Kalidasa says, “*Yathārtha vyāhṛtiḥ sā hi, na stutiḥ parameṣṭhinaḥ...*” i.e., when you praise God, it is always truth. It is not a praise. You may praise to any extent. Still, your praise is lesser compared to His actual greatness.

Her goal is Delhi. Now, there is a direct train from Mumbai to Delhi and there is no need to change the train in between the journey. Therefore, if she catches the first step, she automatically reaches the last step. That step is Satsanga. That is what Shankara told, “*Satsaṅgatve nissāṅgatvam...*”. Straight train is there. It may stop here and there, but you don’t get down. So, the straight train is to select devotees as your friends. Then, you will reach the goal. You can select your Sadguru like Krishna, Adi Sankara, Ramakrishna Paramahansa, etc.

[Ms. Thrylokya says:-]

31. We can select Shri Datta Swami.

Swami replied:- Now, I am not beating My drum. You are beating My drum. You can select any Sadguru. May be Datta Swami also. What is wrong? Any Sadguru is Sadguru. If you find somebody else as Sadguru, catch Him. I am only telling you to catch a Sadguru. I did not give any specific name. Even if I give name, it is non-objectionable. If I mention the name of a contemporary human incarnation, ego-based jealousy comes. Ego and jealousy are the two cataracts of the two eyes, which are difficult to deal with. Contemporary human incarnation is really the best because you will have direct contact with God and you can ask any doubt at any time in any stage of your spiritual progress. It will be cleared from the roots by the answer coming from Sadguru. *Sat* means God and God is the goal. Guru means only a guide. He, who is both guide and goal, is called as Sadguru. Catching the Sadguru is the easiest path in the spiritual journey. As soon as you enter the train, you have reached Delhi because the train itself is Delhi. But, it will take time until you realize that the train itself is Delhi. In the Gita, Krishna told “*I am God, I am God, I am God...*” a thousand times. What did Arjuna do at the end of the war? He said, “I couldn’t hear Your Gita properly. You repeat it again”. This implies that Arjuna couldn’t understand the Gita. That is why, he was not eligible for salvation immediately. He had to take the birth of a hunter in the next janma (birth). Arjuna was having a samskaara of not believing the contemporary human incarnation of God. He was believing only statues and energetic forms of God. When God Krishna was there with him, why should he go to the Himalayas to do penance for God Shiva? Who is God Shiva? Is Krishna not Shiva? Are both different? Both are one and the same. The same God exists in energetic form as Shiva and in

human form as Krishna. So, this concept of human incarnation is not digested well by him. He is under the impression that God Shiva, the energetic incarnation is greater than human incarnation. So, he only worshiped the energetic incarnation in the form of a statute (Shiva linga). That is why, when he was born as a hunter in the next birth, he worshipped Shiva lingam again due to his strong samskaara that came from previous birth. Then, he was born as Swami Vivekananda in the next birth. Swami Vivekananda never believed Ramakrishna Paramahansa as God until His death time. Ramakrishna Paramahansa was suffering with throat cancer at the time of His death. Vivekananda sat there and thought, “If He is the incarnation of God, will He suffer like this? Why is He suffering if He is an incarnation?” Ramakrishna Paramahansa, who was lying on a bed, opened His eyes, looked at Vivekananda and said, “Naren, are you still doubting Me? I am Rama and I am Krishna”. With these words, the ignorance of Vivekananda was totally removed. Vivekananda completely realised that Paramahansa was God in human form. That is why, when he died, blood came out of his nose and there was a rupture on the top of his head (*Bhidyate Hr̥daya granthiḥ...*). Swami Vivekananda was sitting in the room and outside the room, annadaanam (serving food) was going on. He sat in meditation inside the room and it is called as ‘*Kapaala Moksham*’. When the ignorance knot breaks, then there will be breakage on the top of his head. Due to that, blood came through the nose and then, he got salvation. He believed Ramakrishna Paramahansa as the contemporary human incarnation when Paramahansa told like that. Till then, he was not believing the contemporary human incarnation. Arjuna also did not believe the contemporary human incarnation that is God Krishna. He took the hunters’ birth as next birth and the next was the birth as Swami Vivekananda. So, Arjuna got salvation in the 3rd birth as Vivekananda. Ramakrishna told to Swami Vivekananda, “Now, I am locking your brain but I am keeping the key with Me only. When the work is over and when the time comes, I Myself will open the lock. Till then, I will keep the key with Me”. The opening of lock is indicated by that rupture on the top of his head when he left his body.

32. Why did Swami Vivekananda preach Advaita philosophy?

[Shri Durgaprasad asked:- Shri Krishna preached Dvaita philosophy that God is separate and the soul is separate whereas Shri Ramakrishna Paramahansa and Shri Swami Vivekananda preached Advaita philosophy. Why Swami?]

Swami replied:- Shri Ramakrishna Paramahansa did not preach Advaita. Paramahansa Himself worshiped Goddess Maha Kali. He is the devotee and Maha Kali is the deity. Is it Dvaita or Advaita? It is clearly Dvaita.

Swami Vivekananda was having some rajasic nature and Arjuna was also having some rajasic nature. Only when rajas predominates, anybody will feel “I am God”. Ravana told “I am God”. Hiranyakashipu told “I am God. There is no God other than me”. In demons, you find that Advaita philosophy. The case of Vivekananda preaching Advaita is different. Here, he was travelling in foreign countries after that famous Chicago lecture. The receivers were foreigners. In the beginning stage, anybody will be attracted to the spiritual line if you impress the person that he/she need not put much effort in this subject. If we say simply “If you know that you are God, you will become God!” With this initial attraction, everybody will come to the spiritual path. Even Shankara attracted the Indian atheists by this Advaita philosophy and converted them into theists and then into devotees of God. If you say the truth that one has to put a lot of effort and then only, one would become the servant of God, nobody would come forward. God Jesus already told, ***“The path to God is very narrow and covered by thorns. Rarely, one fellow will be coming in that path. But, the path to hell is wide like a national highway and covered by rose petals. It is always full of crowds. Unless you hate your father, mother, brothers, sisters, wife and children, you can’t be My disciple”***. Who will come when truth is spoken? Forget about coming to the true path, they killed Jesus for speaking the truth!

First, you must encourage and say, “You must know that you are God and for knowing, you must have knowledge and then, you will become God!” People will think, “Let us attend his speeches. Let us get his knowledge and become God”. Is it not attracting? Attraction is necessary either through some miracles or Advaita philosophy. If one can’t do miracles, Advaita philosophy is the best miracle! In fact, it is easier than miracles because there is nothing to do except to speak. Beginners think, “Simply, I have to attend his lectures, get the knowledge, then I will get the realization that I am God and I become God. No investment of even a single rupee is required!” You must either tell people that they will become God by listening to your lectures or perform miracles like Satya Sai Baba. Coming to the psychology of foreigners, they have rajasic and tamasic nature. Their eating habits also provoke these two qualities more compared to Indians, who are traditionally disciplined people. Foreigners are very freely living people. What does the Advaita philosophy say? Whatever may be your nature, just come to my lecture, learn the knowledge, you will realize that you are God and you will become God. All foreigners were attracted by this kind of speech of Vivekananda. He converted atheists into theists, just like Shri Shankara, who first got that result. Dealing with atheism is always more important. Seeing the surrounding atmosphere, one has to adopt the plan. Even Satya Sai Baba

adopted that philosophy and spoke about Advaita. After doing miracles, He spoke Advaita.

In Advaita, there are many merits also. It can bring many positive results. In Advaita, you think that you are already God. Suppose some beggar comes and begs you. You will think, “I am God. If I can’t help even a beggar, how am I God?” Your consciousness will put that question. You will think “Being God, I must be dignified and give some money”. Another merit is that it helps to remove mental depression. When depression comes, you will think “I am God. I am the Creator of this entire creation. I am the owner of this world. This world is a myth to me. Depression can’t come to God. Therefore, I shouldn’t get depression”. Immediately, depression vanishes. This way, Advaita has some benefits and certain advantages for spiritual progress. All these merits are good for spiritual progress. An Advaita-follower thinking that he must maintain the dignity of God, doesn’t get depression and helps poor people. He avoids doing sins because God cannot sin. In this way, there is reformation of the soul based on Advaita. There are certain merits, which a human being can enjoy in the name of God. For the sake of dignity at least, he will show some good qualities, develop those good qualities and gets reformed finally. Is it not a good effect? Whatever may be your technique, right or wrong, you are getting excellent results. Foreigners needed this type of reformation very much. As per their nature, as per their lifestyle, they needed this technique and philosophy. Based on the surrounding atmosphere, Vivekananda became an Advaita philosopher. Also, he was a student of Rama Krishna Paramahansa and he always prayed to Ramakrishna Paramahansa. Several times, he prayed to Goddess Maha Kali.

In the Advaita philosophy, there is another wonderful aspect that the Advaita followers worship every form of God, which comes under Dvaita (Dualism). Therefore, Dualism is inherently present in the Advaita philosophy also as you see the prayers of Shankara to many forms of God. But, in Dualism, monism (Advaita) is not there. In Advaita, Dvaita is there because they think “May be, I am not God. I may not reach God by this path. I may have to worship God and we don’t know which form of God to worship. Let me worship all forms of God. There is nothing lost”. This way, dualism very well fits in Advaita. Hence, Ramanuja and Madhva also stand in Advaita. Advaita says to purify your mind (Citta Shuddhi) for which you must worship God and Advaita promotes the worship of every form of God (Saguna Upaasanaa). Shankara Himself wrote prayers on all forms of God. Hence, there is no harm in following Advaita in this right direction. Advaitins become friends with everybody that is all devotees of all Gods. Advaita

easily exploits people by creating that inner ambition of becoming God but all that is for good only. Even though they exploit like that, there are some good aspects and good results. Also, there is nothing wrong in thinking yourself as God. By thinking that you are God, if you are helping a poor man and getting benefitted with mental peace, God will appreciate it. By Advaita, if you are destroying yourself and if you are harmed, God will object that Advaita. God doesn't mind if you are following Advaita for your reformation.

Swami's miracles explained by Swami:-

I don't know how to operate the computer. But, I did several miracles on the computer. The entire book of the Bhakti Ganga was typed in a computer by Shri Ajay, My devotee. The computer was not opening for many days and he was worried about it. One day, he took Me to the computer. I just put My hand on the computer and it opened immediately. This was My first computer miracle. Another miracle happened when Ajay Garu gave order to the computer to print 6 copies. The order was already given and the printer had taken in one white paper to print the first copy. When the printing was half way, I told, "Ajay Garu, can you stop printing now? I want to revise something". He replied that he had already given the order of printing 6 copies and he could not stop it. Then, I just showed My hand (Abhayahastam or blessing hand) to the printer. Immediately, six papers came out of the printer in pure white colour without a single letter printed on them. A recent computer miracle happened with a devotee, Ms. Saatvika. She was trying to install a software on an old MacBook but the software is made to work only on Windows and the latest version of MacBook. The laptop crashed multiple times by this installation. She prayed to Datta Swami and it started the installation miraculously. Like this, several miracles were done on the computer. But, I personally don't even know how to open a laptop. How do you explain My inability to open a computer and My ability to do miracles on the computer?

[Shri Veena Datta said:-]

Kartum akartum vikartum samartham (God is capable of doing anything, capable of not doing it and capable of doing it in another way).

Swami replied:- Yes. The miracles on the computer indicate the omnipotence of God. If all people know the omnipotence of God, they get excited by seeing the omnipotence and then, God loses the entertainment in this world. So, when God exposes His ignorance, that ignorance will

neutralize this excitement. It will cover like maayaa so that His entertainment of normal human life continues. For that, both vidyaa (knowledge) and avidyaa (ignorance) are required. Knowledge exposes divinity and ignorance covers divinity. That is the secret in it.

Chapter 3

August 25, 2024

O Learned and Devoted Servants of God

[Shri Ramakanth asked:- Swami, Padma Padayoh Namaskaromi, Dattaya Tiruvadigale sharanam, PaadaNamaskaram Swami. Swami, I have the below questions. Please show Your divine grace in eradicating my ignorance. Jai Guru Datta Swami.]

1. What is the importance of Sandhyaa Vandanam?

Swami replied:- Sandhyaa means twilight in the morning and evening when the radiation of sun is very low making it a pleasant atmosphere. Such atmosphere brings fresh mind to a human being. With such fresh mind without worldly thoughts, you are expected to pray God with your clean and strong mind. For worshipping God, atmosphere is not so important because if the mind is not pure even in such a pleasant atmosphere, there is no use of Sandhyaa Vandanam. Once Kanchi Paramaacaarya asked a scholar “Why haven’t you done Sandhyaa Vandanam today?” The scholar replied “Today, my mind is not clean and pure”. Shri Paramaacaarya was very much pleased with that reply. Hence, the word Sandhyaa indicating the external atmosphere is not important. Whenever your mind is fresh and pure, then only the time can be called as Sandhyaa. The Gita says that you must perform any action after sharp analysis only (*Jñātvā kurvīta karmāṇi...*). Even twilight can be created in a room with closed doors and windows and lighting a mild lamp or switching on a zero light bulb!

2. Can I do Sandhyaa Vandanam late?

[Are few processes like prayaschittam (Punarh Argyam samarpanam) for Sandhyaa Vandanam late acceptable? Usually since I would be in the office, I can't do sandhyaa vandanam. So, once I reach home no matter how late, I am doing it.]

Swami replied:- Where is the question of early and late if you have read My above answer? All these concepts are introduced by the elders to inculcate some discipline in the mind of a devotee. One scholar told “God is always shining in my heart and He neither rises nor sets. How can I do Sandhyaa Vandanam when there is no question of the twilight or Sandhyaa? (*Hṛdākāśe cidādityaḥ, sadā bhāṣati bhāṣate, Nodeti nāsta metyeva, katham sandhyā mupāśmahe?*)”. Paadyam means giving water to Sadguru to wash His feet and Arghyam means the water to be given to wash His hands. Except this one context, does your sharp analysis find these two words applicable in any other context of worship?

3. Is 'Tri kala' Sandhya Vandanam mandatory or can we do it just in the morning and in the evening?

Swami replied:- By this time, you must have understood the actual spiritual knowledge. You know that the saint is respected by all the humanity to the climax extent. Such a saint throws away his cross belt (Yajnopaviti) and does not perform Sandhyaa Vandanam at all. But, the saint is not at all condemned and is considered to be the highest by all classes of people! All these ritualistic procedures are meant only for the beginners. The saint leaves Sandhyaa Vandanam because it is a selfish ritual aimed at personal progress. The saint propagates spiritual knowledge in the society for the upliftment of this creation created by God. Sandhyaa Vandanam is a daily routine action (Nitya Karma), which has no fruit, but is insisted on a beginner to lead him to the real level in course of time. God is very much pleased with the propagation of true spiritual knowledge. Shankara threw the cross belt and left Sandhyaa Vandanam at His 8th year for the sake of God's work, which is propagation of true spiritual knowledge. If you are still a beginner of LKG class, you must continue this ritual in very strict sense.

4. What is the importance of leaving 'Tarpanas' for each Keshavadi naamam?

Swami replied:- Tarpanam means satisfying the Sadguru by supplying water during His meal. People are doing Tarpanam to the departed souls. But, the soul reaching God does not require food or water. The soul reaching heaven does not require food or water since it lives on the rays of sun (*Sūryoṣma pāyinaḥ*) (*Ubhe tīrtvā aśanāyā pipāse* - Veda). The soul reaching Pitru Loka does not require food or water since it lives on the rays of moon (*Nirviṣṭa sārāṃ pīṭrbhir himāṃśoḥ*). The soul reaching hell is not allowed to take either food or water (*Jāyasva mriyasva* - Veda). In all these four ways, neither food nor water is required by the soul since it lives in an energetic body that is taking food from cosmic energy only. Only the materialistic body on this earth like the human body of Sadguru requires food (Naivedyam) and water (Tarpanam). Hence, concentrate on spiritual knowledge and strong devotion to God without falling in the grip of these childish rituals meant for beginners. Any system in the beginning stage is defective like the fire in the beginning kindling state is covered by smoke, which in course of time shines without smoke like a saint in the final spiritual stage (*Sarvārambhā hi doṣeṇa, Dhūmenāgni rivāvṛtāḥ* - Gita).

5. Is the following mantra not indicative of aspiration for fruit?

[One of the mantras say - "Mama Bramhatva Sidhyardham pratah/madhyana/Sayam kaale yadhaa sakthi Gayatri Mantra Japam Karishye". Is this not aspiration for fruit? Please clarify Swami.]

Swami replied:- If you take Sandhyaa Vandanam as mere worship of God as per your liking with free will, Gayatrii as singing songs in the praise

of God and take the reason of worship as the personality attraction to God without aspiring anything in return from God, you have reached the climax level of your true spiritual effort (Saadhana).

6. Can't we live without having debt to someone?

[Swami, You said that we are born to souls to whom we have debt to pay in our past births – 'Runanubandha'. But, every human being must be born to someone. Does this mean that we can't live without having debt to someone and as long as we reborn, we must have had an unpaid debt? If we don't have any debts, will we not be born again in this world?]

Swami replied:- Runaanubandha is the reason for rebirth to pay back the loan taken from our issues in the past birth. This is one aspect of rebirth. The soul has to take rebirth in this world to undergo the fruits of certain deeds done in the past birth under special circumstances. This is another aspect of rebirth. Moreover, not having rebirth does not mean avoiding rebirth in this world. It only means avoiding rebirth with worldly fascinations. Liberated souls take rebirth along with the incarnation of God to assist Him in His mission and they are not trapped by the worldly bonds. Such rebirth is not at all the rebirth we think, which is entangled by worldly bonds. Even God is taking rebirth again and again as human incarnations to uplift devotees (*Janma karma ca me divyam..., Sambhavāmi yuge yuge...* Gita). Avoiding rebirth means not to be born again in this world in a birth that is trapped by bonds of worldly fascinations.

7. Can You please tell the background of Divya Prabandhanam given by Alwars?

[Swami, can You please tell the background of 'Divya Prabandhanam' given by Alwars, which is revered in Sree Vaishnava tradition? Also, can we recite the hymns from it by attempting to understand it's meaning?]

Swami replied:- As long as you read the prayer to God in any language, you must know its meaning. Word (Shabda)-Meaning (Artha)-Essence (Taatsparya)-Feeling (Bhaava)-Devotion (Bhakti) is the sequence. Without knowing the meaning, reciting the Veda like an inert tape recorder is useless. Worships done with such priests are also a waste. The word 'Veda' itself means knowledge and knowledge comes only if the meaning is known. This point was very much stressed by Shankara, who condemned Puurvamimamsakas believing that mere recitation of the Vedic words is sufficient.

8. Is Vaishva Devam mandatory to be performed for the food?

[Swami, is Vaishvo Devam mandatory to be performed for the food? Swami, You clearly explained us the meaning of real Yajna and guided us that food shall NOT be burnt in fire. The below Dharma Sutra is said in Paraashara Smrithi ->

అకృత్యా వైశ్వదేవం తు భుంజంతే యే ద్విజాధమాః ।

సర్వే తే నిష్కలా జ్ఞేయాః పతంతి నరకే శుచౌ

Will the ones, who don't perform Vaishvo Devam really go to hell? Please explain the concept behind this Dharma Sutra, Swami.]

Swami replied:- Vaishva means the human world (*Viśāṃ narāṇāṃ sambandhi vaiśvam*) or the human body taken by soul or God. Devam means God, who has taken the human body as medium to come as human incarnation on this earth. Vaishva Devam means the worship of contemporary human incarnation. I will agree the concept upto a level, which is that homely food is far better than commercial food from the point of good health. But, foolishly extending it to the food to be prepared by own hands is the climax of ignorance. Even the food prepared by wife need not be taken as the aim here. Food prepared by human beings in family houses is pure and good. This only means that the food prepared in business shops like hotels is not very hygienic food. Every truth will be revealed if you use your intelligence in analyzing deeply and for this reason only, the Gita starts with Saamkhya Yoga or Buddhi Yoga (*Dadāmi buddhi yogam tam* - Gita).

9. If rich people cannot reach God, does it not mean that Sudaama, who became rich, will also not reach God?

[If rich people cannot reach God (even if a camel passes through the eye of a needle), does it not mean that Sudaama, who became rich will also not reach God? Since western people are more rich than poor Indian people, does it also mean that western people will not reach God?]

Swami replied:- The rich people, who cannot reach God are those people, who earned wealth based on their capabilities mingled with ego, not caring about God, who alone made themselves rich by their own efforts. In such people, the riches develop a lot of ego due to which, sometimes they become even atheists. Jesus referred about such rich people only, who are not eligible to reach God. Hence, you shall not generalize that all rich people are bad and all poor people are good. There are several rich people not effected by ego and are very submissive and surrendering to God. There are several poor people, who are very egoistic. Hence, the rich people not reaching God referred here are only such rich people, who are blind by their riches and are very greedy. Generally, wealth blinds the people and poverty opens the eyes. But, there are several exceptions in both these categories. Sudaamaa referred by you has already reached God even before he became rich and hence, cannot be included under the category of blind, greedy, selfish and egoistic rich people. Reaching God depends on the strength of the devotion of the devotee and does not depend on the wealth possessed by the devotee.

10. If one has to enjoy everything in the creation of God, how to enjoy both peace and terrorism?

[It is said that one shall enjoy everything present in the creation of God because God created this world not only for His entertainment but also for the entertainment of the souls. In such case, how to enjoy both peace and terrorism?]

Swami replied:- Peace is created by God and terrorism that makes the peace into pieces is not created by God. The human souls created a lot of things in this world and perhaps the creation of human beings surpasses the creation of God! Hence, terrorism cannot be enjoyed not only by God, but also by any good human being unless the human being is a sadist. God coming as human incarnations always preaches about the peace of an individual and the peace of the world. Yoga says that one shall enjoy both happiness and misery equally and it does not mean that you shall enjoy peace (happiness) and terrorism equally. If God is enjoying terrorism also, why is He preaching world peace whenever He comes down to earth as human incarnation? God Buddha, Mahaavira Jain, etc., are some important human incarnations of God, who dedicated their entire life periods for the propagation of world peace.

Chapter 4 MINI SATSANGA

(By Ms. Thrylokya)

August 26, 2024

O Learned and Devoted Servants of God

On the the day of Krishnashtami, an online Satsanga of Swami was arranged from 3 pm to 6 pm. In the forenoon, some devotees came to make the arrangements and the devotees spread their luggage in the hall on chairs and floor. Then, I told the devotees “In a few minutes, all of you must remove the bags lying here and put them under the sofa and chairs so that the coming devotees will have space to sit”. I told this in a bit harsh and commanding voice. Devotees responded accordingly. Then, Swami called me and advised me in the following way “These devotees are adults and due to your harsh and commanding voice, they will be hurt. If these people were small children, your commanding and harsh voice is justified because then only they will pay even their first attention. This harsh voice is coming from Rajas or ego present in you. Adults will be hurt immediately and their analysis about your good heart follows after sometime only. You must be careful about the immediate effect of such behaviour of Rajas. You could say to these adult devotees like this ‘Please don’t mistake me for telling this. Kindly rearrange your luggage so that the floor will become vacant for the coming devotees to sit. Don’t mind otherwise since you already know what I am saying now. I am only just reminding you. Kindly co-operate without misunderstanding me.’ If you speak in very polite and soft manner, they will respond to you even with more speed than expected by you. Even while in hurry, you should not speak in a harsh manner. You see your friend Swathika, whose name is changed by Me as Saatvika. She never speaks even a single harsh word in any situation. God always likes Sattvam and not Rajas. Sattvam is the nature of angels. Rajas and Tamas constitute the nature of demons. Sattvam is the quality of God Vishnu, who is the best administrator of this entire creation”.

MINI SATSANGA

(By Prof. JSR Prasad)

26.08.2024

Today is Krishnashtami and Swami is sitting on a decorated chair for the sake of online satsanga to be conducted. Today, the first devotees, who came are Smt. Rama Sundari, Shri Pavan and Smt. Priya along with me. Ms. Thrylokya phoned to me and told me to advice Swami to wear the silk saffron shirt so that it can significantly appear in the photos. Swami told that the flashes of light of the shirt are not important, but, the flashes of spiritual knowledge are more important than the radiance of the shirt and body since the spiritual knowledge is eternal and the shirt and body are temporary. Swami told that this body itself is the external shirt for a soul and this body will also perish by death. Hence, Swami showing His body and shirt, told that both the body and shirt are temporary. Then, Smt. Rama Sundari told with tears “Swami, don’t say like that. You must be always with us. Please don’t talk bad like this”.

Then Swami spoke “If you are not speaking bad, will bad stop? You are thinking that this concept is inauspicious. The Gita says that you must find action in inaction and inaction in the action. So, you must find bad in good and good in bad. By constantly remembering that this body is not permanent, your mind will often go to the eternal God. If you don’t remember the mortality of this body, you will be in the constant illusion that this body and this world are real and permanent. Then, your mind will not go to the eternal God because your impression about your body and the world that both are permanent, will continue forever and become more and more strong. In such case, your mind will not go to the eternal God because you are thinking that your body, family and world are real and permanent. Therefore, you must constantly think about the mortality of this body so that your mind will always attach to the immortal God easily and forever. The Gita starts with this concept only, which is about the mortality of the physical body. You may think that a book must start with an auspicious concept (*Maṅgalādīni... kāvyāni*). Actually, this concept is the most auspicious concept since it drives your mind to the eternal God. Poet Kalidasa says that death is natural and life is unnatural (*Marāṇaṃ prakṛtiḥ śarīriṇāṃ vikṛti rjīvitamucyate budhaiḥ*). The scientific explanation for this is that the five elements in the nature are in free state with low free energy (G) and every spontaneous process tries to proceed in the direction of lowering its free energy (ΔG). Hence, the spontaneous trials of these five elements in the body are to separate and

become stable in the nature by lowering their free energy. The result of such trial is the disease seen frequently in the body. Kalidasa says that this body on disintegration into five elements becomes the body of some other soul and this soul takes up a new body of some other soul in the next birth. It means that when any human body disintegrates, its five elements are distributed into the cosmos or nature and those distributed five elements are taken by another soul as food, air and water, etc., so that the body of that soul is formed and grown up gradually. Thus, even your body and soul are not permanently bonded, not to speak about the bonds between two different bodies and souls (*Svaśarīra śarīriṇāvapi...*)”.

Chapter 5

SATSANGA AT HYDERABAD ON 27-08-2024

August 27, 2024

O Learned and Devoted Servants of God

Smt. Chhanda Chandra asked:-

1. Swami, how to become a Sthitaprajna without entering into the madness state of a Gopika?

Swami replied:- Spiritual knowledge (details of God) generates theoretical devotion. This theoretical devotion transforms spiritual knowledge into practical devotion. Practical devotion gives the fruit. The fruit is obtained from practical devotion and not from theoretical devotion or spiritual knowledge directly. Collecting spiritual knowledge to any extent has no danger. But, theoretical devotion or emotion is useful only in transforming knowledge into practice. Hence, theoretical devotion in excess is not necessary because the excess of theoretical devotion will lead the soul to madness. Excess of spiritual knowledge or excess of practical devotion have no such dangers. Truth of devotion is proved by practical devotion and not by the intensity of theoretical devotion. If the devotee becomes mad due to excess of theoretical devotion, the devotee can't do practical devotion, which is essential to get the fruit. There happened an incident, where a poor farmer was told that he got a lottery of one lakh rupees. This one lakh is almost an unimaginable amount for the farmer and he could not bear the emotional happiness on hearing the news. He died immediately due to sudden heart failure! So, you must control the excess of emotion, which harms you. If you do not enter into madness, you can do the work of propagation of true spiritual knowledge of Sadguru. If you become mad, you will not be able to do this divine service. You may argue that if theoretical devotion is not excessive, it means the devotion is not full. This is wrong. Real devotion is only practical devotion and not theoretical devotion. When theoretical devotion transforms all your spiritual knowledge into practice, the purpose of theoretical devotion is over. The extent of practical devotion is the extent of true devotion. Theoretical devotion has no place in deciding the intensity of practical devotion. The intensity of practical devotion depends upon the intensity of your spiritual knowledge only and does not depend upon the intensity of theoretical devotion. Hence, the intensity of spiritual knowledge generates the intensity of practical devotion and theoretical

devotion is sufficient upto that extent, which converts spiritual knowledge into practical devotion. You can also control theoretical devotion with the help of spiritual knowledge. It is a thorough misunderstanding that the intensity of theoretical devotion is the intensity of true practical devotion. You must control your theoretical devotion with the help of your analytical knowledge by which you realize that excess of the intensity of theoretical devotion will lead to a very serious danger of stopping your life. It is true that the intensity of spiritual knowledge produces the intensity of theoretical devotion and at this junction, you must be alert about the generation of excessive theoretical devotion and you must act to control it with the help of the information about danger to life. Even in practical devotion, spiritual knowledge and theoretical devotion are required so that you will analyze the deservingness of the receiver and donate to God with theoretical devotion (theoretical respect and theoretical love). Everywhere theoretical devotion to a limited extent is sufficient. There is no danger due to excessive knowledge and excessive practical devotion. The devotion existing in Gopikas and in King Janaka is one and the same since the practical devotion is one and the same. King Janaka could control theoretical devotion beyond its required limits whereas Gopikas could not control theoretical devotion beyond the required limits. Hence, Gopikas became mad and were unable to do the daily worldly duties whereas King Janaka could do all the worldly duties as well as the service of God. After spiritual knowledge and its subsequent theoretical devotion, if you are deciding to do practical devotion (proportional to the extent of knowledge), that is the limit of theoretical devotion and you have to control beyond that point. Self-control to control the emotion is nothing but withdrawing the awareness (self) of the emotion. Emotion is the quality of awareness. If you withdraw the awareness (awareness means awareness of the concept of spiritual knowledge that generates emotion), the emotion will subside in the absence of awareness. Development of courage and analytical faculty of awareness will help this process of controlling the emotion. Gopikas were Sages and know all this knowledge but due to their sensitive and emotional female psychology, they could not control theoretical devotion. This does not mean that all females cannot control theoretical devotion. Only a few Gopikas, who jumped into fire after Krishna, (who were eligible to reach Goloka) became mad and were staying in the outer Brundaavanam garden and they were unable to attend their daily activities at their homes due to madness to God Krishna. Shabari is a female and a Sthitaprajna since she could control her theoretical devotion beyond its limits. Chaitanya Mahaprabhu is a male, who became mad in the devotion of God Krishna.

2. Is it not insulting You if I like the form of Ramakrishna Paramahansa?

[You are the contemporary form of God and Ramakrishna Paramahansa was also the past human incarnation of God. Suppose I like that form more. Is it not insulting You?]

Swami replied:- The same unimaginable God is wearing two different dresses and here, the wearing person is one and the same whereas the worn dresses are only different. When Shri Paramahansa appeared to you and told “I am coming as Datta Swami to you and the external body only is different”, the word ‘I’ here means the Parabrahman or unimaginable God, who is changing one dress to the other dress, the wearing person is not at all insulted because He is liking both dresses equally. If He has difference between two dresses and if you dislike a dress that is liked by Him very much, He is certainly insulted. Hence, the defect is not on the side of God but is on the side of the soul. The soul likes one particular dress more than the other dress and the reason is that the soul is acquainted with one dress for a long time than the other dress. This difference made by the soul is also justified by the said reason. But, such difference is erroneous because both the dresses are perishable whereas the wearing person is eternal. Hence, this view point of the soul is certainly erroneous, which is to be rectified by the devoted soul and not by God. This does not mean that you should not worship the past form since it only means that you should not refuse the contemporary form. The reason is that the contemporary form is having several facilities that benefit you in your spiritual journey, whereas these facilities were closed in the past form. You are expected to get the benefits from the contemporary form, which help you in your further spiritual journey. When you get a doubt, it means that you have stopped in the path to God. The past form cannot reply to you with full clarification even if you say that the past form can clarify your doubt in your dream or by coming in energetic form before you. When God has come to you in the contemporary form to clarify all your doubts extensively, you are neglecting God since His human medium is repelled by your human medium. Is it not better to rectify your defect and surpass the repulsion between common human media and get the full advantage from the contemporary human form of God? Not getting such best benefit offered by God to you to help your spiritual journey is actually insulting God. The Veda says that due to this repulsion of common media, every soul (including angels) is unable to recognize God present in the same common medium before your eyes. Clarifications of your doubts and further successful journey in the spiritual path is far far more important than your liking and disliking the external form of God.

Chapter 6

August 28, 2024

O Learned and Devoted Servants of God**1. Why did Shankara condemn Purva Miimaamsaa and throw it out of the spiritual line?**

[Prof. JSR Prasad asked:- Sāṣṭāṅga namaskāram Swami. Shankara condemned Purva Miimaamsaa and threw it out of the spiritual line. What is the reason for this? - At Your holy lotus feet, J.S.R Prasad]

Swami replied:- This is the most unfortunate affair. Correctly interpreted Puurva Miimaamsaa is actually the highest spiritual stage and is higher than the stage of knowledge of Shankara (Jnaana Yoga). But, such Puurva Miimaamsaa is thrown out of the spiritual path because Puurva Miimaamsaa misinterpreted the Vedic words and concluded in the exactly opposite side of the truth. This false interpretation is followed blindly by various generations without inquiry of the meanings of the words and this resulted in the ruin of correctly interpreted sacrifice or Yajna. Otherwise, Karma Yoga or practical devotion of Puurva Miimaamsaa is far far higher than the theoretical Jnaana Yoga (knowledge) and Bhakti Yoga (devotion). Devotion is related to mind and knowledge is related to intelligence. Hence, both these constitute theoretical phase only. Practice (karma) is far far better than knowledge (jnaana) and devotion (bhakti). The fruit is always linked to practice and not to the theory. Even though, theory is the source of practice, mere theory without practice is totally useless and cannot yield any fruit.

Puurva Miimaamsaa belongs to the topic of action or practice (Karmakāṇḍa) and this topic is about 80% of the Veda, which denotes the importance of practice or Karma Yoga. Knowledge (Jñānakāṇḍa) and devotion (Upāsanakāṇḍa) constitute only 20% of the Veda since they come under theoretical phase, which cannot yield the fruit directly. Hence, action is always far far higher than knowledge (jnaana) and emotion or inspiration (bhakti). Such practice is totally expressed in doing sacrifice or Yajna.

Detachment from the world comes by analysing death and initial detachment from worldly bonds is essential to make some trials to attach to God in the beginning stage. The Gita says that practice with knowledge is better than knowledge and knowledge is better than practice with ignorance (*Śreyo hi jñānamabhyāsāt*). Due to misinterpretation of the words, Puurva Miimaamsaa became the practice with ignorance. Shankara condemned this and proved that knowledge (Jnaana) is better than the ignorant practice (Abhyāsa) and here, Shankara condemned the ignorance only and not the

practice. The practice is condemned by Shankara since it is associated with ignorance. Shankara has no grudge against the practice without ignorance.

Shankara approached Kumarila Bhatta with full regards, who is for both knowledge and practice (*Jñānakarma samuccaya vāda*). The approach of Shankara to Kumarila Bhatta with all respects shows that practice with knowledge is better than mere knowledge. If you take Puurva Miimaamsaa (*Karmavāda*) and Kumarila Bhatta (*Jñāna karma samuccaya vāda*), practice (karma) is common in both the philosophies. But, karma mixed with ignorance becomes the worst, whereas karma mixed with knowledge is the best. In between these two, mere knowledge (*Jñānavāda*) stands. Unfortunately, Kumarila Bhatta is mentioned under Puurva Miimaamsaa! Mere milk without sugar (*Jñānavāda*) is better than milk mixed with poison (Puurva Miimaamsaa or Abhyāsa). Then, milk mixed with sugar (*Jñāna Karma Samuccaya Vāda* of Kumarila Bhatta) is better than mere milk (mere knowledge or *Jñānavāda* of Shankara). Shankara condemned only the ignorance (poison) of Puurva Miimaamsaa and did not condemn the karma (milk). But, when poison is mixed with milk (ignorance is mixed with practice), He has to condemn the poisoned milk totally. By this, scholars mistook Him as opponent of mere milk (mere karma) also. He showed a lot of respect to Kumarila Bhatta, whose argument is knowledge mixed practice (sugar mixed with milk). This shows that Shankara is against the poison only and not against mere milk or milk mixed with sugar.

Now, let us examine how the practice is poisoned with ignorance of the Vedic words in the absence of stress on knowledge of the Veda:-

- 1) The first hymn of the Rugveda says that the receiver or havaniiya (inert fire receiving the ghee offered) is also supplier or hotaa of the ghee. But, the inert fire cannot supply the ghee to itself and a non-inert person, hotaa, is supplying the ghee to the inert fire (*Agnim... hotāram*).
- 2) The hotaa or supplier of ghee is confirmed as a non-inert person by two more words, which are – Purohitam and Ritvijam. Both these words mean the non-inert priests only. Hence, the conclusion is that not only the hotaa (supplier of ghee) but also the havaniiya (receiver of ghee) is the same non-inert person, who is supplying ghee to himself.
- 3) Since no human being drinks pure ghee, the word ‘ghee’ shall be taken as ghee-associated food as per the implied sense or Lakshanaartha (as we call the seller of apples by the name of apples). By the same logic, we can call the possessor of hunger-fire as fire. A hungry guest is called ‘*Vaishvaanara*’ fire in the Veda (*Vaiśvānarah praviśatyatithih...*). The same hungry guest can also be simply called as ‘fire’. When such hungry guest happens to be the Sadguru, we can call Him ‘Agni’ (fire). Such

Sadguru is to be fed first in the sacrifice and Sadguru can be called as 'Agri' (means to be fed in the beginning). The word Agri became 'Agni' and this justifies that the Agni mentioned is the hungry Sadguru, who is eating the ghee-associated food with His own hand (hence, Sadguru is Hotaa) and His hunger fire is receiving the ghee-food as receiver or Havaniya. The final essence is that the Sadguru, who is the chief priest is fed in the beginning of the sacrifice and since He is eating the food with His hand, He becomes Hotaa and since His hunger fire is receiving the food, He becomes Havaniya. In this way, the hymn is interpreted without any absurdity.

- 4) The physical fire can be Laukikaagni or Bhautikaagni lit with the help of sticks or can be Vaidyutaagni lit by using the electric instrument. This physical fire is meant for cooking food, which is of eight or twelve types (*Aṣṭākapālaṃ... Dvādaśkapālaṃ caruṃ* - Veda) and hence, it is called the instrument to perform sacrifice (Yajna saadhanam).
- 5) The hunger fire is the divine fire (Devataagni), which is to be worshipped (Yajñopāsyaḥ) by supplying ghee-food and it is mentioned so in the Gita (*Ahaṃ vaiśvānaro bhūtvā* – Gita). This means that feeding the hungry Sadguru (Vaishvaanara fire) in the beginning with ghee-food prepared by using the physical fire in the lunch time after a continuous seminar on the topics of spiritual knowledge is the total essence of Yajna, which is the practice (karma) associated with knowledge. Such right practice is the true Karmakāṇḍa, which must be the topmost important stage.
- 6) The practice associated with ignorance is to burn the ghee in physical fire (taking ghee as pure ghee and fire as the physical fire). If the fire-god (Agni deva) appears in the fire altar and if the ghee-food is supplied to him for eating, then only the ghee-food is offered to fire-god. Burning the ghee-food or ghee in the inert fire (Bhuutaagni) cannot be feeding the fire-god. Shankara did not condemn the sacrifice (Karma Yoga), but, condemned the ignorant performance of the sacrifice (Puurva Miimaamsaa). Hence, the Gita says that the sacrifice must be done after associating with correctly interpreted Vedic words (*Jñātvā kurvīta karmāṇi*).

It is funny to think that the Jnaana Vaada of Shankara opposes Karma Vaada of Puurva Miimaamsaa. Knowledge can oppose only ignorance. Knowledge (Jnaana) opposing action (Karma) means that knowledge is opposing the background - ignorance of that action. If the action is having good background of knowledge, knowledge cannot oppose such action. Light and darkness oppose each other. But, the light does not oppose an object

present in darkness. Hence, the action associated with ignorance is opposed by knowledge means that the knowledge is opposing the ignorance only that is associated with the action.

Chapter 7

August 29, 2024

O Learned and Devoted Servants of God**1. What is the meaning of ‘Sattva releases man from his bondage but cannot take to God, but shows the way.’?**

[Shri Anil Antony asked: Padanamaskaram Swami. Please give answer to the following questions, at Your Lotus Divine Feet-anil. What is the meaning of the following sayings of Shri Ramakrishna Paramahansa: “Tamas kills and rajas binds. Sattva no doubt releases man from his bondage, but it cannot take him to God but it shows him the way.”]

Swami replied:- Tamas is complete ignorance and it leads to destruction. God Shiva is predominant Tamas destroying the total creation without discriminating good from bad due to ignorance imposed by Himself. Rajas is basic ego (If it grows in a wrong direction, it becomes pride.) that is needed for identification of self. Brahma is Rajas and He creates each item having specific identification that is based on basic ego. Sattvam is the discriminating knowledge with logical analysis. By this, the soul can come out of blind bonds called salvation. Vishnu is Sattvam and Vishnu is said to give salvation (*Mokṣa micchet Janārdanāt*). Mere liberation from worldly bonds can’t give closeness to God. Mere relief from one institution can’t give the appointment order in other institution. You must get the appointment first and then only you must relieve yourself from the old institution. Similarly, you must be associated with God first and then only get salvation. Association with God spontaneously relieves you from the worldly bonds. Hence, by salvation you can’t reach God. But, in the initial stage, salvation from worldly bonds to a certain extent is essential so that you can get sufficient time to put efforts to associate with God. In this way, salvation to some extent in the initial stage shows you the way to reach God gradually.

2. What is the meaning of ‘It is woman and gold that keeps one away from seeing God.’?

[‘Woman and gold’ is the cause of bondage. ‘Woman and gold’ alone constitutes samsara, the world. It is ‘woman and gold’ that keeps one away from seeing God.]

Swami replied:- Gold means money (dhaneshanaa). Woman means spouse (daareshanaa). Once spouse exists, there is every possibility of getting children (putreshanaa). These three are the strongest worldly bonds that bind the soul to the world. Due to this, the soul does not have interest in God. Even if the soul develops interest, there will be no time to put efforts towards God because the fascination to spouse and children makes the soul to be always busy physically as well as mentally in earning money. In this way, such a

soul is always far from God throughout its life. The soul does not concentrate on God at least in its old age since the soul is always worried about the family and other worldly things required for its grandchildren, etc. Since the soul is soaked in the worldly pickle jar throughout the life, the salty sour ideas (sinful worldly desires) alone come to the mind even before death. The mango piece (soul) soaked in the pickle jar (sinful worldly desires) cannot get the sweet taste of sugar (devotion to God) at any time!

3. Swami, can You please co-relate the following verse from the Bible with Your reply to Ms. Thrylokya question?

[Swami can You please co-relate the following verse from the Bible with Your recent reply to Miss Thrylokya on the question How, the son of God, is God Himself dated 16/08/2024?

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through Him all things were made; without Him nothing was made that has been made. In Him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it. [John 1-5]]

Swami replied:- As per the Bible, the word of God was as powerful as God since the word of God is with God (It means that the word has come out from God and the word is God since there is no essential difference between God and His word.). God created a medium and merged with it to become the first mediated God for the sake of worship to be done by the devoted souls. The first mediated God is viewed by souls as the external medium only since the merged unimaginable God (God) is not seen and not even imaginable. Since this first medium was created by God, this medium can be called as ‘Son of God’. Son of God includes the external medium as well as the internal unimaginable God, but, since the external medium alone is grasped, the first mediated God is called as ‘Son of God’. If you take the internal unimaginable God also along with the medium, this mediated God can be also called as ‘God’. The conclusion is that the mediated God is ‘Son of God’ from the angle of visible and imaginable medium and simultaneously the same mediated God is God from the angle of internal invisible-unimaginable God. This first mediated God is also called as Father of Heaven. God means the original unimaginable God and ‘Son of God’ means the first mediated God.

This first mediated God (Father of Heaven or God Datta) incarnates further as energetic incarnations and human incarnations. In the case of human incarnation, the medium is a selected devoted human being with which Father of Heaven merges. This selected human medium is the Son of Man and when Father of Heaven merges with this Son of Man, the Father of Heaven is invisible, who is the first energetic incarnation or first mediated God. In the human incarnation, Son of God or God is one component and Son of Man is another component. Even though the Father of Heaven (God

or Son of God) exists in Son of Man, who becomes human incarnation due to the internal Father of Heaven, the Son of Man is taken in the sense of an ordinary human being only. If the Son of Man is taken as human incarnation, due to perfect merge, the Son of Man and the Son of God are one only.

An energetic incarnation results when Father of heaven merges with the medium, which is an energetic form (energetic body). If the medium is formless energy, it is called as the Holy Spirit. This Holy Spirit is referred in Hinduism as 'Yaksha' in the Kenopanishad (Veda). This Holy Spirit is also referred in Islam when Allah appeared as severe radiant energy.

Chapter 8

September 08, 2024

O Learned and Devoted Servants of God**1. Is it correct to say that a Gopi is anyone, who hides his/her real devotion towards God? Is Sthitaprajna also a Gopi?**

[Ms. Swathika & Smt. Priyanka asked: Paadanamaskaaram Swami, In discussion with Swathika about the Gopikas, certain doubts came up between us as listed below. Please give us clarification on these points. Is it correct to say that a Gopi is anyone, who hides their real devotional feelings towards God? If yes, can Sthitaprajnas be called as Gopis because they hide their real love for God and do their duties and not every Gopika is a Sthitaprajna?]

Swami replied:- It is correct to say that any devotee including Sthitaprajna is Gopi if he/she hides his/her devotion to God from the family members provided the family opposes such devotion. Generally, opposition to the devotion comes when the devotion is on the human form of God since the sacrifice is consumed by the receiving God. If God is in the form of a statue or photo, the opposition will not be much because the sacrifice is not consumed by the receiving God. When you offer food etc., to God in human form, the offered item is enjoyed by God and will not return back to the devotee. If God is in the form of statue or photo, the offered item is not enjoyed by God and hence, returns back to the devotee. Due to this difference between an alive human form and inert forms, the family members of the devotee oppose the worship to the human form of God. This opposition brings conflicts between the devotee and family. But, if the devotee is damn sure about the reality of the human form of God, the devotee will hide his/her worship to the human incarnation from the family members. This is not a sin because the devotee is not cheating his/her family since he/she is worshipping the really relevant (to humanity) human form of God since this is Nivrutti (Spiritual Life), which is far greater than Pravritti (Justified Worldly Life). If the devotee is offering materials to a prostitute without the knowledge of the family, it becomes a sin since it is Dushpravritti (Unjustified Worldly Life), which is far lower than Pravritti. If the family is atheistic, it will oppose both types of worship. If the family is theistic believing in energetic incarnations and past human incarnations represented by statues and photos, it will not oppose the worship of the devotee towards statues and photos since there is no financial loss to the family. Even if the family is theistic, it will oppose the worship to the human form of God to prevent its financial loss. If the family also believes the human form of God, there is no opposition from the family in which case the devotion of the

devotee need not be hidden from the family. This practical problem comes for every devotee because both the contemporary human incarnation and sacrifice of fruit of work are very important concepts. Sacrifice of money (Karma Phala Tyaaga) alone is the proof of true love and this fact is well proved in Pravrutti also. When this fact is applied to Nivrutti, then only the entire difficulty comes because God is considered as an outsider for all practical purposes. Only in prayers we show climax love to God, which is out and out false!

2. Does being a true Gopi have nothing to do with gender since any gender is female with respect to God?

[Can we say that being a true Gopi has nothing to do with being a male or a female since any gender is a female only with respect to God (Purusha) and can have climax devotion for God and they can hide their feelings within them while doing their duties? In this regard, is it correct to say that King Janaka is also a Gopika apart from being a Sthitaprajna?]

Swami replied:- Gopi has nothing to do with gender since any devotee hiding his/her devotion to the contemporary human incarnation of God is called Gopi. The very meaning of the word ‘Gopi’ is that Gopi is the devotee hiding his/her love for God Krishna or any human form of God (*Gopayati sva kuṭumbāt mānuṣāvatāra Bhagavat prema iti Gopī*). Hence, it is not correct to fix Gopi to sweet devotion only in which mind, word and body are offered to God. The Monkeys fighting war on the side of Rama offered their bodies to God even for torture and death and this is far far greater than the Gopika offering her body to God and getting some pleasure also in return. Moreover, sacrifice of fruit of work is the real proof of true love in any bond. Almost all Gopikas passed in the test of bond with spouse, but, only twelve Gopikas passed all the three tests to reach Goloka. These twelve Gopikas only passed the other two tests (**tests of bonds with money and children**) and they also passed the test of bond with spouse by dancing with God Krishna. Apart from spouse-test, passing in the money-test and the children-test was the main deciding factor. Draupadi as sister tore her new sari for the sake of God Krishna while all the romantic bonds were running in all directions for a piece of cloth! King Janaka is also Gopi, worshipping Shri Rama. A Sthitaprajna controls the middle step called emotional theoretical devotion even though the first step (Spiritual Knowledge) and the third final step (Practical Devotion) are very intensive. The intensity of the practical devotion gives the intensity of reality of theoretical devotion and in this process, the theoretical devotion need not be intensive, which brings madness in the devotee. The intensity of spiritual knowledge and the intensity of practical devotion are important and are also directly proportional to each other. The middle theoretical devotion need not be very intensive and little

intensity of theoretical devotion is sufficient to transform the spiritual knowledge into practical devotion. Hence, theoretical devotion must be controlled beyond certain limits and such control avoids madness so that the climax devotee can remain as Sthitaprajna without becoming mad so that he/she can continue the service to God.

3. Is it correct that there are other Gopikas in Goloka, who loved God Krishna as brother or friend and not as lover or husband?

[You said that mother Yashoda is also one of the Gopikas in Goloka and that her intensity of love was equal to Radha's. Is it also correct that there are other Gopikas in Goloka, who loved God Krishna as their brother or friend and not as lover or husband?]

Swami replied:- True love is always decided by the sacrifice of fruit of work, which is highlighted by the Veda and the Gita to a very great extent. The form of the bond (to love God as father, brother, son, husband, darling, master, preacher (Guru) etc.,) depends upon the personal psychology of the devotee. The form of the sweet has no value and only the weight of sugar (true practical love proved by the sacrifice of fruit of work) decides the value of the sweet. Sweet devotion was treated as the highest since God granted Goloka to the Gopikas because surrender of body, word and mind shows complete dedication. Test with spouse was also conducted based on this concept. Hence, sweet devotion was considered as climax by God and this path was treated as the best path, no doubt, but it is actually one of the best paths only. There are other alternative best paths because sweet devotion is not possible in all cases. Sacrifice of fruit of work is the main deciding factor of true love. Sweet devotion alone did not take Gopikas to Goloka. Sacrifice of fruit of work decided the final result of pass apart from sweet devotion. Hence, the surrender of body in sweet devotion can be done in alternative ways in the case of i) devotees loving God in various forms (father, brother etc.,) other than sweet devotion and ii) devotees having no opportunity to surrender their bodies like Gopikas (ex:- males, other old ladies etc.,). Surrender of body does not mean only sexual activity as done by Gopikas, any other activity of body as service can also stand as an alternative phase. Monkeys surrendered their bodies in war to fight on the side of God Rama and they were prepared to undergo terrible torture and even death of their bodies. This surrender of bodies of monkeys is far far greater than the surrender of bodies by Gopikas to God getting pleasure in sex instead torture and death. Hence, sweet devotion is one of the best ways and need not be the only best way. Of course, the twelve Gopikas not only passed in the test of the other two bonds (by sacrificing butter to God Krishna without complaining to His mother), but also offered their bodies for torture and death by jumping into fire on hearing that God Krishna left this world. The

twelve Gopikas reached Goloka not merely by sex with God Krishna, but also by all other types of sacrifices. Hence, devotees liking other forms of bonds with God and passing in all the tests of sacrifice also reached Goloka. In fact, Goloka is the biggest world containing several regions like the University containing various departments. From each department of the university, a gold medalist reaches a specific region of Goloka. Sweet devotion is a specific region (specific department) of Goloka occupied by twelve gold medalists (Gopikas) and Radha is head of that region (department). This region of sweet devotion (department) was first created by God Krishna only. One shall not misunderstand the sanctity of this department since Gopikas were the highest Sages involved in penance for God for millions of births and God Krishna is the highest complete human incarnation. Based on this department only, the bond with spouse (Dareshanaa) was considered to be one of the three strongest bonds (Eshanaatrayam). The test of bond with spouse need not be mandatory for every soul. If such test is essential, the soul will take the final female birth and will be tested by God. Goloka is a very big world containing many regions. The twelve Gopikas along with Radha are placed in one region. In other regions, other types of devotees are placed.

4. If the answer to question 3 is yes, then is it correct to say that crossing the three strongest worldly bonds is not a required for Gopikas?

[If the answer to question 3 is yes, then is it correct to assume that crossing the three strongest worldly bonds (Eṣāṇātrayam) is not a required criteria for Gopikas, who loved Krishna as brother or friend or son since they need to be tested for bond with husband?]

Swami replied:- The test of bond with spouse is not an essential test because when the divine personality of God appears on the earth, anybody will pass this test. Although all the Gopikas passed this test, all of them could not reach Goloka since they failed in the other two tests (joint test of bonds with money and children). The test of the bond with spouse cannot be done in the same birth if God is loved in other forms like father, brother etc. If such a soul requires the test of bond with spouse as per the opinion of the omniscient God, such test will be conducted in another birth if her bond with spouse is really stronger than that of God. As per Sage Ashtaavakra, for a realised and climax devoted soul, all these temporary worldly bonds are unreal and only the permanent bond of God-devotee is real. In the unreal cinema (unreal world), Sage Ashtaavakra says that the mother of a soul in this birth becomes wife of that soul in the next birth! This shocking example is given only to say that all the temporary worldly bonds are perfectly unreal. Except this intention, there is no other bad intention. In one old cinema, a hero and heroine acted as husband and wife. In the latest cinema, the same

hero and heroine act as son and mother since the heroine looks older than hero quickly. Moreover, Gopikas (Sages) themselves selected God in the darling bond (Sages approached God Rama in female forms for hugging) since God does not select the devotee in any specific bond. God sees only the weight of true love in any bond and does not see the form of bond.

5. Is it correct to say that a soul may like a certain relationship in the beginning but finally rises to a state where all relations are God alone?

[Some Gopikas chose to love Krishna as a lover or husband and after it started out this way, eventually Krishna became their everything, where all relations became Krishna only. For example, Krishna only was their mother, father, husband, friend and everything. So, is it correct to say that a soul can pick whatever relation they want with God but ultimately the devotion needs to rise to an extent where all relations are found in God alone? But, in some cases like mother Yashoda for example, she loved God strictly as son only. So can we say this totally depends from case to case or a soul's choice only and it's not possible or correct for every soul to think of God as all relations?

At Your divine lotus feet, Swathika & Priyanka]

Swami replied:- i) When the bond with God becomes all bonds, it means that all the worldly bonds are defeated by the bond with God. As such, any temporary worldly bond is unreal since it did not exist in the past (previous birth) and will not exist in the future (next birth). That which is temporary is always unreal as per the logic of Shankara (*Yadanityam tat krrutakam hi loke*). Hence, this temporary bond is unreal at present (present birth) also. Hence, any worldly bond is unreal in past, present and future. Only the bond with God is real provided the devotee selects the bond. Therefore, the bond formed with God alone is real whereas all the other worldly bonds are unreal. Sage Ashtaavakra says that mother in the present birth becomes wife in the future birth since any worldly bond is unreal. Hence, if Yashoda had a very strong bond with her spouse, God Krishna would not mind testing that bond in the next birth. ii) God decides whether the specific worldly bond of a specific devotee is to be tested or not because God knows the strength of every worldly bond of every soul. The omniscient God decides whether all the three bonds or two bonds or one bond or no bond is to be tested in the case of every devotee. In the case of Gopikas, He tested all these three bonds since candidates appearing for examination are many and God knows that the candidates going to pass are very few. The omniscient God conducted all the three tests for all the Gopikas so that no Gopika (sage) would misunderstand God to have reasonless partiality on any specific devotee. If the devotee to be tested is only one, the omniscient God may conduct the tests or may not conduct the tests since God knows whether that candidate will pass or fail. The case of Gopikas revealed the whole procedure of all the three tests so that the total concept is presented in the spiritual knowledge.

6. How does Your information match or differ from ISKCON, etc., gurus?

[Ankita Nidhi asked:- By Ankita Nidhi]

Swami replied:- I have given My information in all spiritual concepts. You have the information of other Gurus. It will be better if you compare the merits and defects between Myself and other Gurus.

7. Please enlighten me about various bonds in Pravrutti and Nivrutti in the light of the three tests.

[Ms. Thrylokya asked:- Swami, please enlighten me about various bonds in Pravrutti and Nivrutti in the light of the three tests (Eshanaatrayam) conducted by the contemporary human incarnation of God.]

Swami replied:-

Pravrutti Bonds**Type-1:**

Worldly relationship bonds existing between any two souls:- Father, Mother, Son, Daughter, Brother, Sister, Husband, Wife, Darling, Master, Servant, Preacher (Guru), Student, etc. All these bonds are temporary not existing in the previous births and will not exist in the future births. They exist only in the present birth and hence, they are temporary. Anything temporary is unreal and reality is always permanent in past, present and future.

Type-2:

Worldly relationship bonds existing between God (completely hiding Himself) and non-devoted (to human form of God) souls:- All the above mentioned bonds can exist between God in human form and soul (but God is hiding Himself from the soul since the soul is not devoted to the God in human form believing Him only in a specific worldly bond relationship). This means that the contemporary human incarnation is taking birth in a specific family (like any other soul) and the hidden God (hiding Himself due to lack of recognition and devotion from the other side) behaves like any other worldly soul.

Nivrutti Bonds**Type-3:**

Worldly relationship bonds existing between unhidden God and devoted souls:- Devoted souls are having the above said (Type-2) worldly family relationship with God in alive human form as in the above mentioned Type-2. Here, the family relationship is not at all important, which is totally insignificant. Only the devotion is the essence of the bond, which is the *unhidden alive human form of God – worldly related human devotee*. In

this bond, existing worldly bonds have no significance. The worldly family relationship is considered as zero since this bond is in Nivrutti.

Type-4:

God-devotee bond not superimposed by any specific worldly bond by outside devotees:- These devotees are outsiders only having no worldly family relationships with God in alive human form (not Type-2). Here, these devotees do not superimpose any worldly relationship on their God-devotee bonds. This bond is purely God–devotee bond only.

Type-5:

God-devotee bond superimposed by a specific worldly bond liked by outside devotees:- These devotees are also outsiders only having no worldly family relationships with God in alive human form (not Type-2). Here, these devotees superimpose some worldly relationship liked by them on their God-devotee bonds. This bond is God-devotee bond on which a worldly relationship liked by the devotee is superimposed.

Let us examine Type-4 and Type-5 bonds for which Tulasidas and Miira are the examples respectively. Tulasidas is Type-4 because Tulasidas became the devotee of God Rama and this bond is purely God-devotee bond. Miira is Type-5 because Miira became the devotee of God Krishna and this bond is basically God-devotee bond, which is superimposed by an assumed worldly husband-wife (or male darling – female darling) bond. The only difference here is that even though both these examples were not Type-2 (not having any real worldly relationship), both were having bonds with past human incarnations of God and not contemporary human incarnations of God. In both Tulasidas and Miira, God-devotee bond is common even though in the case of Tulasidas, God-devotee bond is pure and in the case of Miira, God-devotee bond is superimposed by an assumed worldly bond. In both cases, the actual worldly bonds competed with the God-devotee bond only. Both Tulasidas and Miira left their actual worldly spouse bonds for the sake of God. Tulasidas left his wife for the sake of God and Miira left her husband for the sake of God. Both Tulasidas and Miira were preacher and student respectively! The total concept will remain the same even if we replace the past human incarnations of their cases with contemporary human incarnations of their time. In the case of Miira, the most important point is that her innermost God-devotee bond only competed with the actual worldly husband-wife bond. Her assumed superimposed worldly bond (assumed God husband–wife) did not compete with the actual worldly husband–wife bond. This means that God and her worldly husband competed with each other and not husband–1 (God husband present in the assumed and superimposed

bond) and husband–2 (actual worldly husband). It is not a fight between two husbands, but it is a fight between God and husband. Similarly, in the case of a Gopika having God Krishna as her contemporary human incarnation as assumed and superimposed husband–1, there was no competition with her actual worldly husband–2. This was not a competition between assumed husband–1 (darling) and the actual husband–2. This was the competition between God Krishna (as assumed husband–1 acting as darling) and her actual husband. Her husband–1 was God and her husband–2 was a worldly soul. The competition was between God and soul and not between two husband souls! Krishna was taken as God Krishna by the Gopika and Krishna was not taken as an ordinary soul by her. If Krishna was taken as an ordinary soul by Gopika, the competition would have been between two souls, one soul as assumed husband and the other soul as the real husband, in which case it is a competition between two husband souls. If this was the case, both Krishna and Gopika should have gone to hell! Sage Naarada explained two points here:- i) Gopika took Krishna as God Krishna (contemporary human incarnation) and the competition was between God and an ordinary soul (*Tatrāpi na mātmya jñāna vismṛtyapavādaḥ*) and ii) If Gopika took Krishna as an ordinary soul, the competition would be between an assumed husband and the actual husband, in which case both Krishna and Gopika would have gone to hell (*Tadvihīnam jārāṇāmiva*).

Of course, God Krishna went to hell taking double punishment for Himself and the Gopika even though there was no sin at all since it was voting for God even against justice (looking like injustice). This was done by God Krishna so that ordinary human beings will not imitate God through misinterpretations. In fact, God Krishna proved Himself as God through i) unimaginable knowledge shown in the Gita as God Brahmaa, ii) unimaginable love shown to real devotees like Gopikas by creating Goloka above His head so that the feet dust of Gopikas will fall continuously on His head as God Vishnu and iii) unimaginable events called miracles throughout His life as God Shiva (proving Himself to be the topmost incarnation of God Datta). Hence, sweet devotion is one of the best ways to reach God and not the only best way denying the other best ways. Sweet devotion is optional to the personal liking of the devotee and is not mandatory for every devotee. Even in the test of one of the three strongest worldly bonds, the test is only based on the compared weights of true love to the contemporary human form of God and the spouse-soul. It is only a voting-competition between divine devotion and worldly love.

This is My last answer–insulin injection for the topic of sweet devotion–diabetes of the above said both Type-1 and Type-2 Pravrutti

devotee—patients and Type-3, Type-4 and Type-5 Nivrutti devotee—patients!!!

[Shri Ramakanth asked:-]

8. Swami! I need Your permission to join the service to Swami. Please accept.

Swami replied:- If you are propagating the concepts preached by Me already without distorting any concept, you can join the service for which even My permission is not necessary. If you want to preach by modifying any concept of My knowledge, you must discuss with Me and take My permission.

Chapter 9

September 12, 2024

O Learned and Devoted Servants of God

[Ms. Thrylokya asked:-]

1. Swami, what is the ultimate and main essence of the Bhagavad Gita?

Swami replied:- The main and ultimate essence of the Bhagavad Gita is only that contemporary human incarnation is only relevant to the humanity on earth. Krishna was a human being born to human beings called Vasudeva and Devaki. Throughout the Bhagavad Gita, He told thousands of times that He was the ultimate God. Without grasping this main point, even if you read the Gita for thousands of times, there is no use. The previous human incarnation called Rama never told that He was God because He was acting like an ideal human being without exposing even a trace of His divinity. Only sages could understand Rama as God through their power of penance. Ordinary public never thought that Rama was God. Krishna never told in the Gita that He is the only human incarnation and also did not say that He will not come again as human incarnation in the future. God Krishna told very clearly that whenever there is need, He will come as human incarnation and establish justice in both Pravrutti and Nivrutti. God Krishna expressed His full divinity as human incarnation so that nobody can have even an iota of doubt about His divinity. For the upper energetic worlds, energetic incarnations of God (like Brahma, Vishnu, Shiva, etc.) exist clearly. It is a long misunderstanding that God is not available on this earth. This misunderstanding is removed by the Bhagavad Gita and hence, the Bhagavad Gita has a special place among the three holy scriptures (*Prasthaanatrayment*).

Chapter 10

September 20, 2024

O Learned and Devoted Servants of God

[Ms. Thrylokya asked:-]

1. Swami, what is the total preaching of the ten incarnations of God?

Swami replied:- The first four incarnations (Fish, Tortoise, Wild Pig and Lion faced Man) were based on the powerful beast nature, which was suitable to kill the demons having very cruel nature of beasts. The fifth incarnation was Vaamana, a small boy coming to beg a small piece of land from king Bali. God deceived Bali and suppressed him to a lower world down the earth because of his egoistic behaviour in defeating Indra. Since king Bali donated the piece of land even though he was warned by his Guru Shukracarya that God came to suppress him, God Himself became his gatekeeper forever as the fruit of his merit. In this small incident, God showed His policy of not mixing the fruit of merit with the fruit of sin. God preached us that one will not cancel the other and both have to be enjoyed separately because the fruit of merit encourages good deeds whereas the punishment discourages bad deeds. This clearly means that by any meritorious deed like doing penance, you cannot cancel the punishment of sin. If the punishments of sins are cancelled by merits, everybody will be encouraged to do sins and then cancel them by merits. This is the greatest message to this world, which removes the belief that sins can be burnt through the worship of God. The priests also encourage this concept because they earn money as people do worships of God. Everybody must know that sin can never be cancelled unless you enjoy it. Then only, sin can be controlled in this world.

After this message of Vaamana, you don't find any specific message through the incarnations of Parashuraama and Kalki since both were constantly involved in punishing the sinners. The activities of both these incarnations again prove the same message of Vaamana that the only answer for sin is severe punishment. Now, the leftover three incarnations are Rama, Krishna and Buddha. These three incarnations carry a wonderful message to become close to God forever through the path of Nivrutti. Rama represents an ideal human being always following justice against injustice because God is always pleased with justice and displeased with injustice. A person failing in Pravrutti (by supporting injustice and opposing justice) has no admission into the spiritual line or Nivrutti. The reason is that you cannot please God

once He is displeased with you in Pravrutti. In the next birth, Arjuna was born as a hunter, who was a non-vegetarian. Arjuna was always pleasing God by supporting justice and opposing injustice. Hence, the incarnation of Rama appearing as ideal human being (Aadarsha Maanusha Avataara) strictly advises every human being not to think itself as God under any circumstances. If you are not following the footsteps of Rama, you cannot reach God and you need not think about becoming close to God (Saayujyam). Krishna is the omnipotent human incarnation of God (Liilaa Maanusha Avataara). Rama is the path whereas Krishna is the goal. Even though Krishna is the goal, you cannot become Krishna by constantly aspiring to become Krishna. As you aspire more and more, you go far and far from the goal. The reason is that the human incarnation results purely on the will of God and not on the will of the devotee.

The main clue of the path is preached by God Buddha. The main preaching of God Buddha was only that you shall avoid any desire to fulfill it from God. When you approach God with some desire to be fulfilled by Him, all your value in the eyes of God is destroyed totally because your love to God is totally false and not at all true. All your true love is on your desire only to be fulfilled by God. When the devotion to God is true, your attraction to God is totally based on your fascination to God that is purely based on the divine personality of God. In such case, your devotion is purely on God called goal-devotion (God is the goal and not the desire.). When your devotion is purely on desire, your devotion to God is only instrumental devotion (Your devotion is on your desire only and God is used as an instrument to get the desire fulfilled.).

In this way, Rama, Krishna and Buddha are the three eyes. 'Buddha' means logical analysis to distinguish truth and false (*Sadasat vivekaḥ* of Shankara) and this is hidden on the forehead of every human being. The very starting chapter of the Bhagavad Gita is Buddhi Yoga (Saankhya Yoga), which is nothing but to find out the ultimate truth using the logical analysis of intelligence or buddhi (*Dadāmi buddhi yogaṁ tam...* Gita).

2. Does God Datta encourage the devotees of Pravrutti line?

Swami replied:- God Datta is very fast in giving your desired fruits so that very shortly, you can expect yourself to become an aspirationless soul by which you can enter the spiritual line that is eternal and become very close to God (Saayujyam). God Datta is the ultimate God (first mediated energetic incarnation) and does not need the approval of anybody else other than Himself to sanction a boon. His response is also very very fast. He is pleased simply if you remember Him (*Smaranamātra santuṣṭaḥ*). The Supreme

illusory power called Mahaa Maayaa always surrounds Him creating negative statements about God Datta so that almost all the undeserving devotees run away fearing to approach Him. The wonderful point with God Datta is that once you become close to Him by getting your desired boon from Him, you spontaneously get attracted towards Him and forget the worldly life or Pravrutti so that you yourself will enter the line of Nivrutti. You cannot remain in the Pravrutti for a long time after getting association with Him. God Datta does not instigate you in any way to enter the spiritual line or Nivrutti because God Datta is very attractive in spiritual line. You yourself will develop tremendous desire for spiritual line after getting close association with Him. This is for your eternal welfare only and you need not worry about the loss of Pravrutti due to worshipping God Datta. God Datta is also called as '*Bhoga moksha pradah*', which means that if a devotee is having lot of fascination towards some type of worldly pleasure, God Datta sanctions such worldly pleasure in unimaginable extent so that the devotee develops boredom for such pleasure and becomes detached towards such worldly bonds. This is the reason why generally God Datta sanctions your desired boon very shortly and to very high extent so that you will get detachment immediately from such pleasure forever in your life.

3. Why are devotees very much fond of God Rama than God Krishna?

Swami replied:- Rama is confined to a very limited atmosphere, which is totally comparable to the atmosphere of any ordinary soul. Rama never crossed the human boundaries to show Himself as the greatest personality. An ordinary human being is encouraged by this since one can become even the greatest within the confined limits of human atmosphere. By worshipping God Rama, the soul can aspire to become the greatest by following the footsteps of Rama. The footsteps of Rama were also limited to human nature. In the case of Krishna, no ordinary human being can expect to become the greatest by crossing all the boundaries of human nature. One cannot even follow the footsteps of Krishna in any activity of life. Rama also came as an ideal human being so that every ordinary soul is easily encouraged to follow Him to become the greatest personality in Pravrutti. Unless one pleases God by following justice, no soul can be admitted into the spiritual line that is Nivrutti. The aim of the incarnation of Krishna is to prove that God comes in the human form and acts accordingly as a human being, He expresses the divinity of God to the full extent so that there cannot be even a trace of doubt in this concept, which is that God comes as a human being (*Mānuṣīm tanumāśritam* - Gita).

MINI SATSANGA

(By Ms. Thrylokya)

20th September 2024

Two devotees came from the border of Maharashtra to see Swami after travelling the entire night. One is named ‘Digambar’ and another is named ‘Anand’. Shri Digambar told that during the travel, whenever he saw the photo of Shri Datta Swami, the two eyes in the photo were radiated with blinking stars on the eyes. This happened for about 12 times whenever he saw it. As soon as both arrived, Swami asked both “What do you want from Me?” Both the devotees replied that they do not want anything from Swami and they came only to have the divine vision of Swami. After this, they were shedding tears continuously on seeing Swami saying that they will come to Swami every month. I was very happy to hear them addressing Swami as “Bhagavan Datta Swami” with a lot of emotion. They told that whenever they hear the voice of Swami in YouTube, their bodies shiver with bliss! Shri Digambar told that he wanted to find out the God in this world to get Him as his divine preacher and was searching everywhere for a long time. One day, he opened the internet and the website of Swami (www.universal-spirituality.org) appeared on the screen suddenly without any effort. Since then, he started reading the discourses and discussing with his friend Anand every day. They went on talking for a very long time and Swami did not reply even a single word. After they left, I asked Swami that why He kept silent without speaking even a single word. Swami told “***For such devotees, who do not aspire anything from Me, there is no need of speaking anything and only My grace will flow on them forever***”.

Chapter 11

September 21, 2024

O Learned and Devoted Servants of God**1a. Kindly explain why is the Veda called Apra Vidya in some context and Para Vidya in some other context.**

[Smt. Chhanda asked: Paadanamaskaram O Guru Datta. In today's Satsang, what a wonderful spiritual knowledge You showered on all of us! With my head bowed down completely, I would like to request You once again to kindly explain this topic on why Veda is called Apra vidya (inferior knowledge) in some context and Para vidya (superior knowledge) in some other context. You made the understanding of the Veda clearer today.]

Swami replied:- In Sanskrit, 'Paraa' means one and 'Aparaa' means the other. 'Paraa Vidya' deals about God, whereas 'Aparaa Vidya' deals with the subjects related to the world and professional life. Both are equally important because Aparaa means the subjects with the help of which practical devotion to God is possible. Practical devotion is the life of theoretical devotion. Practical professional work called Karma Kaanda, which is the preparation of food for a spiritual seminar occupies 80% of the Veda. Without practical sacrifice, mere theoretical sacrifice of work is of not much use. Karma Yoga consisting of sacrifice of practical work (Karma Samnyaasa) and practical sacrifice of fruit of work (Karma Phala Tyaaga) is the most important final step from the point of spiritual effort.

b. Please correlate the preaching of Shankara and Kumarila Bhatta with the various Kandas of the Veda.

[You also explained Karma Kanda, Kamy Karma Kanda, Jnana Kanda and Upasana Kanda etc., in a very beautiful way and correlated them with the preachings of Adi Shankara, Mandana Mishra and Kumarila Bhatta. Please remove all these ignorance of mine by explaining them.]

Swami replied:- Mandana Mishra preaches action (Karma Kaanda) only, which was practiced by the forefathers without any analysis. In such case, certain blind ignorant traditions are also possible that have entered the practice through blind authority of ancestors. Shankara condemned only the ignorance present in the blind actions and this does not mean that He condemned the very action itself. Since the action was fully mixed with ignorance, such ignorant action like a pot of milk mixed with poison was condemned by Shankara. Shankara condemned only the poison and not the milk. Kumarila Bhatta was the preacher of Mandana Mishra, but still, Kumarila Bhatta preached about action based on analysis and knowledge, which is like milk mixed with sugar. It is wrong to count Kumarila Bhatta as

a scholar of Purvamiimamsaa, which is based on the blind tradition without analysis.

2. Can we say that the devotion of the monkeys was compared to Hanuman in the role of a devotee?

[Swami, from Your recent revelation on the divine fruits of all the monkeys (angels originally) that did not hesitate to give away their lives for the mission of Lord Rama, can we say, their devotion was compared to Lord Hanuman in the role of a devotee? I think Hanuman is not comparable to them from the viewpoint of devotion and service to Lord Rama. Please remove this confusion. At Your divine lotus feet always, Chhanda.]

Swami replied:- Hanuman is the ideal leader of monkeys just like Radha is the leader of Gopikas. Both Radha and Hanuman are the incarnations of God Shiva. Hence, Hanuman and Radha stand as the climax devotees of God.

3. Please guide us to maintain consistency in the spiritual path Swamiji.

[Shri Karthik asked: Namaste Swamiji. Sometimes we feel very much interested in God and highly devotional but very soon we fall down from that state. Please guide us to maintain consistency to be in spiritual path Swamiji. Forgive me if the question is not properly asked.]

Swami replied:- The attraction to the worldly bonds and worldly fascinations try to weaken the strength of the devotion to God. Every day, you must develop some disliking to the world and some liking to God. This will help the devotee to a greater extent. If the mind is really fixed on God, the final success is always for the strength of bond with God. The liking to God develops by attaching yourself to the divine stories of God and improving day by day the spiritual knowledge of God.

4. Is the following verse of the Rig Veda referring to Jesus?

[Shri Anil asked: **Jesus in Vedas.** Padanamaskaram Swami, I happen to watch a video in which the preacher says that Jesus is mentioned in the Vedas as per the following verses, hence Jesus is the only saviour to the mankind. Swami kindly give Your responses to the following, at Your Lotus Divine Feet-anil.

Rig Veda 10:90:7: A sacrificial animal (goat) should be without a blemish. A bush (balusu) be placed around its Head. To be bound to a sacrificial (wooden) post/tree. Nails to be driven to its four limbs. The cloth covering the goat to be divided into four pieces. None of its bone shall be broken. The Goat should be given a Soma Juice. After it has been slain to be restored to life again. Its flesh is meant to be eaten.

The preacher says that the above verse is referring to Jesus, as all the above conditions satisfied during His crucifixion.]

Swami replied:- It is meaningless to search the Vedas for Jesus and to search the Bible for Krishna. By doing research, what is that you have achieved? Did your Bible fail to project Jesus properly so that you are running after the Vedas to project Jesus in a better direction? Both Jesus and Krishna are the human incarnations of the same one unimaginable God and there is no need of rejecting any divine form of God of any religion.

5. Is the Prajapati mentioned in the following verse Jesus?

[Rig Veda 10:121:1: "In the beginning, God and His supreme spirit alone existed. From the supreme Spirit of the God proceeded Hiranyagarbha (Prajapati), the first born of the God in the form of light. As soon as He was born, He became the saviour of all the worlds."]

The preacher says that the Prajapati mentioned in the above verse is Jesus.]

Swami replied:- God means the ultimate unimaginable God. The supreme spirit is the space or subtle energy (Paramavyoma) created by God. Using this subtle energy, the unimaginable God created the first energetic incarnation called as Hiranyagarbha or Narayana or Ishvara or God Datta (Datta means the unimaginable God given to the world of devotees for the sake of worship and such first energetic incarnation is called Father of Heaven. The human incarnation of the Father of Heaven is Jesus.)

6. Is the following verse of the Rig Veda referring to Jesus as the only saviour?

[Rig Veda 10:90:2: "This man, the first-born of God is all that was, all that is and all that will be. And He comes to this world to give recompense to everybody as per his deeds."]

The preacher says that the above verse is also about Jesus being the only saviour of the world.]

Swami replied:- The savior of the world is certainly explained above, but, His name was not mentioned as Jesus and His name was actually mentioned as Hiranyagarbha. This Hiranyagarbha is none but the unimaginable God given to the world of devotees as the first energetic incarnation called as God Datta. Datta simply means the unimaginable God given (Datta means given).

7. Is the Rig Veda verse 10:90:16 similar to the Romans 10:9 verse in the Bible?

[Rig Veda 10:90:16: "This (sacrifice) is the only way of redemption and liberation of mankind. Those who meditate and attain this man, believe in heart and chant with the lips, get liberated in this world itself and there is no other way of salvation."]

The preacher says that the above verse in Veda is similar to the following verse in Bible and hence the above verse is talking about Jesus only.

Romans 10:9: "If you declare with your mouth, 'Jesus is Lord,' and if you believe in your heart that God raised Jesus from the dead, you will be saved".]

Swami replied:- The above Vedic verse is certainly speaking about the contemporary human incarnation of God Datta. As per the culture of the religion, the contemporary human incarnation gets the divine name like Jesus, Mohammad, Buddha, Rama, Krishna, Sai Baba etc. You cannot pin one name since you are fascinated to that name.

Chapter 12

September 22, 2024

O Learned and Devoted Servants of God**1. Shri Shankaracharya could not withstand black magic on Him. Please comment.**

[Shri Soumyadip Mondal asked: Sashtaanga pronam Swamiji, Kindly clear my following doubts: You have said that black magic doesn't affect the good souls. But Shri Shankaracharya could not withstand black magic on Him. Please comment.]

Swami replied:- There is no point of Adi Shankaraacharya in trying to withstand the black magic since He is the incarnation of God Shiva, the ultimate destroyer of the entire creation. He wanted to leave the gross body and hence, He allowed it. Once, the same black magic attacked Him and failed. Second time, He wanted to leave the gross body since His program was over. Hence, He allowed the black magic done by Abhinava Gupta, a follower of Shakti cult.

2. What is the mission of Lord Hanuman after exemplary Karma Samnyaasa in Ramayana?

[Lord Hanuman is Chiranjeevi. He was present during Mahabharata too. And God comes down on earth with a purpose. What might be His mission after exemplary Karma Samnyaasa in Ramayana? Your obedient servant, Soumyadip Mondal]

Swami replied:- To protect the devotees from difficulties in this world.

3. Could I be initiated remotely by the Master? How can I achieve realization?

[Mr. George asked: Greetings. I live in Brazil, could I somehow be initiated remotely by the master and receive daily spiritual practices and guidance? How can I achieve realization? By George]

Swami replied:- There is no necessity for any initiation. Your sincere efforts for God will develop you spiritually by the grace of God. You can read the spiritual knowledge given in our website and write questions to Me if you have any need of clarification.

4. Swami, thank You for this life and everything, Swami.

[Smt. Amudha asked: Padanamaskaram Swami, I am overwhelmed with emotion and can't fully express what I feel inside. I experienced Swami's presence; He is always with me, though my mind fails to realize it. Yesterday, I was thinking about Shri Datta Swami, Smt. Chhanda Mam, and the satsang while riding my bike. I placed my mobile in my bag as usual. While driving, I didn't notice that it had fallen onto the road. Even though I was riding at 40-50 km/h, someone followed me and returned it. I was deeply moved, realizing how even this worldly item was taken care of by our beloved Swami. If He cares for something as trivial as a mobile, how much more does He care for my soul, body, and life? I am struggling to control my emotions. His love is unconditional, and He is ultimate. Though I miss Swami's presence, I know He is always with me. I just lack the understanding to fully realize it.

Swami, Thank You—what else can I say?

Swami, Thank You for holding me.

Swami, Thank You for not giving up on me.

Swami, Thank You for always being with me.

Swami, Thank you for this life and everything, Swami

At Your Divine Lotus Feet, Amudha 🙏🌺❤️]

Swami replied:- Such divine experiences will lead you forward in your spiritual journey.

5. Will the treating of belief as knowledge lead to blind faith?

[Smt. Priyanka asked: (Question regarding blind faith) Padanamaskaram Swami,

A discussion came up between me and an agnostic person which led to the person questioning me about the authority of spiritual knowledge, faith, etc. When I told about the Vedas being the authority and how the sages carefully passed it on, I was told that I have blind faith in my beliefs and do not seek real knowledge, which is based on evidential proof. The person further went on to say how faith begins where knowledge ends and most often knowledge even blocks faith. He added that faith itself implies lack of proof and said that if I have proof, I don't need faith.

These are the further comments: If it is not grounded in evidence, it is still an unknown, which is why one needs to be open to being proven either right or wrong. Study the scriptures but do not take it as the absolute truth. They contain a ton of falsity. Humans are imperfect and we do not know what those sages were recording or teaching. If you mix belief as knowledge, this leads to blind faith.

Swami, what should I say in this situation in response when another person may tell me similar things in future? At Your divine lotus feet, Priyanka]

Swami replied:- Nobody is asking you to believe the scripture with blind faith. Analyze the scripture with perfect logic and in such analysis, give importance to perception also. You have several miracles in the world. Refer to the recent running miracle in Shri Satya Sai District, Hindupuram, A.P, India (Refer YouTube). From a small statue, infinite quantity of water is flowing. Start your research about the spiritual field from a practical example. Build the necessary logical theory around the practical concept. There is no need of any superstition or falsity. Science demands that we should be able to repeat the same miracle. If you can repeat, it is an example of scientific phenomenon only. Since you are unable to repeat, we say that something beyond the scientific logic exists. The Godmen performing such miracles must also be taken into consideration regarding the explanations related to unimaginable God performing unimaginable events called miracles. This is the humble beginning and beyond this, there is lot of subject to be developed to get the grace of God. Things would have been more worse in the absence of religion, the controlling force of the present mad brain. You have to see the picture in the reverse side. The poor are not killing the rich only because of the fear for God.

6. How to answer someone who says, 'Don't discuss spiritual topics with children, which will make them less ambitious in worldly life'?

[Question on stopping children from spiritual knowledge: Padanamaskaram Swami,

I was asked to stop explaining spiritual knowledge to my children by showing them serials like Ramayana, etc., or by reading them spiritual books or exposing them to singing bhajans because according to this family member, it will divert the children from focusing on academic achievements which is crucial for this age. I was told that it would convert them into ambition-less people in the future if I focused so much on God from a young age.

Feeling very sad about how some people can think like this, I replied firmly saying that they do not have to worry since I consider it my duty to focus on their academics as well as their extra-curricular activities apart from teaching them household chores and occasionally discussing spiritual knowledge. I said talking to children about Ramayana and such will teach them about worldly values and morals also, and help them develop a good mindset because even Ramayana teaches a lot about following justice and truth in the world along with focus on good qualities like humility etc, which are necessary in the world also.

They seemed convinced and told me that they are glad that I am not turning the children away from important worldly things and that their only advice to me is to keep spiritual topics as less priority. I simply nodded and ignored them not wanting to get into a further discussion or a fight, since they are elders. Swami, should I have answered it differently? At Your divine lotus feet, Priyanka]

Swami replied:- Ambition is built up in every human being and lots of tons and tons of ambition accumulates in every human being. This ambition will lead to wrong ways resulting in terrible misery. Any amount of spiritual knowledge is good to develop good life based on justice and fear for God. Even if you teach mountains of spiritual knowledge, they become small dust particles to dry up the oceans of ambition. Spiritual knowledge brings God's grace so that everything is within limits for a happy and peaceful worldly life. Ambition gives only dangerous overgrowth like the cancerous cells, which shortly put off the life-light!

7. How should I answer someone who says to restrict my spiritual activities, which can be carried out in old age and think about family life for the present?

[Question on stopping children from spiritual knowledge: Padanamaskaram Swami,

I am presenting an argument that happened between me and another family member regarding my spiritual activities.

I was strictly told that the only spiritual thing I could do was attend the weekly Satsang and asked me how much time I spend during the week for any other spiritual activities. I told them it is mainly the weekly Satsang only and not much during the week. I was asked how long the Satsangam was and to give a proper time limit for any spiritual activities during the week. I replied saying there was nothing to worry about since I only do the spiritual activities during my free time after I finished my household chores and dealing with children. The person replied that this was not the time for me to think about God and plan for salvation, and asked me to remember that I was in Grihastashrama and that my focus should be fully on family alone.

Feeling frustrated, I retaliated by asking what was so wrong in reading some spiritual knowledge in my free time. I added that we do not know how long we will live on this Earth and one should not assume that they have a long life that fits old age. I added that assuming I will reach old age, can they guarantee me as a mere human being that I will have no health problems so that I cannot focus on studying spiritual knowledge? They did not answer to this and instead told that one should not avoid their primary duties towards their family in the name of God, and that even God Krishna says to do one's duty. I stressed on the point that I was not avoiding any basic duty and doing the needful towards the house and children. Then I was told to remember that God should be my last and minimal focus and the person did not want to hear anything else and left.

Swami, no matter how many warnings I get like this, I am not leaving God or any spiritual matters.

A) Next time someone bothers me like this, how should I handle it and answer? Did I say something wrong in the above argument? Does it depend on whom I am answering to? Whether it is some peer or elder person in the family?

B) I was asked about my life goals. I did not answer saying God is my goal because it would have become another big argument. Should I have said it irrespective of who was asking?

C) A lot of people from my friends and family circle ask me what my future goals are, and what is my next 5 yr plan and next 10 yr plan. Sometimes I used to spontaneously say some fake plans so that they will leave me alone. But, people around me still end up asking me this, and I find it frustrating because I do not think in this manner. How should I answer such questions?

At Your divine lotus feet, Priyanka]

Swami replied:- You should not enter into conflict with your family members. You should satisfy them in their tone and keep your devotion secret so that you can proceed in your spiritual efforts confidentially as far as possible. In fact, such opposition to spiritual side will increase your speed more and more like a culvert stopping the flow of water for sometime to enhance the speed of flow of water in a very short time. The anxiety about such worry is a good sign of your devotion. Sage Naarada says that such anxiety seen in the presence of opposing forces is a very good sign for devotion. In the absence of such opposing force, you will not get such terrible speed of devotion. Whatever God does, it is always done in your favour only. Materialism will not develop by your fascination towards materialism. If you run after the materialism, it will run away from you like the shadow present in the sunlight before you. If you turn opposite to the shadow and walk towards God (Sun), the materialism (shadow) will run after you like a mad dog. In this point, people are misled completely. People becoming mad after materialism will be born like animals and birds, which always run after earning the food throughout every minute of their lives!

Chapter 13

September 23, 2024

O Learned and Devoted Servants of God**1. Is it justified that Radha broke the promise made on God in the marriage ritual for the sake of God Krishna?**

[Shri Abhiram Kudala asked: Padanamaskaram Swamy, Swamy, in one of the articles, You have mentioned the below statement: Radha was so amazing that she broke the divine promise done on God (God Krishna Himself) for the sake of the same God Krishna. Could You please explain a little more on the above statement? Can one keep a false promise on God? If yes, in what circumstances it is justified apart from Radha's scenario. Regards, Abhiram Kudala]

Swami replied: Radha married Ayanaghosha and in that marriage Radha promised on God (God means God Krishna since there is only one God) that she will not leave Ayanaghosha under any circumstances. But, she never allowed Ayanaghosha to touch her and completely dedicated to God Krishna only by surrendering her body, by surrendering words and by surrendering her mind to God Krishna only. Hence, she broke her promise done on God Krishna for the sake of God Krishna only and not for the sake of anybody else. God Krishna also preached through the final Kurukshetra war that one need not stick to the promise done in haste and one shall stick to the concept that is arrived by sharp logical analysis. He promised that He will not fight in the war using any weapon. But, He broke His promise by running towards Bhishma to kill him with a wheel of a chariot in the hand. By this, He preached to Bhishma that he shall not stick to his old promise that he will protect the throne because his promise becomes wrong when a bad person sits on the throne. The final message of God Krishna was that one shall not bind himself to an old promise done under some specific circumstances. When the situation changes, the promise also shall be changed so that one shall always protect justice. Radha was the incarnation of God Shiva and none other than God Vishnu can be in a love relationship. God Shiva cannot project an ordinary human being like Ayanaghosha in the place of God Vishnu. The whole background is to project God in human form and not to project an ordinary human being as God. For this purpose, Radha dared to break any justice and this point is also her message as told in the Gita (*Sarva dharmān parityajya...*). This means that the Nivrutti devotee shall vote for God even against the Pravrutti justice. Only in Pravrutti where justice and injustice compete with each other, the Pravrutti devotee shall vote for justice against injustice.

Chapter 14

September 24, 2024

O Learned and Devoted Servants of God**1. Why did Jesus ask Peter, 'Do you love Me more than these' three times?**

[Shri Anil asked:- In the Bible, after rising from death, Jesus appeared to His disciples and He spoke to Peter as follows. Why did Jesus ask Peter the following 3 times? At Your Divine Lotus Feet-anil

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to him, "Yes, Lord, You know that I love You." He said to him, "Feed My lambs." He then said to him a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord, you know that I love You." He said to him, "Tend My sheep." He said to him the third time, "Simon, son of John, do you love Me?" Peter was distressed that he had said to Him a third time, "Do you love Me?" and he said to Him, "Lord, You know everything; you know that I love You." Jesus said to Him, "Feed My sheeps. [John 21: 15-17].]

Swami replied:- Jesus is the human incarnation of the Father of heaven, who is the first energetic incarnation given to the world of devotees and hence called God Datta. There is no trace of difference between the ultimate unmediated unimaginable God and the Father of Heaven, the mediated unimaginable God. The Father of heaven does creation, ruling and dissolution of the creation. Asking thrice indicates these three divine activities. Three is very significant in the case of the first energetic incarnation.

2. What are the unnecessary things that need to be avoided?

[Smt. Lakshmi Lavanya K asked: Namaste Swami. I had a dream. In the dream, Phani Swami spoke to me on the phone "If you want to do any service to Datta Swami, please send the money to your Swami." Then you spoke to me on the phone and said that if you want to be a servant of the Lord, you must first stop doing unnecessary things in the world." I don't understand what are the things that need to be avoided, please explain. Thank you, Swami.]

Swami replied:- Unnecessary things mean luxuries that spoil health and precious time. By saving money from these unnecessary harmful luxuries, you can practically participate in the service of God. A devotee having 100% faith in the human incarnation of God will not separate the mission of God from the personal service of God. God is the ultimate and not His mission. Some devotees having a small doubt on the human form of God like to do His mission than His personal service. The mission got value only from the personal value of God. Basic love to God is the most important. If God wishes, His mission can be completed by Him in a fraction of a second. When God competes with His own mission and you have to vote for God against His mission. You must give success to the bond with God in every test.

3. Why did God choose such a harsh way of crucifixion in the Incarnation of Jesus?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, I have few questions, please guide me out of these doubts--

Why did God choose such a harsh way of crucifixion in the Incarnation of God Jesus. Souls are always unworthy of God's love. Then, why did God have to show such an extreme sacrifice for such unworthy common people, who don't even really bother about God. What is the need and essence of crucifixion of God Jesus?]

Swami replied:- You will understand this question very well when you are married and get children. Only parents give and sacrifice to their unworthy children. This is the reason why the bond with child is the strongest among all the worldly bonds and even sages failed in the test of this bond.

4. Can we say that suffering in worldly life is inevitable for even close disciples of Human Incarnation also?

[All the disciples of Jesus had unnatural deaths. So, can we say that suffering in worldly life is inevitable for even close disciples of Human Incarnation also? But in spite of such suffering, are they accepting their bad karma (without aspiration of removal of suffering) and still practically serving God or not is the only point that makes a soul a real true devotee and wins the heart of God?]

Swami replied:- Suffering the results of bad actions is an inevitable aspect of the cycle of deeds. Even if suffering is removed by God, it is only postponed to a later date to enjoy the result with accumulated interest. In the extreme cases of devotees, God suffers in the place of those climax devotees. The first case is not wise because the interest is to be paid unnecessarily. The second case is also not justified because no real devotee shall aspire that God shall suffer his/her punishments. A wise devotee is always prepared to suffer the punishments as early as possible without connecting them to the devotion to God. Aspiring the suffering to be cancelled by God is not only unjust but also exposes the false devotion of the devotee. The result of deeds can never be cancelled by God since He always follows the policy of protection of justice. If your devotion to God is only to remove your suffering that is obtained through your sins, then your devotion to God is not real and totally false because your devotion is not based on the true love to God aspiring for no result in return. Hence, the final conclusion is that your devotion to God must be based on your true love to God that is born due to your personal attraction to His divine personality. In the light of this final conclusion, the devotee must revise himself/herself to a great extent.

5. What is the difference between Sudaama and Raamadaasu?

[What is the difference between Sudaama and Raamadaasu? A) Both took other's money and sacrificed to God? B) You have said that Sudama took a loan, that means he had to pay back with interest in the future, the three parched rice grains that he has taken, even if God Krishna didn't give the riches?]

Swami replied:- Ramdas can also be justified in collecting the money from the public, which was based on the donations done through their free

will. Sudaama is also justified since he has taken the parched rice based on the conditions of loan. Here, the reasons for their sufferings cannot be drawn from the above information. Any suffering cannot be given without its sin as per the rules of deeds (Karma Cakra). Sudaama suffered the result of the sin done by him by secretly eating the share of food of God Krishna without informing Him. Ramdas suffered the punishment of jail because he imprisoned a parrot in a cage. The sins were clearly existing and their results were very clear. In order to assist the procedure of the cycle of deeds, God keeps silent even in the case of devotees.

6. If I do Karma Samnyaasa more than Karma Phala Tyaaga by spending more time in serving than earning, will I be low in the eyes of God?

[Swami, if I have some stipulated time. I can do Karma Samnyaasa or over work in pravrutti to earn more and do Karma Phala Tyaaga. If I like to do Karma Samnyaasa more than Karma Phala Tyaaga by spending more time in serving than earning, will I be low in the eyes of God than the one, who earns more and does Karma Phala Tyaaga to God instead of doing Karma Samnyaasa as matter value is more than energy?]

Swami replied:- Scripture gives the highest place for Karma Phala Tyaaga, which is the sacrifice of fruit of work. If you are liking to do Karma Samnyaasa more, what is the reason? It is your greediness that you want to save for your sake and for the sake of your family, which is treated more than God. The justified reason may also be that you are very short of your earnings, which are just sufficient for maintaining yourself and your family. If this is the reason, your plan is justified. As you become a climax devotee in Nivrutti, you will donate the food of yourself and your family also to God like Saktuprastha. Everything depends on the intensity of your devotion to God and also your inherent nature i.e., fascinated to your worldly bonds.

7. How is Rukmini's sacrifice to priest the Karma Phala Tyaaga? He is not the Incarnation of God.

[Swami, generally karma Phala Tyaaga means sacrifice of money to God in contemporary human form. But in the case of Rukmini, You have said that her sacrifice of necklace to priest as Karma Phala Tyaaga. But the priest is not God and Krishna alone is God. Then, how is it called Karma Phala tyaga when sacrifice was not done to the human incarnation of God i.e. God Krishna?]

Swami replied:- The priest would have kept silent even if Rukmini had not done the Karma Phala Tyaaga because Rukmini was the daughter of a king. The priest did the very important work, which is connecting both God Krishna and Rukmini. God Krishna was also very anxious about marrying Rukmini and the donation of Rukmini in this way is donation to the contemporary human incarnation of God only. Even God Krishna gave a lot of wealth to the priest. The opportunity to directly donate to God Krishna can come only after marriage since there was no possibility of contact before

marriage. Satyabhaama gave the most precious Shyamantaka diamond to God Krishna, which was very precious.

8. A friend of mine feels the suffering of Sita was so much that she committed suicide. How to counter her feeling?

[One of my friend said that she feels that the part of Ramayana, where Sita Devi goes into earth after Agnipariksha even after undergoing all the suffering looks like suicide to her. She feels that as the suffering was so much and nobody understood her, she committed suicide. How to counter her assumption that Sita Devi didn't commit suicide?]

Swami replied:- Even Rama entered the Sarayu River along with His brothers after Sita left Him. Even this cannot be called as the suicide of Rama. Rama and Sita are the human incarnations of God Vishnu and Goddess Lakshmi, who came down to earth for the upliftment of the souls. After their work is over, both Rama and Sita left their gross bodies to reach their divine abode because these mortal bodies are not at all permanent and have to perish on the earth itself. It is the rule of nature that is to be followed by any mortal human being.

9. Please enlighten me on the true meaning of "God will ask you to do that one thing, which you are not willing to do".

[It is said that "God will ask you to do that one thing, which you are not willing to do". But at same time, God is the only one, who truly loves the soul and never wishes bad for any soul. I always misunderstand God when this point is read by me. Please enlighten me with true real meaning of it.]

Swami replied:- This point is told in this way to show that there is nothing and none equal to God in the eyes of the climax devotee (*Na tat samah— Veda*). For your level, you can neither understand nor digest this point because your devotion is based on Pravritti, which is bound by the boundaries of Pravritti. A student of lower standard cannot understand a topic of a very high standard syllabus. Does this mean that the topic of the high standard syllabus is not justified? In Pravritti, you have to vote for justice against injustice. In Nivritti, you have to vote for God even against justice. You need not worry about the overall view while standing in the lower level in which 99% humanity stands. As long as you don't relish a concept, don't go near that. There is no trace of compulsion about this aspect on you. In fact, such aspects were discovered by devotees only existing in the line of Nivritti. You need not misunderstand God about such concepts.

10. Is my following understanding of the concept correct, Swami?

Aavarana	not seeing rope as rope	unable to have right understanding
Vikhsapa	misunderstanding rope as snake	having wrong knowledge/ understanding

Mala	long standing misunderstanding of rope as snake	long standing wrong understanding gained more strength compared to right knowledge
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To apply in real life- if I take the topic of ignorance of closeness with God-

If soul is ignorant of real nature of God, which is omnipotent and omniscient	It is Avarana
Confining God to only physical body of human incarnation	It is Vikshepa
Forgetting the truth that God is omnipotent and omniscient and always close to all devotees irrespective of physical bodily closeness and long-standing misunderstanding of physical closeness as real closeness to God	It is Mala

Is this understanding of the concept correct Swami? At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- Your understanding of the concept is perfectly correct. Chemical closeness (**mental attachment**) is more important than physical closeness (**external attachment**). The first concept is attached to the weight of sugar in a sweet and the second concept is attached to the form of sweet. Draupadi as a sister was not having any physical closeness with God Krishna and the wives were having constant physical closeness with God Krishna. When the test of true love was conducted by God Krishna, Draupadi defeated all the wives by tearing her new sari for the bandage of God Krishna while all the wives ran in all the directions for a small piece of cloth. Hence, it is the practical devotion expressed to God, which is really important and not the theoretical devotion having any extent of depth. God is omniscient and knows the reality of the devotion of the devotee when it comes into the field of practical expression. All the tests conducted by God Datta are only about the true love that can be proved practically only. God Krishna became red hot when Radha drank hot milk. He did not become red hot when Rukmini was drinking the same hot milk every day. He said that this happened since Radha was contacting God Krishna now and then whereas Rukmini was in constant physical association with God Krishna. Constant association brings negligence not only in the case of humans but also in the case of angels (*Parokṣa priyā iva hi devāḥ pratyakṣa dviṣaḥ* - Veda).

God Datta takes energetic incarnations and human incarnations as per the requirement. The external body of the incarnation masks the internal body of God Datta. You can take God Datta as the rope and the external Krishna as the serpent. The existence of the rope became the existence of the serpent. You have to say that the serpent is rope and you should not say that the serpent is non-existent. If you say that the serpent is non-existent, the rope must also be non-existent because the existence of the serpent is the existence of rope. Even though the world is unreal by itself, it becomes real since the absolute reality of God is gifted to the unreal world so that the

unreal world also becomes absolutely real. For a soul, this world is completely real. The soul cannot say that the world is unreal since the soul itself is unreal being a part of this world. God Datta can say that the world is unreal, but, no soul can say this since soul is also a part of the creation of God. Hence, a soul cannot say that Krishna is unreal serpent and Datta is the real rope. The soul should say that Krishna is Datta.

Chapter 15

September 25, 2024

O Learned and Devoted Servants of God**1a. Someone says PM is not a religious leader and is the PM of a secular country. Please reply on it.**

[Smt. Priyanka asked:- Questions raised on Ayodhya Ram mandir & other topics: Padanamaskaram Swami, Some Hindu people I know who are not only atheists and agnostics but also theists have commented negatively about Ayodhya Ram Mandir, religion, and other topics during a big discussion. The following are the long list of comments made by them. Please advise on how one should respond to such arguments. "While I am seeing all the happiness among the Hindus, I also feel bad for all the Muslims who may be feeling scared. I wasn't happy that Modi participated so actively and led this consecration. He is not a religious leader and he is the PM of a huge democratic and secular country. Only thing that bothers me is the role that the PM of India is playing in going out of the way to promote a certain religion."]

Swami replied:- Secularism means following one's own religion strictly and respecting all the other religions with equal respect. You cannot find fault with the PM because he has to respect the views of the majority as per the norms of democracy. You said that India is not only a secular country but also the country of democracy, where majority is the deciding factor. Unless we achieve universal spirituality, we cannot solve these problems rising among religions.

b. The Ayodhya temple is not on a holy ground. But more of a war victory monument. Please reply on it.

[When I think about Ayodhya temple, I don't think of it as a temple on a holy ground. But more of a war victory monument. So much strife and blood and suffering went into the decisions and construction. At the end of the day, it is a piece of rock. I personally have zero positive feelings around it. All this money and effort would have been better served as a hospital or university or school.]

Swami replied:- Religion brings ethics and ethics brings permanent peace in the country. The Ayodhya issue was settled in the Supreme Court after a long debate and you cannot say that this debate is a war. Progress in education without a spiritual outlook is of no use to humanity.

c. Someone says, 'Building a temple is not the right thing in an already segregated world, which fuels the fire'. Please reply on it.

["It is definitely alarming to see very educated Indian population feel extremely proud about India publicly doing this much for Hindus! For every Hindu that feels proud, we should also think about all the other religious people who are feeling otherwise! Building this temple was not the right thing to do. In an already very segregated world, why create some fuel to the fire"?]

Swami replied:- If you fear for fueling fire, the fire will continue to burn forever. Even if some little disturbance takes place, it is better to extinguish the fire forever.

d. How is that a holy ground where there was terrorist activity and murder leading to riots with many deaths?

[“If we're talking about how places have power or some places are more holy than other, how is its holy ground to build on something where there was a terrorist activity (bombing the mosque), and murder, leading to national riots with thousands of deaths? How is that holy ground? It is like building on a graveyard. So, either God is everywhere and there's no special relevance to the place. There's no need for the emphasis on building in a specific place or it's not holy ground but desecrated ground”.]

Swami replied:- The faith of the majority is the point here and not the logic, which cannot convince the rigid faith of age long traditions. First, we have to follow them and then teach the ultimate true philosophy so that when all have realized, we can implement the ultimate truth. Even now, you can go ahead with universal spirituality. But, unless practical realization comes, implementation of the ultimate truth is impossible. We have to follow the natural trend unless it changes by itself or by the effort of some human form of God. Please differentiate theory from practical.

e. Someone says, ‘What bothers me is that India is turning into a religious state.’ Please reply on it.

[Religion, in general, turns people into crusaders, so I don’t expect better than this - this is a victory for many people, most of whom never really cared about Ayodhya till date. So I don’t expect better than this. The only thing that bothers me is that India is turning into a religious state and these kinds of things have never ended well!]

Swami replied:- You cannot say like this because now everything is well settled and all the groups of public are satisfied. You are trying to kindle the fire again in this issue. Every individual or the country shall be religious following the scripture sincerely so that strict discipline is introduced. At the same time, respecting and loving other religions must also be developed in every country and in every individual.

f. Someone says, ‘There are also enough people, who live great lives without being religious!’ Please reply on it.

[“Religion is one path to teach us to live morally and do the right thing and such, but there are also enough people who live great lives without being religious”!]

Swami replied:- This is possible only in the case of a minority. The majority has the psychology of fear for God in doing sins. If you disturb the view of the majority, the entire society will be disturbed since it is impossible for the majority to become like a minority.

g. Someone says, ‘By being secular, you guarantee people to have the freedom to practice their religion without any fear.’ Please reply on it.

[“Secularism means bringing impartiality to religion. The government doesn't have a bias towards any religion. It doesn't prohibit any religion either. But ensures religion has no basis on policy. It is the separation of religion from government. India diluted this principle heavily by adding religion into its laws - like the Hindu marriage act vs the Muslim marriage act. Or by making laws about what a religion is allowed or not allowed to practice (like conversion). By being secular, you actually guarantee

that people have the freedom to practice their religion without any intervention or fear that a Muslim/Christian/Hindu leader will impact how they practice their religion".]

Swami replied:- You are always talking about a specific religion to which government shall not be attached. But, you are forgetting the other side of the coin, which is democracy i.e., ruling according to the opinion of majority of the public, which follows a specific religion. You are going forward with one eye, closing the other eye. I agree that every religion is established by God only and thus, equality of all the religions is the ultimate truth. You have to make all religions to realize this and then only the ultimate truth can be established to bring peace in the world. Before that stage, you have to follow the democracy. Moreover, what you criticize in India is not criticized in other countries in which other religions predominate the majority. Without realizing this, if you criticize only India and only Hinduism, the Indian Hindus will ask you the above questions. Your aim shall be to bring the realization of truth throughout the world simultaneously.

h. Someone says, ‘Do You want to stop Hindus from converting to other religions? Improve on casteism.’ Please reply on it.

["You want to stop Hindus from converting to other religions? Improve casteism. Don't turn a blind eye when a boy gets beaten to death because he ate food "with his betters" at a wedding he was invited to. Don't pardon rapists who victimize lower caste girls. Saying people are barred from converting is breaking India's fundamental constitutional right. Government has no business being religion based, if you want freedom of religion. Freedom of religion = Freedom of every religion. Not just hindu".]

Swami replied:- I want that none shall change his/her own religion and enter the other religion because single God exists in different external forms in various religions. In the light of such a concept, there is no meaning at all in the conversion of religion. Caste is only a specific section of people following a common profession with the help of corresponding suitable professional qualities. In any religion, sins like raping are severely prohibited and you shall not find fault with a specific religion in this context.

i. Someone says, ‘A spiritual person has absolutely no judgment on what others choose to follow.’ Please reply on it.

["Spirituality starts where Religion ends. One needs to really understand what Spirituality is though. A spiritual person has absolutely no judgment on what others may choose to follow or not follow. He himself may choose (or not choose) to follow a particular religion. He fully understands that it is his prerogative, just the way he understands that others have their prerogatives too".]

Swami replied:- Certainly, one has freedom to select any religion, but, the objection is that all religions have the same path of spirituality and conversion of own religion becomes meaningless in this context. Regarding the choice of doing an action or not, there cannot be freedom because there is a constitution based on which the judge gives the final approved way of doing a thing in a specific way.

j. Someone says, 'Religion may be to do with God and at different level with pure beliefs and habits'. Please reply on it.

["Belief gives people energy, tenacity, and steadfastness. It is the very element of a Religion without which a person may lose all motivation. Religion provides this crucial motivation. Having said that don't confuse Religion with Organized Religion. Religion, at one level may be to do with God, and at different level to do with pure beliefs and habits".]

Swami replied:- Whether you take a set of beliefs and habits or you take the same stuff in the name of a religion, finally it means one and the same. Why should you bother about a religion when the constitution is separately framed after examining the good and bad logically and based on which only the final judgement in any case is delivered. Under the present circumstances, your roaring on the religious beliefs is a waste like a mad lion roaring in the forest running in all sides. You can fight if the constitution is wrong and you need not fight against a religion based on which only the entire constitution is framed. In every country, the good sides of religion are taken and the bad sides are leftover in framing the legal constitution of the country. Your attitude is like to call a person whom you do not like as dog and then beat him.

k. Someone says, 'Following religion is a poor man's need. Discussing religion is a rich man's weed'. Please reply on it.

Swami replied:- This is completely wrong. I don't find any religion the scripture of which is written to favor the rich community of that religion. Jesus told that a camel may pass through the eye of a needle, but a rich person can never reach God.

l. Someone says, 'Religious people perpetrate more crime in the world in the name of religion than atheist.' Please reply on it.

["People who are ultra-religious feel they need to be moral for fear of God. Atheists feel they need to be moral because it is right. And the theist who is moral because of fear of God, feels permitted to be amoral when they feel it is permitted - like the mumbai riots, or godhra and rapes. Or the Christian crusades. Religious people perpetrate more crime in the world in the name of religion than any atheist. When there is no internal compass for morality, but only external (God), religious leaders can easily manipulate the masses into doing whatever they want people to do".]

Swami replied:- Atheist does every sin because he doesn't fear for God regarding any punishment of any sin. The theist on the other hand fears to do at least some sins fearing the serious punishments of severe sins. For an atheist, all sins are of the same level because no sin carries any type of punishment.

m. Someone says, 'Religions are large organizations - slower, go by doctrine, monopolization, having costs and benefits.' Please reply on it.

["Religions are very large organizations, so the various forces of large organizations (like governments) come into play - they are slower, go more by doctrine, monopolization, cartel like behaviour not much space for a free market anymore. I am not talking about the faith aspect here,

purely the organizational aspect. Also, things like caste, etc are their cost. Their benefits are belonging, hope, guidance, and many times monetary. Many times these benefits outweigh the cost".]

Swami replied:- The organizational defect stands for any organization whether it is religious or not religious. In such a case, how can you say that religious organization alone has defects?

n. Someone says, 'The temple staff should focus less on rituals and more on the suffering and needy people.' Please reply on it.

["For better or worse, Christian organizations are more modern and better organized. They have social programs that use fundraising to perform social activities, and use those activities for marketing and growth. Hindu organizations are more archaic. They use their funding to buy more ornaments, prettier/bigger/more expensive stuff for temples. And do more rituals that spend more money barring a few exceptions that do social programs. Further, it is complicated by exclusionary policies based on caste. So, they suffer for that. Hindu temples and organizations NEED to shape up. They need to be more active in the society and help the public. People should be able to go to their local temples and ask for food/scholarships/jobs. And the temple staff should focus less on mindless rituals and focus more on the people who are suffering and need help".

At Your divine lotus feet, Priyanka]

Swami replied:- Unless the theory of a religion spreads over, the social service by itself is not potential to be maintained on its own natural merits. If you say that feeding a beggar is good, impact of that concept always stands very weak forever as long as this creation exists. If you link this service to the grace of God, the impact of this service will be very deep in the minds of all kinds of people. Therefore, social service has better strength in view of theism and the same service becomes very weak and negligible in the light of atheism.

Chapter 16

SATSANG AT VIJAYAWADA ON 27-09-2024

September 27, 2024

O Learned and Devoted Servants of God**1. Please give a few guidelines to me to keep in mind for reading and understanding Divine Knowledge.**

[Ms. Bhanu Samaikya asked: Padanamskaram Swami, Swami can you please tell the way and attitude to read spiritual knowledge. I'm with a very poor attitude and concentration. Please give a few guidelines for me to keep in mind for reading and understanding Divine Knowledge. -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- Attitude and concentration are not important. The basic important point is your attraction towards something. That attraction will create attitude and concentration. Some people are attracted to God and become devotees due to removal of some difficulties or due to achievement of some benefits from God. Of course, such devotion is not pure devotion. But, in the beginning stage, impurities are inevitable like the smoke covering the fire in the initial kindled state. Slowly, the attraction becomes pure and the attraction towards His wonderful divine personality develops and in such pure state of devotion, the devotee is not bothered about anything to be achieved from God. Sometimes, such pure attraction comes to a soul from the previous birth and such a soul is born with pure attraction on God only like Prahlaada. Hence, you must try to develop such pure attraction towards God. You can read the spiritual knowledge, which projects the details of such beautiful personality of God. You can read the life histories of incarnations of God like the Bhagavatam etc. You are having a bright future in this spiritual line.

2. Shall we put equal effort on Jnaana Yoga, Bhakti Yoga and Karma Yoga?

[Shri Surya asked:- You told about three steps called jnaanayoga (spiritual knowledge), bhaktiyoga (devotion to God) and finally karmayoga (practical service and sacrifice). Shall we put equal effort on the three stages?]

Swami replied:- You can put a lot of stress on the 1st and 3rd stages. You can read and understand spiritual knowledge to any extent. Such knowledge generates inspiration and this inspiration is the force that is required to transform the knowledge into practice. You can do practical service and sacrifice also to any extent, which are beneficial only and not at all dangerous in any way. In this process, the middle step is emotional inspiration called Bhakti Yoga. Let such emotional inspiration to the required

extent be generated from the study of spiritual knowledge so that the theoretical knowledge is transformed into practical devotion. When this purpose is served, you must control your spiritual emotion. Otherwise, your health will be spoiled due to excess of spiritual emotion since your heart and nervous system get damaged. You may ask that both knowledge and devotion are theoretical, in which case both should damage health equally. The answer for this doubt is that your intelligence deals with knowledge whereas your mind deals with devotion. Intelligence knows all the limitations, benefits and damages because intelligence is always bright to recognize every point in the logical analysis. Mind is simply blind and goes to any extent without recognizing the truth. If the second step, which is theoretical emotional devotion proceeds without self-control, madness results, which is counted by devotees as one path, which is the 9th stage (madness) followed by the 10th stage called death (*Unmādo maraṇam tataḥ*). Gopikas became mad after God Krishna left them and they were staying in the forest of Brundavanam without attending to their household duties in their nearby village. God Krishna tried to rectify them by sending Uddhava, who taught Jnaana Yoga to the Gopikas. But, the stage was already out of hands and their madness was so powerful that Uddhava returned back with boundless emotional devotion! God Krishna aims at the control of this middle step called theoretical emotional devotion so that this generation of emotional devotion shall be controlled after a certain limit. The limit is that this emotion must be developed to transform the spiritual knowledge to practice. Beyond this required purpose, this middle step is unnecessary. The proof of the truth of this middle theoretical devotion is practical devotion. Once the practical devotion results, any more generation of theoretical devotion is unnecessary and must be controlled since it damages your health and hence, you cannot do the practical devotion or service to God also (apart from your worldly duties) effectively. Such devotees controlling the theoretical devotion after the generation of practical devotion is called Sthitaprajna and king Janaka was the best example as quoted in the Gita.

Theoretical devotion generated in controlled quantity is always essential not only to transform the knowledge into practice but also in doing the practical devotion. Suppose you are doing practical devotion (service and sacrifice) to Sadguru, who is the living incarnation of God, this theoretical devotion is also essential in that 3rd final step. Theoretical devotion brings obedience, submissiveness, fear, care etc towards Sadguru. During the practical devotion while pressing the feet of Sadguru or donating Guru Dakshina, you must show all these above-mentioned qualities of theoretical devotion (obedience, fear, care etc) as said in the Veda (*Hriyā deyam, Bhiyā*

deyam). Hence, both theoretical devotion and practical devotion shall go together in equal proportions. You may be worshipping Sadguru theoretically, but, you may not be doing any practical devotion to Sadguru. In this case, theoretical devotion is full and practical devotion is nil. In another case, you may be doing full practical devotion but without any fear, obedience, care etc., and such case becomes the other side, which is full practical devotion and nil theoretical devotion. Both these cases become waste. You must do the practical devotion (service and sacrifice) to Sadguru along with the required theoretical devotion.

God stressed the practical devotion in the Veda and the Gita (*Dhanena tyāgena...* - Veda and *Dhyānāt karmaphala tyāgaḥ...* – Gita). Sadguru, the incarnation of God, will also stress on both theoretical and practical devotion. People shall not misunderstand Sadguru as greedy for service and sacrifice because God is not in need of anything from anybody since there is no unfulfilled desire in the case of God (*Āpta kāmasya kā sprhā?*). The Gita also says that there is nothing, which is to be achieved or not already achieved by God (*Nānavāpta mavāptavyam...* - Gita). Suppose a student may be an excellent student in studies but is not paying the examination fees due to over greediness. The teacher preaches such student to pay the examination fees or sometimes, the teacher himself may pay the fees! Sadguru gives highest stress on the practical devotion only because this final step is very much stressed in the Veda and the Gita also. Hence, we shall not misunderstand that the Sadguru is preaching the spiritual knowledge with a view to grab money from devotees. If we misunderstand like that, we are the losers and not the Sadguru at all. Sometimes, God runs after the devotees, who run away from Him! This only shows the anxiety of the Sadguru to uplift those low type devotees. Sometimes, God runs away from the devotees, who are running after Him. This shows that those devotees are not in need of any help from God. We shall not misunderstand God in these two cases also.

The final conclusion is that the middle step called theoretical devotion (Bhakti Yoga) is certainly essential because the spiritual knowledge can be transformed into practice only through the theoretical devotion. Once the transformation into practical devotion is over, you can retain the theoretical devotion in fundamental state so that you can use it while doing the practical devotion. Under any circumstances, the emotional theoretical devotion must be controlled so that you can save your energy in doing the practical devotion and also in doing the propagation of spiritual knowledge of Sadguru. This concept is scientific and can be applied to health science. The energy supplied to a system must be used in doing actual work and shall be saved from unnecessary expenditure of rise of internal energy, which is emotion.

This concept exists in the 1st law of thermodynamics ($Q = \Delta E + W$). You shall not misunderstand that emotional devotion is not necessary. It is certainly necessary, but to the required extent only. Excess of emotional devotion will make the devotee mad and unfit to do any service or sacrifice to Sadguru or the contemporary human incarnation of God.

[Shri Srivatsa Datta asked:]

3. Scholars say that God is not achieved by money also and quote Veda as the authority in this context. How to correlate this?

Swami replied:- Actually, the Veda says that you cannot achieve God by rituals and by producing issues. The Veda mentioned the word ‘No’ (na) for these two items saying that just by doing rituals without devotion, there is no chance of getting God’s grace. Similarly, there is no use in producing issues because issues are not connected to the spiritual field. Shankara, Ramakrishna Paramahansa etc., did not have issues. The 3rd item mentioned in the Veda is sacrifice of money and before this item, the word ‘no’ (na) is not mentioned. The whole version of the Vedic statement is ‘*Na karmaṇā na prajayā dhanena tyāgena eke amṛtattva mānaśuḥ*’. Here, you can see the word ‘na’ (no) before ‘*karmaṇā*’ (rituals) and ‘*prajayā*’ (issues) only and not before ‘*Dhanena tyāgena*’. The sacrifice of wealth is the most difficult step because this alone can give the true proof for the true love on God. This concept is already very much valid in worldly life (Pravritti) also and you need not think that this concept is newly brought into Nivritti only. God Krishna sharpened this Vedic concept into a further accurate concept. He replaced wealth by hard-earned money. Dhanam (wealth) is replaced by fruit of work (Karma Phalam) in the Gita. The reason is that one will have a stronger bond with his/her hard-earned wealth than the wealth given by ancestors. God competes with this strongest bond in the test so that if you vote for God against the hard-earned money, God becomes stronger than your strongest bond, which means that bond with God is the real strongest bond. These scholars insert the word ‘na’ (no) before the word ‘*dhanena*’ also even though in the original text of the Veda, this word ‘na’ (no) is clearly absent. Then, why scholars are inserting this word ‘no’ (na) before wealth also? The scholar fears that if the true meaning of the truly existing Vedic statement is explained, people will get tension because the sacrifice of money is stressed and due to this tension, people may leave and go without hearing the further speech of the scholar! When the scholar says that God is not achieved by money also, people will sit with a lot of happiness. Now, the scholar sends the Aarti plate for taking donations from the same people. Since the people are already in a very much pleased state, they donate whatever they please. This is the politics in this affair. A true Sadguru will

not fear for such action of the public and is not in need of anything from anybody. Hence, He will explain the Vedic authority as it is since He is not aspiring anything from anybody.

MINI SATSANGA

(By Shri Phani Kumar)

I was driving the car from Guntur to Vijayawada in which Swami was also sitting. Swami advised me not to go near the divider because many accidents take place due to the car hitting the divider. Swami told the following Spiritual Knowledge in this context “You see, the divider is the preacher of practical spiritual knowledge. Generally, people are under the impression that the body and the soul are only one item. The awareness (soul) spreads all over the body and gives a false impression so that people think that the body is the soul (*Dehaatma bhraanti*). This is due to the superimposition (*adhyasa*) of one item on another item. Shankara discussed about this topic in detail while writing the introduction (*adhyasa bhaashyam*) to the Brahma Sutraas. If you go near to the divider with this illusion of body and soul as one item, the greatest spiritual preacher, the divider is pained by your ignorance and tries to answer your doubt through practical exposition. It will create an accident and separate your soul from your body to preach to you practically that the soul and the body are different. You cannot blame the divider because you cannot get rid of this ignorance unless practical preaching is done! One need not worry that this life is ended in learning this practical concept. The greatest preacher, the divider feels that the ignorance has gone with this life, but, there are several millions of births available for the soul in the future. Hence, loss of a single life can be neglected.” This mini satsanga will not only clear the doubt in the spiritual knowledge, but also will help each driver about the possibility of accident while driving near the divider.

Chapter 17

SATSANGA AT HYDERABAD ON 26-10-2024

October 30, 2024

O Learned and Devoted Servants of God

(Shri G. Lakshman and Smt. Chhanda from Mumbai and Smt. Priyanka from Canada participated in this Satsanga along with some local devotees.)

1. Which type of Maya is crossed in the miracle of continuous water coming out of the Shirdi Sai statue?

[Smt. Chhanda asked:- Swami, You mentioned that a lot of water is coming out from a very small statue of Shri Shirdi Sai Baba. Does this miracle come under crossing Maayaa or Maha Maayaa or Mula Maayaa?]

Swami replied:- This miracle is crossing Mula Maayaa because large amount of new space is created during the miracle. To understand this miracle, you have to cross space, which is impossible. The size of the statue is very small and hence, very small space exists in the statue. Lot of water that needs very large space for existence is coming out from that small space. It is just like the entire world seen by Yashoda in the mouth of God Krishna. Only Parabrahman or Unimaginable God is beyond space because it is the unimaginable God, who created space. Space cannot exist in the unimaginable God before its production. This means that there is no space in the unimaginable God. This further means that the unimaginable God is beyond space. It is evident that such unimaginable God or Parabrahman, who is omnipotent and beyond space can do such miracle. It is also quite evident that Parabrahman is present in Shri Shirdi Sai Baba. The Parabrahman present in Shri Shirdi Sai Baba is doing this miracle through His statue. The reason for the expression of such topmost miracle (topmost miracle because the Mula Maayaa is crossed) in the present time because recently we find several buggers are criticizing Shri Shirdi Sai Baba, who is the incarnation of God Datta. In order to shut their mouths, this miracle is expressed by Him and one can find this miracle in a devotee's house opposite to Saraswati Vidya Mandir in Hindupuram, Satya Sai District, Andhra Pradesh. You can also see the miracle videos on YouTube. Since we are not understanding this miracle through any type of scientific technology and worldly logic, it means that we have not crossed space or Mula Maayaa. The unimaginable God did this miracle because He already crossed Mula Maayaa or space.

If the four elements other than space are created, it becomes an example of crossing Mahaa Maayaa. For example, when Shri Satya Sai created ash,

the matter, which is the ash, is created and the ash is existing within the space that is already existing. New space is not created in this miracle. The creation of the four elements or disappearance of the new elements can only be imagined by a soul and cannot be experienced in the real physical state. But here, the four elements were created in the form of ash within the existing space. Hence, this miracle is crossing Mahaa Maayaa because we cannot understand such creation or disappearance of four elements in the physical state. Some people say that Shri Satya Sai created a sweet following the principle of $E=mc^2$. They explain that He took some cosmic energy and created matter, which is the sweet. By this, they want to claim that even this miracle is under the scope of science only. If that miracle comes under the scope of science, I question them “Why are you unable to do that miracle?” If it is science, anybody should be able to repeat any scientific experiment and get the same result. Some other people say that whenever Shri Satya Sai creates a sweet, some sweet in some sweet shop somewhere disappears proving the law of conservation of energy and matter. By this, they want to claim that this miracle is purely a scientific concept. To such fellow, I put the same question that if it is such a simple scientific concept, why you are unable to do that. Since we cannot repeat the miracle due to its unimaginable nature beyond science, we have to accept it as an unimaginable event done by the unimaginable God. Therefore, everybody has to accept that the unimaginable God exists.

Coming to the crossing of Maayaa, there is no need of any miracle. Understanding that the shape of the pot or the design of a golden jewel or the beauty of a person is inherently unreal and is appearing to our eyes based on the absolute reality gifted by their corresponding causes like mud, gold and body as lumps respectively can be done with the help of the worldly logic in understanding the concept of cause and its effect or product. Maayaa can be crossed by scholars and God does not hinder the scholar to cross Maayaa. But, remember that if God wishes, even the realised scholar (if he thinks that he has crossed Maayaa by his own effort and God’s grace is unnecessary) also cannot cross Maayaa and will fall under the illusory effect of Maayaa as told in the Bhagavatam (*Vidvāṃsamapi karṣati*).

2. Does the generation of water require crossing Mahaa Maayaa?

[Swami, while crossing Mula Maayaa, Mahaa Maayaa is also crossed. The generation of water involves the generation of four elements in the physical state. The generation of water itself is crossing Mahaa Maayaa. Can You explain this point?]

Swami replied:- I have already told that the five elements should be crossed while crossing Mahaa Maayaa. The existence of the other four elements is not possible without the existence of space. But here, when a

small amount of ash is produced, the space is not directly involved. The space is indirectly involved here because without the existence of space, the existence of other four elements is impossible. Space is not very much predominant in this miracle since space is involved along with the other four elements. But, when all the entire world is created in the small mouth of God Krishna, even though space is involved indirectly along with other four elements as the world, the concept of space is directly involved because of difference in the quantities. The quantity of the world is infinite to us, but it is existing in the mouth containing very small space. This point regarding space is very very predominant and hence, we say that crossing space is crossing Mula Maayaa. Mahaa Maayaa is an intermediate station between Maayaa and Mula Maayaa. When you have crossed Mula Maayaa, it means that Mahaa Maayaa is automatically crossed. If you have crossed the station of Varanasi, does it not mean that you have crossed the station of Itarsi in the path? Quantitative difference existing in very high extent brings the question of crossing Mula Maayaa. Qualitative difference is neglected here. Here, the mother of God Krishna experienced both the little space of the mouth of God Krishna and the infinite space of the world existing in the mouth. Both (the little space of mouth and infinite space of the world) are experienced with equal degree of reality. The world is not experienced with lesser degree of reality so that you can say that the space of the mouth of Krishna is real and the space of the world is illusory as vision. Had the world appeared as vision, the mother would not have been shocked. Similarly, we are equally experiencing the existence of small statue of Shirdi Sai Baba and the huge amount of water that is coming out from the statue. Both statue and water have equal degree of reality in the physical state and hence, there is no question of eye-illusion in this miracle because it is the usual custom to negate a miracle by saying that it is an illusion of eye. In this world, the eye illusion also exists in reality, but it is utter foolishness to say that the miracle of Shirdi Sai Baba and God Krishna were also eye illusions.

3. Can You give examples of qualitative difference and quantitative difference in this discussion?

Swami replied:- When ash is created by the hand of Shri Satya Sai Baba, it is created from space. Space is subtle energy whereas ash is matter, which is the modification of energy ($E=mc^2$). There is qualitative difference between the cause and the effect. Since the ash is contained within the space of the hand, we are not touching the quantitative difference or crossing Mula Mayaa. The qualitative difference is very much predominant in crossing Mahaa Maayaa. When infinite quantity of the world appeared in the small quantity of mouth of God Krishna, the quantitative difference is predominant

and hence, this becomes an example of crossing Mula Maayaa or space or quantity of matter occupying space. In this example, crossing of Mahaa Maayaa also exists because the space of the mouth is made of subtle energy whereas the world created in the mouth is made of matter and gross energy. Hence, while crossing Mula Maayaa, we concentrate on the quantitative difference neglecting the qualitative difference, which is crossing Mahaa Maayaa. Crossing Mula Maayaa always includes crossing Mahaa Maayaa. A note of Rs.100 includes Rs.10 also. But, when we see a note of Rs.100, our mind is concentrated on the whole Rs.100 and not on its part, which is Rs.10. Neglecting Mahaa Maayaa in crossing Mula Maayaa, we can broadly say that crossing the qualitative difference is crossing Mahaa Maayaa and crossing the quantitative difference is crossing Mula Maayaa.

4. Why is space included in both Maha Maya and Mula Maya?

[Space is included in Mahaa Maayaa and at the same time, it is given the independent status called Mula Maayaa. What is the reason for this?]

Swami replied:- The definition of Mahaa Maayaa is that it is constituted by pure awareness and five elements (two states of energy such as space and fire and three states of matter such as gas, liquid and solid), which do not disappear in the physical state and can only disappear in the imagination state of the soul. The five elements combine in different proportions (such process is called *Panciikaranam*) to form different items of the creation. In this concept, space is just one of the 5 elements. But, when Mahaa Maayaa disappears in imagination (which is called crossing Mahaa Maayaa), space does not disappear while the other four elements (gaseous air, fire as gross energy, liquid water and solid earth) disappear. In this concept, space is different from the other four elements. The best simile for space is the human incarnation, which is one of the human beings and at the same time, it is different from human beings by having excellent spiritual knowledge and unimaginable miraculous powers. Therefore, we cannot include space completely in Mahaa Maayaa. Hence, space gets a separate special status called Mula Maayaa. When space is an item of the five elements, it is associated with the other four elements (called associated space). The same space having a separate special status is different from the other four elements (called as isolated space). Therefore, Mahaa Maayaa can be defined as pure awareness and four elements along with the 'Associated Space', which can be crossed by disappearance in the state of imagination for which isolated space is an exception. Mula Maayaa is defined as the 'Isolated Space', which cannot be crossed even in the state of imagination. Maayaa can be defined as the illusion like different forms of matter (hill, river, human body, etc.) and energy (like light, heat, sound, etc.) along with

different forms of awareness (feelings and qualities) existing in the physical state of the soul, which can be crossed by disappearance even in the physical state for a realised soul through logical analysis. All these three definitions are with respect to the soul only and God can cross all these three types of Maayaa because He is already above Mula Maayaa and is called as unimaginable God.

5. Can we say God's grace is not required to cross Maayaa?

[Smt. Priyanka S asked:- Maayaa can be crossed by detaching the mind from the forms of the world and due to this, can we say that God's grace is not required for a soul to cross Maayaa?]

Swami replied:- Of course, it is correct to say that the soul can detach from various forms of the world and can break the fascinating worldly bonds by logical analysis and here, God's grace is not necessary because such detachment can be achieved by analysis itself. But, such a soul, which crossed Maayaa by its self-effort cannot continue in the detached state for a long time without the grace of God (*Vidvāṃsamapi karṣati...* Bhagavatam; *Tadasya harati prajñām..., Mama māyā duratyayā...* Gita). If God's grace exists with the soul, the soul will not fall down again into the clutches of Maayaa (*Māyā metāṃ taranti te...* Gita). The grace of God will be with the soul if the soul develops total surrender (Prapatti) to God (*Māmeva ye prapadyante...* Gita). Bhakti or devotion is surrender of mind only (*Manmanā bhava madbhakto...* Gita). Bhakti is theoretical devotion, whereas Prapatti is theoretical devotion along with practical devotion.

6. Atheist will not be interested in any spiritual topic. How can we expect him/her to detach from the forms of the world?

Swami replied:- Atheist is that soul, which does not believe in the existence of God. The concept that says that one can be detached from the forms of the world and can be happy without any worry does not involve God. An atheist will accept any concept if the concept is not involving God. For example, if the atheist believes that practicing initial exercises of Yoga improves health, he/she will follow it because God is not involved in such exercises. Hence, there is no objection to say that the atheist may accept any spiritual concept that removes tensions if such concept is not involving God. Therefore, your objection is overruled!

7. When a demon does a miracle, did he cross Mula Maayaa during the miracle?

[Ms. Thrylokya asked:- When a demon does miracle in which the isolated space or Mula Maaya is crossed, can we think that the demon crossed Mula Maayaa at least during the miracle?]

Swami replied:- To understand this concept, you must have at least minimum commonsense because God will never merge with demon as He merges with the energetic being or human being in forming the incarnation. I have already told that the invisible God, who is outside of the demon is

performing the miracle so that we mistake that the demon is performing the miracle. For giving that miraculous power to demon, it is inevitable for God to do like this because the demon forced God to give the miraculous power through his rigid penance. By this mistake, we may think that the demon crossed Mula Maayaa. He has not crossed at least Maayaa. It is the God, who is doing that miracle since God has already crossed Mula Maayaa because He is already above space. Whenever the demon wishes to do the miracle, God will immediately do the miracle because God has promised so in giving the miraculous power to the demon.

[Shri G Lakshman asked:- Paadanamaskaaram Swami.]

8. Is the association with some divine personality necessary for the liberation of the soul?

Swami replied:- For the liberation of a soul, three conditions are there as told by Shankara in His book called ‘Viveka Cuudaamani’, which are i) Human birth, ii) Intensive desire for liberation and iii) Associating with Sadguru or contemporary human incarnation (*Manuṣyatvaṁ mumukṣutvaṁ, mahā puruṣa saṁśrayaḥ*). Out of these three, the liberating authority is God or Sadguru. Even though the order of release exists, a thief can be released from jail only when the jailer is present. Here, God is the authority to give the order of release like judge and God is also the authority to release the soul from worldly bonds like the jailer. Hence, nothing happens without Sadguru. The Advaita philosophers say that they themselves are released by their own effort, which is constant thinking that he/she is God. God Datta told in the Guru Gita that the grace of God is necessary for the soul not only for releasing itself from the worldly bonds (salvation or Moksha), but also for getting the fruit of Advaita (*Īśvarānugrahādeva, puṁsāmadvaitavāsanā*). This clearly means that without the grace of Sadguru or God, the soul cannot become God by its own effort. A soul can become God (incarnation) only when God wishes so to do some welfare work in the world through that specific human soul and merges with that soul.

9. Who has seen the boredom of the unimaginable God before creation?

[Shri Phani asked:- Veda said that God is bored with the continuous single type of state, which is existing alone (*Ekakii na ramate*). Here, the God referred must be unimaginable God existing before creation. In such case, who has seen the boredom of God?]

Swami replied:- Seeing something and getting information is perception (Pratyaksha Pramaanam). Assuming the information without perception is inference (Anumaana Pramaanam). Fire emitting smoke in the kitchen is seen by you and this is called perception. From the top of the hill, smoke is coming down and assuming the existence of fire on the top of the hill through smoke is called inference. Perception is impossible in the case

of unimaginable God because He cannot even be imagined by any intelligence trying for infinite time. In such case, only inference is the way to get the information about the unimaginable God or Parabrahman. God is with full bliss all the time (*Ānando Brahma*). In such case, why should He create this creation and get unnecessary headache? This means that He must have been bored with loneliness. By this, don't think that His bliss is reduced by the boredom. Boredom means only the absence of entertainment with a second item and this is not affecting the bliss of God in any way. A king is very well off in his palace. There is no deficiency of anything in his palace and in such case, the king cannot get even a trace of misery. Still, the king likes to go to forest for hunting and becomes very much tired in the forest. Only his boredom in the palace is removed by the change of continuously existing atmosphere of the palace. Here, boredom is not misery. Misery comes only when some deficiency results. In the absence of any deficiency, this boredom is resulting and hence, you cannot say that boredom is misery due to which, God's bliss is reduced. Boredom is removed just by the change in the continuously existing single type of atmosphere. Such boredom due to loneliness can be removed only by the presence of a second item. Hence, the Veda says that God created a second item to end His boredom (*Sa Dvītīyamaicchat*). In the case of God, wish and materialization happen to be a single step because wish itself is materialization (*Ichāmātram prabho ssṛṣṭih*). If a single monotonous second item is created, it may also give boredom after sometime. By creating a multiple natured creation, the chance of boredom coming again in the future is removed forever. Therefore, the second item called creation is created or materialized with multiplicity in it resulting in several items and several phenomena, which are also happening by His will only.

10. Is it practically possible not to weep in any context?

[Prof. JSR Prasad asked:- Swami, in the Gita, God Krishna says that there is no need of weeping in any context (*Tatra kaa paridevanaa?*). Is it real and practically possible?]

Swami replied:- The creation is existing in both expressed state (Vyakta) during existence of creation and in subtle state (Avyakta) after dissolution of the creation like the film show and the film reel after the show is over. Therefore, nothing is destroyed and everything is eternal. This is said by God Krishna in the Gita (*Natvevāham jātu nāsam...*). If you analyze this statement, you can find that this statement is perfectly true. The individual soul (Jiiva), the body and the worldly bonds are permanent and eternal if we analyze carefully with sharp logic.

1) Soul or Individual soul:- Soul is eternal because even though the soul leaves its gross body on earth, it takes an energetic subtle body after

death and reaches the upper worlds to enjoy the fruits of its deeds. After that, the soul (along with its subtle body) returns back to the earth and takes up a new gross body constituted by five elements and awareness. Hence, the soul is eternal.

2) Body:- The gross body is made of five elements and the five elements are eternal. After death, the shape of the body is only destroyed and not the five elements. The shape of the body is already inherently unreal. It gained its reality from the reality of the five elements only and hence, it is a gifted reality from the five elements. That, which is inherently unreal is disappearing and this means only 'nothing' is destroyed, which means nothing is destroyed. You need not weep for the destruction of nothing and if you weep for that, you are an unimaginable fool! The shape of the pot is destroyed when the pot breaks and the mud is retained as eternal item. The shape of the pot is relatively real, which means that it is inherently unreal and its reality is brought from the absolute reality of the mud. The subtle body is also made of eternal energy and the same above logic applies.

3) Worldly bonds:- You are associated with your spouse, child and money. The death is very very short and after death, you are forgetting all the previous worldly bonds. When you don't remember the previous worldly bonds, where is the misery? The individual soul (your self) on taking birth again on this earth gets a new gross body and new worldly bonds. Hence, the worldly bond is eternal and there is no trace of misery after death even from the angle of worldly bonds, which are forgotten after death.

In the view of the eternality of the above said components of the creation, nothing is destroyed except 'nothing'. Even when a feeling in the awareness is destroyed, the awareness as basic material is not destroyed. When the design of a golden jewel is destroyed, the gold is not destroyed. Hence, God Krishna is questioning Arjuna about the reason for misery. Since this knowledge is always with God Krishna, you will always find Him with a beautiful smile on His lips throughout His life. Today, one devotee phoned and wept that she is suffering with a lot of pain. I replied to her "I have taken 99% of your suffering and you are suffering only 1% of your own punishment. I am suffering the largest percentage of pains of so many devotees and I never express even a trace of My misery. Did you ever find Me feeling the suffering? My suffering is millions and millions of times more intense than your suffering. You are a human being aspiring to achieve divinity and slowly become God. If you suffer this 1% pain with a smile on your lips, you would at least achieve 1% of divinity. You cannot get the divinity by simple theoretical knowledge without practical attainment. Your knowledge will make you 100% theoretical God. Your practice will make

you 100% practical God.” This is what is referred by God Krishna in the Gita, which is not mere theoretical text but a manual for practical life in this world laboratory.

11. When a devotee loves God selflessly, how can such devotee control the ‘self’ when it doesn’t exist?

[Dr. Geetha Lahari asked:- Swami, You told that we should not control our devotion but control our self to become a Sthitaprajna. But, when a devotee loves God selflessly, there is no ‘self’ only. Therefore, how can we control the ‘self’ when it doesn’t exist in devotion to God?]

Swami replied:- ‘Selfless’ does not mean that the ‘self’ is really absent. It only means that you should not be aware of your ‘self’. When you are not aware of your self, selfish ideas will not come. This does not mean that your self is really absent and hence, selfish ideas will not come. Devotion is already emotional. Even if excessive emotion appears, if you are not aware of such excessive emotion, it will subside immediately. Otherwise, if the excessive emotion is experienced due to your awareness of it, your health will be damaged and you cannot do the service to God. When you are not aware of something, even if that something exists, such existence of something can be assumed as nil. You must be aware of the emotion of theoretical devotion upto certain minimum extent so that you will be inspired to do the practical devotion, which is service to God. If the emotion crosses its boundaries, you must not be aware of such emotion. Due to this, the emotion disappears. If you continue to be aware of that emotion, such emotion will grow continuously. If you neglect and forget the emotion, the emotion will disappear. In this way, excess of anything can be controlled.

Chapter 18

November 06, 2024

O Learned and Devoted Servants of God**1. Please help me.**

[Shri Ashish asked: **Bad son:** O my mother, Swami. I am devoted to Bhagavan Vishnu, lovingly I call God as my own mother to embrace pure feelings and affection unto Lord. Hence, I addressed You as mother. I have been suffering since my birth, with education and constant stress from parents. I lack concentration, it led me to mental problems and trauma which I faced right up from my childhood involving school and family. They would beat me, but they don't understand that I have issues learning. Mother Vishnu, I have cried so many times, you can't count on fingers. How long shall Your dear son struggle, tell me maa? Will You not forgive my sins which maybe causing such pain in this current life? I have given up on you helping me, I know it will be impossible for you. But maa, I really love you. You put me in America so far away from Tirumala. Tell me how much I long for you day and night, wanting to be with you. Even that is taken away from me. I don't desire anything, marriage, money, friends, family etc. because I know I've to struggle forever, I only want you and nothing else. What can I do in life with learning issues, my mind never listens to me. I even thought of dying, but you kept telling me not to think about it. I don't understand anything being human, I am like a lost child who doesn't know where he is, I don't understand this world. Everything looks hard, I've tried chanting hanuman chalisa many many times, but nothing is helping. Why maa, now I'm seeking you in your human incarnation as Lord Datta. What should I do, you know everything about me, I don't need to tell about my identity. You see me, so please help me maa. By Ashish]

Swami replied:- You marry a girl, who is devoted to Lord Vishnu. Loneliness splits the mind into unnecessary ways. In the spiritual path, a companion cooperating with you is essential. This is the proper medicine suggested by the doctor God Datta on your prescription slip.

2. I need a job. What should I do?

[Anju asked: Swamy I am struggling, I don't have a job and money is also stuck in a property. What should I do. I need to sell that property at the right rate and desperately need a job, been trying for over one year. By anju]

Swami replied:- You chant the mantra “*Shri Anjaneya Shri Subrahmanya*” before the photos of God Hanuman and God Subrahmanya one hour in the morning and one hour in the evening every day. Your problems will be solved.

3. What is the thumb-sized puruṣa described by the Veda?

[Dr. Nikhil asked: Padanamaskarams Swamiji, I seek your kind explanation regarding the thumb-sized Puruṣa described in the Veda. Please refer to this file: Thumb-Sized Purusha.docx. Your servant, Nikhil]

Questions about the Thumb-Sized Puruṣa: What is the thumb-sized puruṣa described by the Veda?

This topic was discussed in a spiritual debate at Sringeri, a few years ago. (Video link: [Vedanta Vakyaartha in the Sri Mahaganapati Vakyaartha Vidwat Sabha](#)).

The following two Vedic statements from the Kaṭha Upaniṣad are relevant here:

aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati. tīśānaṃ bhūtabhavyasya na tato vijugupsate. etadvai tat—Veda, Kaṭha Up. 2.1.12.

The Puruṣa, of the size of a thumb, dwells in the ātman. He is the Lord of the past and the future. After knowing Him, one does not hate anyone. This, verily, is That.

aṅguṣṭhamātraḥ puruṣo'ntarātmā. sadā janānāṃ hṛdaye saṃniviṣṭaḥ. taṃ svāccharīrāt pravṛhen-muñjādivēṣikāṃ dhairyēṇa. taṃ vidyācchukram amṛtaṃ taṃ vidyācchukram amṛtamiti—Veda, Kaṭha Up. 2.3.17.

The Puruṣa, not larger than a thumb, the inner self, always dwells in the hearts of men. Let a man separate Him from his body with steadiness, as one separates the tender stalk from a blade of grass. Let him know that Self as the Bright, as the Immortal; as the Bright, as the Immortal.

With reference to the following two quotations from the Kaṭha Upaniṣad, is the thumb-sized Puruṣa which is present in ātman, (1) the unmediated Parabrahman, (2) the mediated God (Īśvara), or (3) the individual soul (jīva)? Corresponding to each of the three options, are these statements describing the case of (1) the Energetic Incarnation (God Datta, Nārāyaṇa), (2) the Human Incarnation or (3) the ordinary human being? Depending on which of the three options is correct, what is the ātman, mentioned in the quoted Vedic statements?

Why is the puruṣa said to be of the size of the thumb?

Does it not contradict the total pervasion of God in the medium, stated elsewhere in the Veda (Antarbahiśca tat sarvaṃ vyāpya Nārāyaṇaḥ sthitaḥ—Veda, Nārāyaṇa Sūktam)? If Parabrahman or an Energetic Incarnation (God Datta) remains only in the human medium as a tiny form in the heart, there cannot be total monism between God and the medium in the Incarnation. Even if puruṣa means the individual soul (individual awareness), we know that it pervades the entire body. At least, awareness pervades the entire brain, which is much larger than the size of a thumb. In that case, these Vedic references of a thumb-sized puruṣa contradict with logic and experience.

However, there are several Vedic statements describing the smallness of this Puruṣa. These statements consistently describe the location of this Puruṣa as the heart and not the brain or any other part of the body. For instance, the Nārāyaṇa Sūktam describes a brilliant fire in the region of the heart. It also describes a thin steady upright flame, in whose tip Paramātmā is seated (tasya madhye vahniśikhā añiyordhvā vyavasthitāḥ...nīvāra śūkavat tanvī pītā bhāsvatyaṇūpamā. tasyāḥ śikhāyā madhye paramātmā vyavasthitaḥ—Veda, Nārāyaṇa Sūktam). The Dahara Vidyā also describes the Entity present in the heart to be tiny (Veda, Chāndogya Up. 8.1). The Śāṇḍilya Vidyā describes it to be tinier than a mustard seed as well as greater than all worlds (Eṣa ma ātmā antar-hṛdaye añiyān vriher vā, yavād-vā, sarṣapād-va...jyāyānebhya lokebhya—Veda, Chāndogya Up. 3.14.3).]

Swami replied:- All these are imaginary representative models of God with which devotees assume that the unimaginable God or God Datta merged homogeneously. The adjectives used in the description of such representative models clearly indicate that they are the imaginary models for God and the worship of such models will increase the theoretical devotion to a great extent. All these are poetical imaginations. All these models are only imaginary media. People, who want to escape practical devotion spend a lot of time in debates about such models. The thumb is the main force of the hand. Hence, Drona asked for the thumb of Ekalavya to make him weak in the art of fighting. Similarly, God is the main force of this creation. In Cin Mudra, the pointing finger representing the individual soul joins the thumb, which represents God. The pointing finger naturally joins with the other three fingers, which represent the three qualities (Sattvam, Rajas and Tamas). This

means that the individual soul is naturally associated with the three qualities. All these are belonging to the imaginable domain and cannot be the actual unimaginable God or even God Datta. They can only represent the concepts, which are already known to us. It is a method of preaching the spiritual knowledge with the help of tools. Those, who fail in the fundamentals of practical devotion become wonderful scholars in such endless theoretical gossips. You are a scientist and you very well know that representative models are good for learning the theoretical concepts and also good for meditation to develop theoretical concentration or devotion. We must take the good concepts represented by them and leave the models after their purpose is served. The sages debated on such models like Dahara Vidyaa, Madhu Vidyaa etc., for millions of births! But, when the same sages were born as Gopikas, they complained to Mother Yashoda that God Krishna stole their butter preserved for their children!! Theory must generate practice and mere theory is useless for self-upliftment. At the best, the theory may be useful for preaching the spiritual knowledge. A professional course expects the candidate to do something practically to help the economy of the nation. But some masters in professional education become teachers in technical institutions. Government also supports such teachers economically since they are also needed in the service of technical education. Similarly, God also supports such teachers, who are needed in the propagation of spiritual knowledge.

4. In what sense does the Veda say that God causes souls to rise or fall to higher or lower worlds?

[Dr. Nikhil asked: Padanamaskarams Swamiji, I request You to kindly clarify the following doubt about the interpretation of this Vedic statement. Your servant, Nikhil

In what sense does the Veda say that God causes souls to rise or fall to higher or lower worlds?
eṣa eva sādhu karma kārayati taṃ yamebhyo lokebhyā unninīṣata eṣa evāsādhu karma kārayati taṃ yamebhyo lokebhyo'dho ninīṣate—Veda, Kauṣītakī Brāhmaṇa 3.8

This Vedic statement is quoted by Śaṅkara in His commentary on the Brahman Sūtram (vaiśamyānairghṛṇyē na sāpekṣatvāttathāhi darśayati—Brahma Sūtram 2.1.34..). He uses it to justify that no cruelty or sadism (nairghṛṇyē na) can be attributed to God even though some souls attain good fruits while others attain bad fruits. The reason is that the inequality (vaiśamyā) depends on (sāpekṣatvāt) something else. It depends on the deeds of the souls. Those who do good deeds attain good fruits and vice versa. However, does this Vedic statement not seem to support exactly the opposite position? Does it not say that whomever God wishes to promote (unninīṣata) to higher worlds, He makes them do good deeds, and whomever He wants to demote (ninīṣate) to lower worlds, He makes them do bad deeds?

The statement only proves one point that the progress or regress of souls only happens due to their own deeds. But it unfortunately seems to support the idea that God causes it—that He is to blame for souls' misery. Could You please explain how this statement is to be interpreted?]

Swami replied:- The Gita says that God never makes anybody to perform any deed (*Na kartṛtvam...*). The Gita further says that God does not

take any soul's good fruit or bad fruit since everywhere the nature of the soul alone is responsible in doing good deeds or bad deeds (*Svabhāvastu pravartate*). This nature is called 'Prakruti' that decides the direction of every action in the final stage (*Prakṛtiṃ yānti bhūtāni, nigrahaḥ kiṃ kariṣyati?, Prakṛtistvām niyokṣyati* - Gita). This nature is solidified due to the mind grasping the concepts from the world continuously through several past births. The soul may do a lot of analysis with the help of its intelligence, but will finally yield to the influence of this diamond like hardened nature (*Kariṣyaśyavaś'pi tat* - Gita). Even the preaching of the omnipotent God fails as we see the example of Kauravas or Ravana. Again here, you shall not doubt that the omnipotency of God failed. It is not correct because God preaches the soul without forcing the soul with His power, maintaining the full freedom of the soul. God Krishna told Arjuna at the end of the Gita that Arjuna shall analyze everything taught by Him with full freedom to take the final decision. You mentioned the Vedic statement that says that God makes somebody to do good deeds since He wants to uplift that soul. Similarly, God makes somebody to do bad deeds since He wants to suppress that soul (*Eṣa eva sādhu karma kārayati...*). This statement is wrongly understood to mean that the mad and rowdy natured God behaves in such atrocious manner! This is utterly wrong. The meaning of this statement is that if some good soul errs, God will lead him/her to the right path to do good deed. Similarly, if some bad soul is doing a good deed to get more power so that he can do more bad deeds, God will mislead him/her to do bad deeds and get suppressed. Arjuna was a very good soul and erred by escaping from the war against bad people. Then, God preached him and made him do the war, which is a good deed to destroy injustice and to establish justice. Similarly, God wanted to suppress the egoistic king Bali, who occupied the throne of Indra by force. He came as Vamana and influenced Bali to do a wrong deed, which is to reject his well-wisher and preacher, Shukraacaarya, who advised Bali not to do donation to Vamana. But, King Bali refused the advice of his preacher due to the influence of the Maayaa power of God and did donation due to which King Bali was suppressed down to fall in the lower world. Such nature of God cannot be blamed as fanaticism and bias.

5. Please guide me in my career.

[Smt. Amudha asked: Pāda Namaskaaram, Swami, These thoughts keep going on in my mind, Swami. I keep thinking repeatedly about changing my workplace, considering either Hyderabad or Bangalore.

Swami, I've been very stressed, and one of my friends suggested that I visit an astrologer. Recently, my mind and actions have not been logical or useful to either worldly life or spiritual progress. She asked me to visit, so I did, and after consulting with the astrologer, he also advised me to change my workplace. Please forgive me, Swami, for whatever I have displeased You with, knowingly

or unknowingly. Please keep me always at Your Feet. I also find myself getting angry at myself and my mother, becoming irritated, but I am trying to remain calm by listening to Bhajans during those moments. I occasionally feel low, and I am taking support from Smt. Devi ma'am, Ms. Thrylokya, and Shri Phani Anna, but I still feel that I am lacking in my actions. Please guide me, Swami. At Your Divine Lotus Feet, Amudha]

Swami replied:- There is a saying that even if you go to Rameshwaram, Shanaishcaram will not leave you. By change of place, you may avoid certain human beings but not the planets. They will give their results wherever you are present on this earth. The planet or graha means that which catches you at any place when a proper fruit (fruit of your past actions) is to be given to you (*Gṛhṇāti iti grahaḥ*). You chant the mantra “*Shri Anjaneya Shri Subrahmanya*” one hour in the morning and one hour in the evening before the photos of God Hanuman and God Subrahmanya. All your worldly problems will be solved immediately.

6. How to earn merits?

[Shri Soumyadip Mondal asked: Respectful pronam Swamiji, Many times You have explained in details about do's and don'ts for a soul in this world. Will You kindly summarize the same about how to earn merits in this world so that the fruits of good works retain majority among all the deeds! By, Soumyadip Mondal]

Swami replied:- The best merit is to help a good person (innocent zoological living being also) and not to harm him/her in any way so that such good person will not be troubled by misery caused by you. This is the essence of all merits.

7. Are God and His thinking (His will) one and the same?

[A question by Shri Anil Antony]

Swami replied:- Generally, our thinking is first phase and making it materialized is the second phase. We have to do a lot of work in order to materialize our wishes. In the case of God, once God wishes, due to His omnipotency, such wish materializes immediately. This looks as if His wish and its materialization are one and the same. Actually, the point in the case of God is that as soon as God wishes, materialization of such wish results without even a delay of fraction of a second.

8. Are all the pujas we do correct or not?

[Shri Kama Sastry garu through Smt. Rama Sundari garu:

[The Inner Meaning of Datta Jayanti \(Part-2\)](#). In response to the above message, following question was raised.

Om Sairam Sai, I have not understood properly. In such a case, there is a doubt whether all the pujas we do are correct or not. Think it over if you can.]

Swami replied:- Suppose the majority does a sin, will it be correct since the majority is doing? In a foreign country, if all the people living in that country are non-vegetarians, will you support the killing of animals for non-vegetarian food as not a sin? We must analyze whether a point is correct

or not by its own merits and defects and not by the number of people practicing that point. You must come out with the specific point along with its defects you propose to rub on it and along with your oppositions of its merits I proposed. I also request Shri Kama Sastry Garu to think it over if he can!

Chapter 19

November 07, 2024

O Learned and Devoted Servants of God**1. Kindly give the essence of the following verse.**

[Shri Anil asked: Padanamaskaram Swami, Kindly give the essence of the following verses from Quran and Hadith. At Your Lotus Divine Feet -anil. Allah's Messenger said, "Do not exaggerate my status as the Christians have done with the son of Mary. Verily, I am only a servant, so refer to me as the servant of Allah and His messenger". [Sahih al-Bukhari 3443]]

Swami replied:- This confirms the theory of Prophet Mohammad that there is no human incarnation except a messenger carrying on the message of God to the earth like a postman carrying the letter written by one person to the other person. I already told that Mohammad was shocked at the crucifixion of Jesus and wanted to eradicate the concept of human incarnation. The human incarnation is mediated unimaginable God (Son of God) and the human incarnation is God Himself (Jesus said that *He and His Father are one and the same.*). Without understanding the inner concepts, the church authorities got Jesus crucified.

2. Kindly give the essence of the following verse.

["If any one tells you that Muhammad has seen his Lord, he is a liar, for Allah says: 'No vision can grasp Him'. And if anyone tells you that Muhammad has seen the Unseen, he is aliar, for Allah says: "None has the knowledge of the Unseen but Allah". "[Sahih al-Bukhari 7380]]

Swami replied:- Here, Allah means the unmediated-unimaginable God. The same Allah appeared as light and this is an energetic incarnation of Allah. The energetic incarnation is not at all different from the original unimaginable God. The unimaginable God is like a naked person in the bathroom and is unseen by anybody except himself. The incarnation of God is the same person, who comes out with a dress (energetic or human medium). Such incarnation is not at all different from the original unimaginable God just like the clothed person coming out from bathroom is not at all different from the same naked person taking bath in the bathroom.

3. Kindly give the essence of the following verse.

[Allah's Messenger said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one." [Sahih al-Bukhari 3443 : Book 60, Hadith 113]]

Swami replied:- Mother means the different external dresses or media. Father means the unimaginable God present in every incarnation.

4. Kindly give the essence of the following verse.

[Allah is not to be questioned about what He does because of His perfect wisdom, mercy and justice, not just because of His subjugation of creation and His might.]

Swami replied:- It is perfectly correct. The omniscient and omnipotent God cannot be questioned by these petty sparks or souls.

5. Kindly give the essence of the following verse.

[The messenger of Allah said: "Beware of the worldly life for it is both green and sweet".]

Swami replied:- The aspirant following spiritual life shall not neglect the worldly life. Unless one establishes himself/herself in the worldly life, he/she shall not go for propagation of spiritual knowledge because devotees will think that the propagator of spiritual knowledge came for food and will not give attention to the wonderful spiritual knowledge preached by the propagator. In that case, the propagation becomes a mere waste of energy!

6. Kindly give the essence of the following verse.

[The messenger of Allah said: "Perhaps a well-dressed (soul) in this world may be naked in the hereafter".[Sahih al-Bukhari 115]]

Swami replied:- 'Well dressed' means the soul having good external body. 'Hereafter' means after joining the spiritual field. After learning spiritual knowledge, the soul forgets the existence of its body and this leads to a theoretical state of nakedness, which means that the soul will not feel the presence of its own body due to negligence on the body.

7. Kindly give the essence of the following verse.

[When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler". [Sahih Bukhari 7099]]

Swami replied:- Women were physically weak in the old tradition. A ruler must be very strong physically and must be a good fighter. This was possible only for males in the olden days. But, things are changed now and several women are very strong and good fighters today. You must not misunderstand the old tradition because that was the unfortunate setup situation for which nobody is responsible. Gradually, things changed to a better state.

8. Kindly give the essence of the following verse.

[The part of the garment that hangs below the ankles is in the Fire [Sahih al-Bukhari 5787]. Based on this some of the Muslims wear the pants having length above the ankles.]

Swami replied:- The pants below the ankles touch the earth and get dirt due to which skin infection may take place. Fire means disease.

Chapter 20

November 08, 2024

O Learned and Devoted Servants of God**1. Please explain why is Veda called as both Aparaa Vidyaa and Paraa Vidyaa.**

[Smt. Chhanda Chandra asked:- Paadanamaskaaram O Guru Datta! In today's Satsang (31st August 2024) what a blissful knowledge You showered on all of us! With my head bowed down completely, I would like to request You once again to kindly explain this topic on why Veda is called as Aparaa vidya (inferior knowledge) in some context and Paraa vidya (superior knowledge) in some other context. You made the understanding of Veda clearer today.]

Swami replied:- The same Veda describing the performance of sacrifice is inferior in the angle of misunderstanding and is called Aparaa Vidyaa (Inferior Knowledge). The same sacrifice is superior knowledge or Paraa Vidyaa in the angle of proper understanding. Certain actions of the sacrifice are explained in both angles:-

1) In correct angle, fire is lit in the fire altar to cook the ghee fried food. In wrong angle, fire is lit in the fire altar to burn the ghee poured in it.

2) In correct angle, fire lit is the instrument of sacrifice (Yajna Saadhanam) and the fire burning in the hungry stomach of a good person is to be worshipped in the sacrifice (Yajna Upaasyah). In wrong angle, the hunger fire (Vaishvaanaraagni) is not at all recognized and the ghee is poured in the physical fire lit in the altar.

3) The possessor of something can be called by the name of the possessed item in 'Lakshanaartha' or implied sense. The seller of apples is called by the name of apples. Similarly, the ghee fried food is called as ghee and the possessor of hunger fire is called as fire (*Vaiśvānarah praviśati atithih* - Veda). This is the correct angle. In wrong angle, pure ghee alone is called ghee and the fire in the altar alone is called as fire.

Like this, the same Vedic sacrifice in right angle is superior knowledge and in wrong angle is inferior knowledge.

2. Please explain about Jnaana Kaanda, Karma Kaanda, Kaamya Karma Kaanda, and Upaasana Kaanda, etc.

[You also explained Jnaana Kaanda, Upaasana Kaanda, Karma Kaanda and Kaamya Karma Kaanda etc., in a very beautiful way and correlated them with the preachings of Adi Shankara, Mandana Mishra and Kumaarila Bhatta. Please remove all these ignorance of mine by explaining them.]

Swami replied:- Jnaana Kaanda constitutes all the Upanishads present in the four Vedas, which purely deal with the knowledge of God. Upaasana Kaanda deals with the prayers in the Vedas related to the omniscient God called by different forms and names.

Karma Kaanda generally means the various efforts put to earn livelihood (*Na prasiddhyedakarmaṇaḥ* - Gita). Maintaining the self and family members is not wrong and such action of maintenance of self and family without luxuries is called Pure Pravritti, which forms the basis of Nivritti or spiritual life also. If the sacrifice or Yajna is done to get some selfish pleasures in this world or in the upper world after death, such sacrifice is called 'Kaamya Karma'. Generally, Kaamya Karma is always associated with wrong angle because the performer is not much worried about the procedure in view of his fascination for selfish pleasure. If the same sacrifice is done in correct angle, the food cooked with ghee is supplied as lunch to the participants of the spiritual debates enquiring about God (Nivritti). Such sacrifice is called Jnaana-Karma or Nishkaama Karma Yoga. If you do the Yajna or sacrifice or karma in the right angle after analysing the concept deeply, it is called as Jnaana-Karma (Jnaana Karma Samuccaya concept of Kumaarila Bhatta). The same karma done in wrong angle without analysing the concept deeply simply based on the blind tradition of ancestors is called as Ajnaana-Karma. Shankara stands for this analysis to support Jnaana (correct angle) and oppose Ajnaana (wrong angle generally followed by Puurva Miimaamsakas). Mandana Mishra was a leader of Puurva Miimaamsakas. Even though Kumaarila Bhatta was the teacher of Mandana Mishra, unfortunately Mandana Mishra became a blind Puurva Miimaamsaka without following the right concept of Kumaarila Bhatta.

3. Can we compare the devotion of Hanuman and other monkeys?

[Swami, from Your recent revelation on the divine fruits of all the monkeys (angels originally) that did not hesitate to give away their lives for the mission of Lord Rama, can we say, their devotion was comparable to Lord Hanuman in the role of a devotee? I think Hanuman is not comparable to them at all from the view point of devotion and service to Lord Rama. Please remove this confusion. At Your divine lotus feet always, Chhanda.]

Swami replied:- Hanuman is the leader of monkeys. All the monkeys walked in the footsteps of Hanuman. Hanuman fought against Ravana and all the monkeys fought against Ravana. Hanuman did not mind to give a proof for His love to Rama even at the cost of sacrificing His life. He tore His chest to show Rama in His heart. Similarly, monkeys also participated in the war prepared even to sacrifice their lives for the sake of Rama. There is a clear comparison between Hanuman and His follower-monkeys.

4. Why is God Krishna called the most fullest Incarnation when all the incarnations are the same God?

[Paadanamaskaaram O King of spiritual knowledge! Please shower Your spiritual light on the following:- Why is the incarnation of Lord Krishna only known as Paripurna tama Avataara (most fullest incarnation) when all the human incarnations are the same God? This doubt is coming due to Your

recent declaration of the monkeys sacrificing their lives for Lord Rama being even greater than the Gopikas. My understanding may be totally wrong, still I would request You to remove this confusion.]

Swami replied:- The possessed power in all the incarnations is one and the same because the same unimaginable-unmediated God (Parabrahman) exists in all the incarnations since He entered the incarnation through God Datta. Only the expressed power differs from one incarnation to the other incarnation based on the requirements of the program of the incarnation. God is not like a petty demon, who exposes all his acquired powers irrespective of the need of the miracle. God exposes His miraculous power only when there is a lot of demand for expression of such typical miraculous power. Hence, incarnations differ only in the expressed powers and the possessed power is always one and the same. God Krishna expressed all the powers of God because there was such need in His divine program. God Rama also possessed all the powers of Parabrahman (though some are not expressed since the program does not require), which were expressed by God Krishna as per the need of the program. In the case of God Rama, there was no such need of expression of all the miraculous powers as in the case of God Krishna.

Gopikas also sacrificed their lives for the sake of God Krishna by jumping into fire after God Krishna left His gross body. Monkeys were also prepared to sacrifice their lives for the sake of God, hence the monkeys were not lesser than Gopikas. Sweet devotion (Madhura Bhakti) is possible only in the case of Gopikas and not in the case of Monkeys. I said only that simply based on Madhura Bhakti, we should not conclude that the highest Goloka is given to Gopikas. Gopikas are in one region of Goloka and other regions are occupied by several devotees, who are not lesser than Gopikas in devotion and sacrifice. My idea is that simply based on sweet devotion without considering other points, Gopikas shall neither be promoted nor be demoted.

5. Why didn't God give Goloka to Hanuman and Monkeys, who were no less than Gopikas?

[If the above one is correct, then why did Lord Rama not assign them the fruit that is higher than the highest as Lord Krishna did for Gopikas or even in case of Hanuman (as a role in devotee of course) by Lord Rama Himself?]

Swami replied:- Gopikas were ordinary souls possessing the total surrender to God. Hanuman also acted as the servant with total surrender to God like Gopikas. But, there is some inherent influence because He was the incarnation of Lord Shiva, who is the topmost hero in this creation. The total surrender to God in the case of Gopikas was inherent. But, in the case of Hanuman, the total surrender to God was developed by Him by effort for the sake of the role played by Him and not inherent as in the case of souls (Gopikas). You need not compare Hanuman to Gopikas because Hanuman

is God Shiva, God Shiva is God Narayana and God Narayana is God Krishna. Inherently, Hanuman is in the position of God Krishna. Hanuman is male and cannot follow sweet devotion. Radha is also the incarnation of God Shiva and is in the position of Hanuman. Instead of this confusing analysis, let us conclude that we are neither Hanuman nor Radha in the devotion and let us keep both as our ideals to develop devotion to God. We are in LKG and we need not analyze about the greatness of two Ph.D. holders in different subjects. Monkeys were angels, who participated in the war for the sake of God Rama. Since they passed the test, they were reinstated in their official positions in the upper worlds in the service of administration of God. Draupadi also showed exceptional devotion to God Krishna as a sister. After passing the test of God, she went to merge with Goddess Parvati after leaving her gross body.

6. How can a deserving soul like Arjuna take two more births for salvation?

[Swami, You explained that Lord Krishna declared Himself as God before Arjuna as He considered him as a deserving candidate. In another place, You told that Arjuna did not understand Gita properly and hence, he did not believe Lord Krishna as the contemporary human incarnation of God. He had to take two more births to finally have complete faith in contemporary human incarnation in the form of Swami Vivekananda. Are these two not contradicting each other? Please remove my ignorance.]

Swami replied:- Arjuna has to take only two births for salvation and he is far better than any ordinary soul, which has to take several births to get salvation. My statement shall be taken in relative sense. Since God knows all the horoscopes of all souls, He can speak with relative sense.

7. Is Videha Mukti given only to demons?

[What is the significance of Videha Mukti? When does such salvation take place? Is it only for the highest devotees, who played the roles of demons with their contemporary incarnation on the earth?]

Swami replied:- Demon roles are confined to those six demons, who were the roles of Jaya and Vijaya, the gatekeepers of God. This cannot apply to any other demon. Videha Mukti means the salvation attained by Jiivanmukta (soul liberated while alive) after leaving the gross body. This applies to every Jiivanmukta soul.

8. In which context is the concept of death auspicious?

[Swami, on this Krishnashtami day, You told that the concept of death is the most auspicious concept since it drives our mind to the eternal God as, according to Kalidasa, death is natural and life is unnatural. But in my poems (actually it comes from You only), You suggest me not to mention death giving a logic that three portions of a poem must have positive thoughts, not negative (death). Shall these two be in same line or their context is different? Please clarify.]

Swami replied:- When death is mentioned along with its philosophy, death is not inauspicious because it drives the soul towards God relieving the soul from these temporary worldly bonds. Without understanding the

philosophy of death, if death alone is mentioned, it is a negative thought for the people living in Pravrutti only, who don't have the knowledge of Nivrutti. Context must be realised.

9. Why do some scholars of spiritual knowledge fail to develop devotion?

[Swami, You say that devotion will increase proportionally with the absorption of spiritual knowledge. But we see that many spiritual scholars (including spiritual seekers) fail to develop this devotion even after getting complete and true knowledge. Can we conclude then that the reason behind it is worldly fascinations only and nothing else?]

Swami replied:- Such scholars have only eaten the knowledge-food and not digested the food. Such food comes out as vomiting, which is nothing but their spiritual preaching. If the knowledge-food is digested, it becomes blood and flesh of the person. Similarly, if the spiritual knowledge is digested well, it forms a new divine personality.

10. Should we listen to brain or heart in the spiritual life?

[Swami, in the conflict between brain and heart, shall we not listen to the heart in spiritual life at the end? Though the brain is the center of intelligence and make us skillful but at the same time heart is the center of all sensual thoughts, emotions and feelings. A hearty person is endowed with virtues such as kindness, generosity, compassion etc. It is the heart that motivates us to the highest degree and takes us to the realm of the soul. Of course this will happen after grasping knowledge through brain only. And finally, God is felt through heart only. We also see that after reading spiritual books, many times a scholar-fool is born. Please clear this confusion.]

Swami replied:- Brain is the seat of analytical intelligence in which spiritual knowledge flashes out. Heart is the seat of emotional mind in which devotion is formed like a water-pool. Just like spiritual knowledge, devotion is also theoretical only. Between knowledge and devotion, excess of knowledge is not dangerous since knowledge is the generator of theoretical devotion and the same digested knowledge transforms theoretical devotion into practical devotion. For this transformation, theoretical devotion or inspiration helps. Upto this point, theoretical devotion is necessary and appreciable. Devotion is always sweet like sugar and excess of sugar is not good since it leads to diabetes! Hence, excess of theoretical devotion is not necessary since it leads to mental imbalance. Any extent of spiritual knowledge is good since it removes all the doubts one by one and finally develops unshakable faith in God. Spiritual knowledge generates inspiration that is necessary to generate practical devotion or Karma Yoga. The devotees themselves are responsible for the development of excess of inspiration, which spoils the health. In the case of spiritual knowledge, eating and vomiting are not desirable since eating and digesting are very much desirable. In the spiritual knowledge, especially the details of God are more valid in developing devotion. Details of the path to reach God are also helpful to develop the devotion to some extent. Details of the soul are not much

important to develop devotion, which of course are essential for the misled Advaita philosopher. If the soul is already convinced that he/she is not God, such soul must concentrate on the details of goal (God) and the path to reach God. Good logic is very much important in knowing the actual truth. But, very deep dry logic is not good, which dilutes the devotion.

11. How can Mother Yashoda go to Goloka, which is meant for sweet devotees?

[Recently in reply to Smt. Priyanka and Ms. Saatvika, You told that Yashoda is in Goloka. But in one of my earlier queries, (<https://www.universal-spirituality.org/discourses/Did-Yashoda-who-loved-God-Krishna-in-the-climax-go-to-Goloka---4313--4679--ENG>), You told that Gopikas involved in sweet devotion (Madhura Bhakti) alone could go to Goloka and Yashoda could not be tested for the joint bond as well as bond with spouse in that birth. Can I then understand that she might have been tested in some other births? Please remove this doubt.]

Swami replied:- Yashoda as mother reached Goloka, but, she is in another region of Goloka. Gopikas are confined to a specific region in Goloka. Yashoda is not in that region. Goloka is the biggest world among the fourteen worlds.

12. Is testing a devotee mandatory or not?

[The test of a devotee is not required for God at all as He is omniscient. But You always say that the test is mandatory for other devotees and the devotee as well. Now, You are saying that God may test or may not as He knows everything. How to understand this whole episode of testing from a devotee's point of view? At Your divine lotus feet always, Chhanda.]

Swami replied:- If the devotee is very hidden and unknown to the world of devotees, but is very much deserving, God may give him/her the fruit without test. If the devotee is well known to the world of devotees, God will conduct the test that is known to the world. Sometimes, an undeserving devotee may feel that he/she is deserving. God conducts the test so that the devotee realizes the truth. Other devotees also note this test and get benefitted.

13. What is the ascending order among devotee, yogi and real disciple?

[Paadanamaskaaram O Lord Datta! Please enlighten me on the following queries:- A devotee wants to see God, a yogi wants to see the self, the wise wants to see Brahma and a real disciple wants to see the Guru – Please put these in ascending order and explain.]

Swami replied:- The real disciple is the highest among all these devotees because he/she is in search of contemporary human incarnation of God, who is relevant to the humanity. All the others are one and the same since they want to see the irrelevant form of God.

14. Please explain why Ananda is tamasic in quality?

Swami replied:- Tamas means ignorance. When soul is immersed in the ocean of bliss, it forgets (ignorance) everything including himself/herself.

15. Does doing merit come under worldly life or spiritual life?

[Can I say that merit is for worldly life whereas love is for spiritual life as love is the only factor that takes a devotee closer to God and not any amount of merit?]

Swami replied:- Merit means doing justice and avoiding injustice. God likes this very much. A devotee does merit since God likes it. In such case, love to God is also generating merit. Of course, there are some souls, which do merit for their selfish benefits and such souls do not come under the category of devotees.

16. Swami, You often say that when the unimaginable God expresses His original form, the universe disappears. Please elaborate on this.

Swami replied:- When the unimaginable God expresses Himself, it means that He wants Himself alone to exist as the absolute reality. This takes place in the dissolution of the world every time.

17. Does the gross body exist only due to ignorance and Karma-Samskaaras?

[Because the body is the result of deeds, ignorance and karma-samskaras do not completely cease until it exists. It is said that with the complete cessation of these two, the body will inevitably die. Therefore, the complete perfection of a devotee cannot take place while he is in the body. There will always be at least some ignorance in the body. Swami, please explain it if it is true.]

Swami replied:- The ignorance and Karma-Samskaaras exist in the independent soul even after leaving the gross body. Hence, you cannot link the existence of gross body to ignorance and Karma-Samskaaras (practical worldly concepts). In the case of liberated souls, even though the gross body exists, the ignorance and the Karma-Samskaaras are absent.

18. Does God come in human form only for Nivrutti devotees?

[Swami, is there any mention in the Gita that God comes in human form for the sake of Nivrutti devotees. If not, why?]

Swami replied:- Whenever God comes in human form to the earth, both Pravrutti and Nivrutti are His working fields. He comes for the sake of all souls. Some souls exist in Pravrutti (worldly life) and some souls exist in Nivrutti (spiritual life).

19. How could the greatest Sages fail in the test of God?

[Swami, how is it possible for the sages that after passing the test of bond with issues in some previous birth, they fail in the final annual test during the time of God Krishna? That too when they are in the advance stage of Nivrutti. The qualities must have been very strong in that birth too. Is it not looking like writing annual exams in Pravrutti life, where we can face such type of failure? I am little confused. Please enlighten me.]

Swami replied:- The procedure followed in the annual test is always serious and such serious atmosphere may not exist in quarterly and half-yearly examinations. The final result of pass and fail is not declared in these two internal examinations. Such internal examinations are conducted by the college authorities and not by the university authorities. There might have been momentary success in the internal exams. Moreover, sages thought that Dhaneshanaa (bond with wealth) and Dareshanaa (bond with female-spouse due to influence of kaama or sexual desire) are the only strong worldly bonds

called '*Kaaminii Kaancanam*' and always concentrated on these two only neglecting Putreshanaa (bond with issues). They never combined Dhaneshanaa with Putreshanaa. In the annual exams, God connected Dhaneshanaa and Putreshanaa as a joint test in the case of Gopikas and the test was continuously done for several years. Previously, tests were conducted as momentary slip-tests. In such slip-tests, the actual nature does not come out. But, in the long continuous joint test of Dhaneshanaa and Putreshanaa, the real nature came out. The sages always concentrated on conquering the Kaama or sexual desire (Dareshanaa) neglecting Putreshanaa and offered their hugging to God Rama. God ordered them to be born as real females and tested them in the joint test of Putreshanaa and Dhaneshanaa.

20. Does Anaahata Chakra means physical organ heart?

[Swami, in a general discussion, we got stuck at the following point. When we say about heart and mind/brain, do we mean the physical heart? As heart is only a physical organ, can it deal with any qualities like love? At the same time, it is also said that Anaahata Chakra lies in the heart only. But qualities are dealt only in the faculty of brain where awareness is generated. Isn't it? Please throw Your light on us.]

Swami replied:- If you consider the awareness generated in the brain-nervous system, the spinal cord, which is a rope of several nerves makes the physical heart as the important place for emotional worldly fascinations. Hence, some physical significance exists for these places of worldly bonds.

21. Is there any physical significance to the six chakras?

[You always say that there is no physical existence of the six chakras in our bodies. And many times, You also give reference to the Anaahata Chakra lying in the heart which nobody could cross. If their existence is not real, then why to take this as reference which in turn strengthen our belief again? If I am wrong, please correct me.]

Swami replied:- The physical significance of Chakras as wheels and lotus flowers was denied. But, the fascinations are not denied. Due to the highest activity of awareness in the spinal cord, some physical significance is given to these fascinations, which are neither wheels nor lotus flowers. If you understand that these wheels or lotus flowers are only fascinations to worldly bonds, some physical existence of these spots of awareness does not contradict the theory developed based on the worldly fascinations.

22. Please explain 'Ends justify means and means justify ends' from a spiritual point of view.

Swami replied:- Ends justify means because the end fruit is the initial intention. Through the end fruit, initial intention can be discovered and based on the intention, sin or merit can be decided. But, some clever people have bad intentions and justify their intentions through wrong logic. An example is:- God Rama killed Vaali from behind the tree and this is sinful path. But,

since Vaali is demonic, the end result justified the intention of God Rama. You should not think that Rama killed Vaali to get the help of Sugriiva in the search of His wife Sita. God Rama does not need the help from any soul and hence, this blame is ruled out. Now, a clever fellow wants to kill a good person because such good person is his enemy. This clever fellow blames the good person as bad person through false logic and kills him from his behind quoting Rama killing Vaali. To avoid this exploitation, it is told that means justify ends so that any clever fellow shall not kill the good person from the back side. God Rama killed Vaali from backside because Vaali got a boon from God (other form of God Rama only) that anybody fighting with Vaali will lose half of his strength that joins Vaali. Hence, this point cannot be exploited by anybody in the world because such boon does not exist at all in the case of any other human being. If the clever fellow fights before the good person, the good person will win by the strength of his merit. Of course, the good person will be protected by God even if the clever person tries to kill him from back side.

23. Why did Lord Buddha say that the Vedas are Paurusheyas?

[Swami why did Lord Buddha say that Vedas are Paurusheyas? There is also a concept of Apaurusheya. Are these two different or same? Please explain.]

Swami replied:- Paurusheya means written by soul. God preached the spiritual knowledge to sage-souls. Hence, such knowledge was called Shruti (which means heard from God). Since the sages wrote this heard knowledge on palm leaves, we can treat them as authors of the Vedas because they have published the secret knowledge. Since this knowledge is told by God, such knowledge can be called Apaurusheya, which means that it is not written by souls, but written by God. Hence, both these expressions are correct from the point of their different contexts.

24. Does God take human birth at places where injustice is at climax?

[Swami, can we say that wherever God takes human birth, injustice is at the climax at that place? Or there are some other reasons also for His coming down there?]

Swami replied:- Both destruction of injustice and uplifting the spiritual souls are the main works of God to come to this earth in human form.

25. Please explain about the curse of Gandhari upon God Krishna.

[Can we say that Lord Krishna allowed the curse of Gandhaari upon Him just to satisfy her mind though she was not correct in any angle? Krishna allowed it to happen with a justified sin too. Or is it because since Krishna already knew about the future, He allowed it to happen in that way? Please explain. At Your divine lotus feet always, Chhanda.]

Swami replied:- All your angles mentioned in the question are simultaneously correct.

Chapter 21

DATTA JAYANTHI SATSANGA ON 24-02-2024

November 09, 2024

O Learned and Devoted Servants of God

(His Holiness Shri Datta Swami Birthday Satsanga held at Hyderabad by devotees, who came from across India and also attended by other devotees online.)

Shri Phani spoke:- Today is the 77th Birthday of our beloved Sadguru, His Holiness Shri Datta Swami. Swami came down as a human Incarnation to preach His excellent spiritual knowledge. It was nowhere in the past in any yuga. For the first time, Swami alone revealed such true and complete spiritual knowledge. Even if one goes to Kruta Yuga or Tretaa Yuga or Dvaapara Yuga, one cannot find this. Swami has explained the complete spiritual knowledge very clearly. He is alive and available right now. Therefore, we got this opportunity to directly interact with Him and ask any questions so that He will clarify all our doubts. It is the most greatest opportunity we have right now to live in His contemporary times. He gave birth to us in His time and made us alive in His time. We are very thankful for Him to give the opportunity to talk with Him, live with Him and get knowledge from Him. If anybody has any questions, you can question Swami and He will answer. People, who are watching this live, can unmute themselves and ask their questions. Swami will answer for those also.

1. Can you elaborate about the contemporary human incarnation of God?

[Shri Phani asked:- Swami, I have a question. You came down as a Human Incarnation and given excellent spiritual knowledge. In the past, no one has given such a kind of knowledge and with such clarity in the knowledge. Can You elaborate Your coming down to this Earth and giving the excellent spiritual knowledge in the contemporary times?]

Swami replied:- You have to decide the contemporary human incarnation through the merits of His expressed spiritual knowledge. That is the identification for the contemporary human incarnation. One simply declaring himself as incarnation cannot be the incarnation of God. After hearing the knowledge, you must feel that it is an excellent knowledge. You must analyze and conclude that the speaker or propagator of this knowledge must be the contemporary human incarnation of God. Based on the quality of the spiritual knowledge, you yourself must decide. It should not be based on My declaration. In such a case, everybody will declare himself/herself as the contemporary human incarnation of God. Therefore, you must analyze My knowledge and find out its merits and then, decide whether this

knowledge is given by a human being or a human incarnation of God. After preaching the 18 chapters of the Bhagavad Gita, in the last verse, God Krishna says to Arjuna, “Don't believe blindly that whatever I said is correct. You listen, analyze and then decide” (*Vimṛśyaitad aśeṣeṇa yathecchasi tathā kuru*). Even though God Krishna has shown Vishvaruupa to Arjuna, Krishna didn't say, “Since I have shown Vishvaruupa, I am God. Therefore, believe whatever I said is correct”. He did not say like that. God Krishna told to listen, analyze and then decide because showing Vishvaruupa or the cosmic vision is a miracle and miracles are shown even by demons also. Many demons such as Ravana, Hiranyakashipu, Hiranyaaksha, etc., have shown tremendous miracles. Therefore, we cannot believe that Hiranyakashipu or Ravana is God. Even though they have shown miracles, none of them preached the true spiritual knowledge. Hence, sages did not accept these demons as the human incarnations of God. Therefore, you must base on your analysis of the spiritual knowledge given by Me. Based on that, you must conclude whether this knowledge is spoken by a human being or by a human incarnation of God.

2. When Goddess Shakti merges with a soul, will the soul become completely non-existent?

[Shri Prahlad asked:- Thank You so much Shri Datta Swami for giving us the opportunity to be in Your presence. I just found out about You a couple of weeks ago and I've been reading a lot on Your website. Actually, I had a lot of questions. A lot of questions get answered by reading but one of the questions that just popped up was about what You wrote about the duality between the soul and God, that there will be always a duality between the soul and God, God is the soul, God is actually all the souls but the soul can never be God and that You describe something in the sense of a very high state that a soul can reach which You described as supreme duality. I'm a little bit, yeah scattered in the sense of understanding this because some traditions, for example the Shaktas, describe the merging with Shakti, where the soul completely merges with Shakti and then, becomes one with God. My question is - what happens with the soul when it merges with the Divine? For example, specifically if we speak about the Shakti part, where this being completely merges with Shakti and the 'I' sense is completely dissolved, what is left and what happens with the soul? Is the soul then completely dissolved in God and is it non-existent? That's my question. I hope my question is clear.]

Swami replied:- First, let us take the merge of the Unimaginable God with the energetic being called Datta. An energetic form contains energetic soul and body, which are made of energy. Everything is energy only. The medium is completely energy and no matter. Anyhow, the soul is made of nervous energy only. When the Unimaginable God merges with this energetic body and energetic soul, it is the merge of one Unimaginable item with another imaginable item. The energetic body and energetic soul of God Datta is imaginable and the merging God is Unimaginable. Now, in this world, you find the merging of two imaginable items only. Suppose you add sugar to water, sugar dissolves and merges with the water. Both water and

sugar are imaginable items. Science can explain the entire process of dissolution. Here, the two items are imaginable and hence, the process of merge of two imaginable items is imaginable. But in the case of God Datta, one is unimaginable item and another is imaginable item. You don't have any example in the world to understand this actual process, where one Unimaginable item merges with another imaginable item. Therefore, the process of merge is also completely unimaginable. When two imaginable items, X and Y, merge with each other, the result may be a mixture or a compound. Mixture has the average properties of the two mixing items and the compound has new properties other than the properties of the merging items. Here, when the unimaginable God merges with the imaginable energetic form, the point here is that the unimaginable God is absolute reality and the merged energetic form is relative reality. This entire world is relative reality and so, all the items in it are also relatively real. When X merges with Y, both are imaginable items and both have relative reality. But here, since the absolute reality is merging with a relative reality-item, the process of merge of unimaginable God with imaginable energetic form is unimaginable. We can simply say that the unimaginable God merged with the imaginable energetic form and the result is God Datta. Why is the first energetic form called as God Datta? Because when the unimaginable God merges with the imaginable item, it becomes imaginable as well as unimaginable. It is imaginable because we are seeing it with our eyes. It is unimaginable because it performs the unimaginable events called miracles. So, it has dual nature of relative reality and absolute reality. The imaginable nature is with the energetic medium and the unimaginable nature is with the inner merged unimaginable God. Due to the dual nature of electron, the electron behaves like both wave and particle. Similarly, you see the unimaginable properties of God to recognize it as God and you also see the imaginable form with your eyes and therefore, the human nature of the human being component also exists. However, the unimaginable miracles are certainly the identification mark of the unimaginable God because miracles are unimaginable events and their source is the unimaginable God. Therefore, you can infer that the unimaginable God is present in God Datta. Even then, just by mere miracles, you cannot identify God because God is said to be the embodiment of true spiritual knowledge (*Satyam Jñānam Anantam Brahma* - Veda). He preaches excellent true spiritual knowledge and that is His main identification mark because that knowledge directs the devotee to reach God but miracles cannot help the devotee in any way. It only helps to recognize that the unimaginable God is present in this contemporary human form. Only existence of God is recognized through miracles (*Asṭītyevopalabdavyah...*

Veda). The difference between a demon and the human incarnation is that the human incarnation never tries to exhibit miracles unless there is a necessity or urgency. Demons are not like that. They purposefully exhibit their miraculous powers because they want to get fame in this world. It is only their ego to project themselves. Therefore, the miraculous power of human incarnation is completely different from the miraculous power of demons. Also, the demons never have love towards their devotees. In fact, most demons eat human beings. In this way, there is a lot of difference and you can easily filter out the demons. If not miraculous powers, what are the identification marks to identify human incarnation? The excellent spiritual knowledge and the embodiment of love (*Raso vai sah*). He is the embodiment of spiritual knowledge and He is the epitome of love in protecting His real devotees. He will take the punishment of their sins onto Him and suffer for the sake of real devotees to relieve them from difficulties. This way, both true spiritual knowledge and true love are important characteristics of human incarnation. Miracles also are present in the human incarnation but they are used only to help the devotees in a positive way and not to exhibit for fame. Moreover, miracles are very dangerous also because when miracles are exhibited, devotees want to use those miraculous powers to solve their worldly problems and they become more selfish. If you want to reach God, selfishness must be completely eradicated. So, if you get the advantage of miracles, you will become more and more selfish to solve your worldly problems and you move away from God eventually. That is why, miracles should not be stressed very much except for the case of an atheist, who doesn't believe in the existence of God. For the sake of atheists only, miracles are exhibited by the human incarnation. So, the answer for this question, "What happens to the soul?" is that nothing happens to the soul. The soul remains a soul and this God, who merged with the soul of the incarnation is still invisible and unimaginable. Therefore, the God present in the human incarnation is unimaginable. You can recognize the existence of the unimaginable God in the incarnation through His unimaginable events called miracles, through His unimaginable knowledge and through His unimaginable love towards devotees.

3. How should I overcome negative thoughts and progress in the spiritual journey?

[Smt. Anitha R asked:- My first question is that both Paapabhiiti (fear of sin) and Daivabhiiti (fear of God) are important for leading a disciplined life. Sometimes, negative thoughts arise and sometimes fear also appears. When I fall sick, same thing goes on. Is this fear the basis for negative thoughts? How should I overcome it and progress in the spiritual journey?]

Swami replied:- Whenever you get negative thoughts, don't entertain them. When the negative thoughts come, don't think that you are responsible

for getting those negative thoughts. The negative thoughts are coming by themselves. If you don't entertain them and don't give importance to them, they go away, just like the air comes into the house and goes away. If you give importance and start worrying about the negative thoughts, then, such thoughts will come again and again. If some guest comes to your house and if you give importance to the guest, he will come again and again. If the guest comes to the house and if you don't bother about him, that guest will never come again. If you don't show any concern, the guest will leave and never visit you again. When a negative thought comes to your mind, you start feeling that you are responsible for that negative thought and you are the possessor of that negative thought. Finally, you feel that you are the owner of that negative thought, which is very wrong. When you feel that you are different and the negative thought is different, you will have no connection with it. Suppose an unwanted guest came to your home, let him sit for some time and go away. You don't bother about him, don't give him coffee or even water, don't ask him "How are you?" and just be silent, the guest will go away by himself. Suppose somebody, who is walking on the road has come and sat on the veranda of your house. Perhaps, his legs were paining and so, he was sitting for some time. Let him sit and let him go. You don't talk with him, don't own him and he is not related to you anyway. When you neglect the negative thought, it will stop coming to you. If you are bothered and if you take care about those negative thoughts thinking that they belong to you, you are developing relationship with the negative thought. When you develop such a relationship, the negative thought will bother you and you become the owner of the negative thought. Finally, you will also get the sin of that negative thought because you yourself developed a relationship with that thought. Therefore, don't develop any relationship with negative thoughts. The negative thought has come from the world. So, let it stay for some time if it wants and let it go. You don't bother about it (*Guṇā guṇeṣu vartante...* Gita). First, think that the qualities do not belong to you and they are some qualities of the world. They have come, just like ghosts and they will be moving away.

Sometimes, ghosts take rest in your house and that place within the house is called as 'pishaaca bhaaga'. If your house is facing towards the East, you must leave some space in the West side called as 'pishaaca bhaga'. If your house is facing towards the North or South, you must leave some space towards the South. South and West are called as '*pishaaca bhaagas*' and you should not close the pishaaca bhagas. If you leave some space there, ghosts will come, sit there for some time, take rest and then they go away. If you close the west side and south side, the pishaacas will enter the house and the

people inside will lose their peace of mind. That is why, in astrology (Vaastu Shastra), it is mentioned that west side and south side are pishaaca bhaagas and it should not have roof. Some vacant place must be leftover so that these ghosts can come, sit for some time in that open place and then, go away. They will not enter the house. If you close the west side or the south side completely, they will enter the house. Similarly, if you feel that there are some negative thoughts (like ghosts) entering your mind (like your house), you neglect them (like leaving vacant space called pishaaca bhaaga). It means that you are not concerned with those negative thoughts, you have no connection and no relationship with those ghosts. Let them come, sit for some time and go away. If you simply neglect them, they will not come again.

4. Why am I not able to remember some dreams in which You came and spoke?

[You appeared in my dreams, preaching several times. Immediately after filling the brain, it gets closed like a box but I don't remember a word from them. Whenever I try to recollect, why am I not able to remember? Please enlighten me regarding these divine dreams? At your Lotus feet.]

Swami replied:- If I come in the dream, I will protect the memory so that you will remember what I have spoken in the dream. If you are not remembering My words after awakening, it means that I have not come in your dream and you have created Me in your dream. Your vaasanas and samskaaras also create dreams. Dreams serve two purposes:- i) It can act as a medium for God. If God wants to give some instruction or message to you, He uses the dream as the medium. ii) Your samskaras (strong thoughts from your previous births) and events from past births that are present in your sub-consciousness materialize as dreams and you need not worry about them. When God comes in your dream and gives some message, God will certainly protect your memory so that after awakening from the dream, you will definitely remember what He has spoken. If you are not remembering, it means that God did not come into your dream and it is only your samskaaras (previous birth thoughts), which have created some forms that speak and you don't remember what was spoken because you have the grace of God on you. If you have no grace of God, you will remember those words and break your head unable to make meaning out of it. So, do not care if you are not remembering anything. When God enters your dream, He will protect your memory and He will ensure that the message given by Him is remembered by you so that you can follow the message practically. You may practice or not—that is not the responsibility of God. He gives the message and protects the memory.

5. You tell us to maintain single-pointed devotion to God and also tell us to love other devotees. How do we correlate both?

[Shri Bharath Krishna asked:- Swami, You taught us that the goal of spiritual life is to attain one-pointed devotion and aspirationless devotion towards the contemporary human incarnation of God. You also told that while serving human incarnation of God, the devotees should love each other and serve as a family. So, how to correlate these two things Swami?]

Swami replied:- When I say that devotees should love each other, it means that you all should not quarrel with each other. The one-pointed devotion applies to God and there's no doubt in it. It does not mean that you should develop devotion towards devotees. It only means that you all should develop devotion to God and at the same time, you should not quarrel with each other and should not be jealous towards each other. The ego and jealousy are very common qualities of each human being. They are hidden qualities, which exist without your consciousness. When they wake up, you start becoming jealous and this jealousy is always based on your ego. You have some personality and about that personality, you have some ego. When you find somebody is having some good quality, which is not in you, then you become jealous of that person. This quality based jealousy is always based ultimately on ego. If ego is lost, there can be no jealousy. I gave a very good technique to eradicate this ego-based jealousy towards other devotees and other human beings. When you become jealous of someone, who has some good quality that you don't have, you remember the fact that all merits and all good qualities of all souls belong to God only. Only the defects belong to the soul inherently. So, that person is possessing some good quality, which is attained by him from God. It is not his own property and all his defects are his own property. Suppose you have all the defects and that person also has some defects. Both these defects are your own properties respectively. If a merit is there in that person, it does not belong to him. He is enjoying the merit blessed by God, just like we live in a rented house and enjoy another's property. When a defect is there, that is the own house of the soul. If a merit is there, that is the rented house given by God to the soul. One day, when the soul quits the rented-house, he/she will fall down again. Therefore, you should remember that all the merits and good qualities of all souls belong to God only. You will not become jealous of God because you cannot see the unimaginable God. Only if you see somebody, you get jealousy. If he is not seen by you, you cannot get any jealousy. Regarding the contemporary human incarnation, this problem is certainly greater than it is towards co-human beings or co-devotees because if you find a co-devotee having a better quality than you, you are becoming jealous, but with the human incarnation, that specific quality is not better but it is in the climax of best and so, the jealousy will be definitely the highest. Seeing the better level itself, you are

becoming jealous. Seeing the climax of best level, you get the highest possible jealousy. This is how, you are missing the contemporary human incarnation. Now, we are praising Krishna, Rama etc., as God. But, the human beings present in their times were like you only, as you are to Me now. They were also hating Rama and Krishna and were not accepting them as God. In the Bhagavad Gita, Arjuna asks God Krishna, “You say that You have preached this knowledge to the Sun god in the beginning of the creation (*Aparam bhavato janma...*). But, You are recently born. How can You be God?”. This kind of doubting Thomas is always present in every generation and everybody is a doubting Thomas as far as the contemporary human incarnation is concerned. That is why, the contemporary human incarnation never expresses His miraculous powers. Even if He does miracles, He does without the knowledge of the people in a hidden way because if it is known by everybody, then lot of jealousy will come on the incarnation. Jesus did several miracles and those priests got Him crucified. Isn't it? The priests did not do any miracle but Jesus did several miracles. So, they became jealous of Jesus and got Him crucified. Therefore, Prophet Muhammad, who is the next human incarnation after Jesus, has eradicated the concept of human incarnation. He knew that His fate also will be like that. So, He eradicated that concept completely. He confined His preachings to only Allah, the unimaginable God, who cannot be seen or even thought of. At the maximum, Allah may appear as light with some boundary and that's all! Mohammad could not reveal the concept of human incarnation although He Himself was a human incarnation of God. Therefore, ego-based jealousy is the highest danger in the spiritual path.

To answer your question, the one-pointed devotion should be towards God only (*Eka bhaktir viśiṣyate...*- Gītā). If you find a climax devotee of God, you respect him/her and try to become like that climax devotee. You take him/her as an example for your spiritual progress, but don't criticize and try to pull him/her down due to jealousy. You can take even the past devotees like Prahlada, Kannappa (the hunter), etc., as examples for your spiritual progress. Finally, devotion should only be towards God and not towards the devotees!

6. If I observe some good quality in a person, should I appreciate him or not?

[Shri Diwakara Rao:- If I see any person with good qualities, if I think those qualities are from God's qualities, then can I appreciate that person? Do I need to appreciate that person or just keep quiet by thinking that those qualities are from God itself?]

Swami replied:- You can do both. If you are not feeling jealous about that good person, you can praise him/her. You can appreciate the person. When you become jealous, then you should think that the merits belong to

God and not to that fellow so that your jealousy will be dissolved. Only to remove your jealousy, this method is suggested. If you don't become jealous about him, then appreciate him. It means that you are appreciating the merit i.e., the good quality in him and not the person. Jesus told to hate the sin but not the sinner. Appreciating is one way if you are not getting jealous. But unfortunately, if you are getting jealous, then you think, "These merits do not belong to this fellow. They belong to God. God has given to him. One day, God will take those qualities back and this fellow will become like me again". At least, some jealousy will be reduced if you think like this and you will be able to keep silent without scolding him.

7. When Kaikeyi sent Rama to the forest, was it a sin done by her or did she act like that?

[Shri Durgaprasad asked:- In the Ramayana, Kaikeyi was instrumental in the death of King Dasaratha as well as instrumental in sending Rama to exile and further in His mission. Can we say that Kaikeyi indirectly participated in the mission of Lord Rama or was it a sin on her part?]

Swami replied:- Both dimensions are possible. Of course, in the case of God Rama, she was a member of the mission. Even though she acted like a villain, she will be rewarded for playing the role. Even in the cinema, the person acting in the role of a villain will also be paid by the producer. The director will not say, "Since you are a villain, there is no payment to you!". God creates even the roles of villains in His mission when He incarnates on earth. Unless she acted in her villain role, Rama would not have gone to the forest, Sita would not have been stolen by Ravana and Rama would not have killed Ravana. So, for this type of mission, that type of incident must also exist. As per her role, Kaikeyi is a sinner and as an actor, she is not a sinner but a devoted soul in God's mission. For example, you take Shishupaala, who scolded God Krishna continuously with more than 100 scoldings. In this case, Shishupaala was the gatekeeper of God Vishnu and God Vishnu is God Krishna. As an actor, Shishupaala is a devotee of God. But, as per the role, he is the enemy of God and a sinner. Actually, Shishupaala was cursed by Sage Sanaka Sanandana and took the choice of reaching God again within three births through enmity. Therefore, sinners are of two types. First type are the sinners as per their role only and not as actors. They are actually devoted souls in the mission of God. The second type are the sinners as per their role and as actors also. Shishupaala belongs to the first type and Kamsa belongs to the second type. Although God Krishna killed both Shishupaala and Kamsa, Shishupaala merged in God Krishna as light proving that he is sinner as per his role only but Kamsa went to hell since he is a demon. Kamsa is an incarnation of a demon. Kamsa is a sinner as the actor and also as per the role. In both ways, he is the sinner and the enemy of God Krishna.

Shishupaala is not a real sinner as actor but he is a sinner as per the role. Both Kamsa and Shishupaala existed in the same time of the incarnation of God Krishna. Therefore, both types of sinners are possible. If there is some backside story for a sinner like Shishupaala, who is just a member of God's mission, he is not a real sinner. In this example of the Ramayana, Kaikeyi is the sinner as per her role only and not as the actor.

8. Can the bond with the life partner be more than the bond with the child?

[Shri Sathireddy asked:- Mee Paadapadmaalaku Namaskaram Swami. In the Mahabharata, it is told that Ganga Maata is the wife of Shantanu Maharaj. My question is related to them, Swami. Generally, the bond with the child is higher than the bond with wife. Shantanu Maharaj didn't care even though Ganga Maata threw her seven children in the river. Here, why was the fascination towards her body so much for Shantanu Maharaj even though she was throwing her children in the river?]

Swami replied:- Shantanu Maharaj is a soul and souls do several types of actions in several ways, according to their samskaaras. Shantanu Maharaj was fascinated to his wife Ganga, until their seventh child. Shantanu overcomes his fascination and stops Ganga from drowning their eighth child, who later on was known as Bhishma. Later on, he leaves her but not the child. In this world, you find souls, who are more fascinated to their wives than to their issues. You also find souls like Shantanu, who get reformed after some time and leaves his wife for his issue. In this world, many souls are present with many different qualities and psychologies. So, how am I responsible for the behavior of Shantanu Maharaj? Every soul behaves according to its qualities as per the ratio of Sattvam, Rajas and Tamas in the soul. Somebody behaves in one way and somebody behaves in another way. That's how the world is and nobody can be responsible for anybody else. He himself is responsible for himself. How can you put a question to Me regarding the behavior of somebody else? You are also a human being, having your own ratio of three qualities. If somebody puts a question to Me about your behavior, how am I responsible? I am responsible for My behavior only. You must put this question to Shantanu Maharaj. But unfortunately, he is not there and I'm caught by you! You feel that I'm related to Shantanu Maharaj! He is just a soul and not God. Shantanu Maharaj was a soul, who behaved as per his own ratio of qualities. Several millions of types of ratios are found in the creation. You don't find any two people having exactly the same character. Just like fingerprints are unique, the ratio of the three qualities is also unique for each soul. No two souls will have the same fingerprint and no two souls will have the same qualities.

9. Why is interest added to the sins done by souls?

[Shri Bharath Krishna asked:- Swami, You explained the concept of the sinful action and the result of it as a punishment. You also told that when the punishment is given, it comes with interest. Swami, I'm curious to know why is this interest added?]

Swami replied:- Interest is added to the punishment because the devotee asked God to cancel that punishment first! When he has done this sin, he must undergo the punishment according to justice. But, he is praying to God and doing all worships to cancel that punishment and get the fruit of good deed, which he has not done. Whenever you pray to God, you do the puja or worship with two aims thinking:- i) “My present difficulties should disappear and some unexpected good fruit should come even though I have not done that meritorious deed” and ii) “Even though I have done the sin, that punishment should not come to me”. If God says “No, you must undergo the punishment for your sins and I cannot give you any good fruit if you don’t do any meritorious deed”, nobody will come to God. You will not find even a single human being in any temple or church or mosque. If this is the policy of God, people will never approach God since they will not be benefited from God. People will question that if everything is going to happen according to my actions and the corresponding fruits of my deeds, then what is the necessity for God? Why should I worship God? If I do a meritorious deed, I get good fruit. If I do sin, I will get bad fruit. What is the use of God for me? Unnecessary. This is the philosophy of atheists. God has created all the souls and God is the Divine Father of all souls (*Ahaṁ bījapradah pitā* - Gita). After all a biological father, who is just father in this birth will try to help his son in all possible ways even breaking the rules of justice blindly. The love of God towards souls is a million times more than the love of a father towards his children. God is the Divine Father, who doesn’t break the justice but at the same time, helps His children in their best welfare. God balances both love and justice in the creation. When you pray to God to remove difficulties, He appears as if He has removed your difficulty, but it is actually postponed to a later time in this birth or to a future birth with accumulated interest. He will bring a future good fruit to the present like the withdrawal of a premature fixed deposit, which is of low value. You think that you have exploited God through your worship. You think that you have escaped from your bad fruit of sin and received a good fruit without doing any meritorious deed. You are wrong. God arranges good fruits and bad fruits alternatively for maximum entertainment of the soul. If continuous good fruits are given, the soul gets bored with continuous happiness. If continuous bad fruits are given, the soul gets depressed and dejected. If you eat ten sweets continuously, you get bored. If you eat ten chilies continuously, your tongue will burn. You have to eat both sweets and chilies alternatively for full entertainment. Even summers and winters come alternatively. Even if you do ten good deeds continuously and ten bad deeds continuously, God doesn’t give all good fruits and all bad fruits continuously. He arranges them alternatively for your

best entertainment. When you worship God to remove a difficulty, God rearranges your cycle of deeds by postponing your bad fruits to the future with accumulated interest and preponing your future good fruits to the present with reduced value. He appears as if He has given a boon to you, even though you have not done a good deed. Then, you proudly think, “I am an expert in exploitation. I washed the brain of God! I am an expert in soap technology and oil technology. I fooled the ultimate God”. In reality, Who fooled whom? God fooled you. But, God did not fool you in the first instance. You tried to fool Him and so, He fooled you. Otherwise, He never fools anybody. Therefore, all these things are very important for us because this is what we are doing in our daily life. It is very important that we don’t aspire anything from God but still worship Him sincerely.

Some people wrongly claim that it is not possible to worship God or love God without aspiring any benefit from Him. They also say, “Why should I worship somebody when there is no benefit? Moreover, God is telling that a devotee should love Him practically by sacrificing all the hard-earned wealth as Karma Phala Tyaaga. When nothing should be aspired and nothing will be given, why should I give money to God from my pocket? It is impossible in the world!”. They may say it as impossible, but it is possible in this world. You take the love of a fan towards his hero. Consider MGR, a film actor or YSR, a political leader, who had huge fan following as heroes. When they died, their fans committed suicide. Whenever MGR’s film get released in the theaters, this fan spends money from his pocket for that release function. The hero did not give anything to this fan and in fact, the hero doesn't even know the name of this fan. But, the fan spends from his pocket all his life and when his hero dies, this fellow commits suicide. What a great act? It is more than what God asked for! What is the reason there? The reason there is that the so-called fan is very much attracted towards the personality of that cinema hero or political hero. In every cinema, the character of the hero is scripted in an excellent way. In the cinema, the hero always does good deeds and never does bad deeds. Wherever he sees injustice, he informs the government and helps the police to catch criminals. Outside the cinema, this fellow doesn’t even pay income tax to the government! In real life, he does all nasty things. But the fan watched this hero only in cinemas. That projected personality of the hero impressed his mind so much that he cannot live without the hero. He commits suicide when the hero dies. Attraction to personality is the basis for that climax love of the fan. Unfortunately, it is a projected personality and not real personality in the case of a hero or political leader. A hero acts in cinema and a political leader acts in real life! In the case of God, at least His personality is true unlike a cinema hero or political

leader. God's excellent personality with all good qualities is true and real. Why are you hesitating to become a fan of God? Why are you objecting here in the case of God and not objecting there in the case of a hero or politician? You are objecting the true case and accepting the false case. I am only telling you to leave the false case and accept the true case. I am not asking you to do any impossible thing!

Coming to the question of interest added by God to the postponed punishments, it is completely justified. God will not interfere in anybody's cycle of deeds unless the devotee begs God to interfere. When a false devotee tries to exploit God using soaping technology, God also exploits him by adding interest to his own postponed punishment. Here, the false policy is introduced by the devotee and not from the side of God. God is just responding to this false policy by adding interest after postponement. God responds in the same way as we approach Him. It is again the love of God only to uplift the false devotee into a true devotee. By this false policy of postponing bad deeds, at least the devotee will think that God removed his bad fruit by his worship and granted a boon for which he is not eligible. He will develop gratitude and interest in God in course of time. As he becomes a devotee of God after sometime, he will try to investigate the personality of God. What is this God? What type of a person He is? What are His inherent qualities? The devotee will try to study and eventually get impressed by God's real personality because God has every good quality in climax level. Due to devotion to God, the devotee will reform his bad qualities and stop repeating the sin. God, being the epitome of kindness, cancels all the pending punishments of that type of sin since God's intention to give punishment to the soul is not for revenge but for reformation only. This way, the false devotee becomes a true devotee, gets reformed and his pending punishments are permanently cancelled. When you worship God to remove your difficulty, God appears as if He is impressed by your false devotion, He appears as if He has removed your present difficulty and has given a new boon even though you are not eligible. This will increase the worship and you will become devoted to God more and more. God postpones your bad fruits expecting that you will develop devotion, learn spiritual knowledge and get reformed from the sinful attitude permanently. This way, God wants to relieve you from your bad fruits permanently. When your bad fruits are postponed, you will have peace of mind and can concentrate on learning the spiritual knowledge. Punishments give only temporary reformation but spiritual knowledge gives permanent reformation to the soul. Spiritual knowledge is not worship with rituals. Spiritual knowledge means the personality investigation of God. It means the investigation of the real

qualities of God so that you will be attracted and become a fan of God impressed by the personality. You will come to know that if you sincerely please God with real devotion without any aspiration in return and reform yourself by imitating His good qualities, then He will be pleased with you and give you salvation. You will be associated with Him forever. Whenever He incarnates on earth, you will be along with Him, serving Him in His mission in this world and when you leave this world, you will again be with God in the upper world. You'll always be in close association with God here and there. When the bond with God is developed, all the worldly bonds get destroyed automatically and you cannot be trapped by these worldly bonds.

What are the worldly bonds? Sage Yaajnavalkya says in the Brihadaraanyaka Upanishad that a wife is loving her husband not because her husband will be happy, but, because she is happy with him. That is why she is loving him. Similarly, a husband is loving his wife because she is giving happiness to him, but not because he is giving happiness to her. So, everybody loves anybody only due to selfish happiness, but not for the happiness of others (*Ātmanastu kāmāya sarvaṃ priyaṃ bhavati...* - Veda). Therefore, all worldly bonds are cheating bonds without any real love in them. Every worldly bond is based on selfishness only. But God is not like that. God loves you without any happiness from you. What happiness can you give to Him? He is always giving you whatever is needed and He is always protecting you. He is following this false procedure just to help you. He doesn't need anything from you and He is helping you, which is called true love. True love is possible only with God and not with worldly bonds. Therefore, when you develop real love towards God, you will get a permanent association with God in this world as well as in the upper world after death. You will have the constant association with God forever. To achieve that permanent true love for God, all this spiritual knowledge is essential.

10. How do I control my desires?

[Shri Diwakar asked:- Swami, for a devotee with partial knowledge, how can he control desires? As You explained, if he desires something, Swami will bring the fruit from future and give in the present. Generally, I don't want to get it actually. So, how to control that wish itself? How to stop my mind not to think about it because I am partially knowledgeable at the moment?]

Swami replied:- God Krishna told in the Gita that trying constantly will certainly bring success in achieving the goal (*Abhyāsa tu kaunteya...*). Suppose you are now addicted to wine. How to stop this addiction to wine? There are two ways. i) Abhyaasa, which means trying to leave the wine shop and not going to the wine shop. Go to the cool drinks shop and take badam milk, which is very tasty. I like it very much. The 'wine'

is like this world and the 'badam milk' is like God. Abhyaasa means constantly trying to go to the badam milk shop. ii) Vairaagya, which means leaving the wine shop. Since this is a practical problem, this has to be resolved by practice only. If it is a theoretical problem, you can solve it theoretically. Suppose you have a mathematical problem of $(x+y)^2$, you can solve theoretically. Suppose your bike has got some trouble, you cannot solve it theoretically. You go to a mechanic and he will rectify in five minutes. Therefore, a practical problem can be stopped only by starting the practice. There is always a good thing and bad thing. First, you must discriminate and accept this as good and that as bad. But unfortunately, you are thinking a bad thing as a good thing and a good thing as a bad thing. First, you must come out of this illusion towards both since you have illusions about both the items. You must know the real nature or the truth, to come out of illusion. Then, you will start Vairaagya and Abhyaasa. First, you accept that wine is bad and badam milk is good. Then, you must stop going to the wine shop and try to go to the badam milk shop. Gradually, by constant practice, you will achieve success.

God Krishna tells that one can control the mind and attain detachment from the worldly bonds gradually by such constant practice and this detachment to the world also need not be done by you through effort. If you go to a badam milk shop and drink that badam milk, the taste of wine is nothing before the taste of that badam milk. The addiction to wine will dropout by itself. You need not dropout the wine, the wine will drop out you! There is a joke. Perhaps, all of you might be knowing. One goat was kept in a room and a person from each state is sent into that room and a timer counts for how much time he can bear the smell of that goat. The person from Andhra Pradesh could bear for 10 minutes. The person from Uttar Pradesh could bear for 15 minutes. The person from Madhya Pradesh state could bear for 20 minutes. Likewise, a list is getting created. When a fellow from Punjab went inside the room, the goat itself came out running! Now, these people got a doubt, "How much score should be given to this?"! Therefore, you need not leave the worldly bonds, the worldly bonds should themselves leave you. Suppose you are always thinking about God and sitting in your room, then what will your family members do? They will leave you, lock the house and go to the hotels, functions or cinemas, etc. They themselves will drop you and avoid you and you need not put a single effort in getting detached from them. How will you achieve this attachment to God? You have to get the taste of God, the excellent badam milk. When you take wine, it gives oral irritation, you will lose your health, wealth and prestige in the society. When you realize all these things, your interest on wine will automatically dropout.

Generally, we apply a medical strip to cure any boil on our skin. When the boil is cured, the strip drops by itself and you need not take it off by force. Also, the dropout of worldly bonds should not be done without tasting God. Suppose you dropout your worldly bonds and you are not attracted to God also, there is nothing left to enjoy. What is the use of dropping out these worldly bonds without God? God is the divine nectar. If you get the taste of divine nectar, the coffee is dropped automatically before that taste. Even if people insist you to have one cup of coffee, you can't take it. Now, if you don't get the divine nectar and leave the coffee also, you are a fool, who lost both! Even if divine nectar is not there, you drink coffee and enjoy. Why should you lose both? Is it not foolishness? If you taste God, the divine nectar, all the world bonds will be dropped by themselves. You need not put any trace of effort to detach from the worldly bond. Such type of detachment is called as Vairaagya, which is not mere detachment from the world. Vairaagya means spontaneous detachment from worldly bonds due to strong attachment to God. A stone is also detached from the world. But, is it salvated? No. The mind is having the nature of associating itself with something all the time and it cannot stay without any attachment. Salvation means liberation. Liberation from what? Liberation from the worldly bonds. If you got liberation from the worldly bonds and do not have any touch with God, what is use of this? It is better to have the world bonds. Is it not? Due to the attachment to God, if the worldly bonds are detached, then it is called the real salvation.

11. Is it correct to curse a planet for one's bad qualities or difficult phase of life?

[Shri Sathi Reddy asked:- Swami, this question is related to Manu Charitra. In Manu Charitra, it is told that a son was born to a sage in Revati Nakshatra. He was with bad qualities due to his past life samskaaras. The sage had a power with which he could change his son. But, he thinks that he should not use his power to change his son and he gives a curse to Revati Naksatra itself. I don't understand why he didn't change his son?]

Swami replied:- I have already told the answer to one of your questions and I am again telling that I am not responsible for anybody's behavior. Each soul is with different attitude and behavior. Everyone behaves according to their own ratio of Sattvam, Rajas and Tamas. What can we do? We can only know whether that behavior is good or bad. If it is bad, we shall not follow it and if it is good, we shall follow it. That much alone is possible. The Revati Nakshatram is a very good star. Suppose a soul is born in a bad star. Why do you think he is born in a bad star? Because of his own sins. He did not become bad after being born in that star. Because he is bad, he is born in a bad star. People say that since Shani came to the seventh house in my astrological chart, police arrested me! But the police will not arrest just

because Shani came to the seventh house from the sixth house. Police arrests you because you have done a crime like stealing money from somebody. You are escaping from the police successfully and that day, God wants to deliver your bad fruit and so, Shani will catch you and hand over to the police. Shani is delivering a punishment because you have already done a sin. Since you have committed a sin, Shani came to deliver your punishment. Not vice versa. God gives the judgement of date of punishment to the soul. As per that judgment, Shani comes to your seventh house seeing the lagna by the seventh view. That day is your day of punishment, which is already judged by God. All these nine planets are the executive secretaries of God. They are the embodiments of the administrative powers of God and they are not different from God.

12. Does cursing a planet for one's difficulties in life come under selfishness?

Swami replied:- I'm telling you again that it comes under selfishness only. What can you do? What can I do? It is the behavior of that individual soul. Each soul has got its own individual inherent behavior. There are millions of types of behaviors in this world and each soul is different from another soul. We cannot do anything. This world is multiple (*nānātvam*) and not oneness (*ekatvam*). It is a variety with different types of items and different types of behaviors. It is plural (*Neha nānāsti kiñcana*). 'Nana' means multiple. God is one and world is multiple. The very nature of the creation is multiplicity. You have got all types of behaviors seen in souls from A to Z. So, you have to analyze the action to be good or bad. Since the sage tried to curse a Nakshatram (star) instead of changing his own demonic son, the sage is selfish. So, we should not be selfish like that. Tomorrow, if your son is doing something bad, you should scold your son and not his birth star or Lagna.

13. Had the sage cursed his son instead, it doesn't come under selfishness. Isn't it, Swami?

[A question by Shri Diwakar]

Swami replied:- If that is the case, it means that he has conquered his selfishness. If you take the life of God Krishna, Samba is His son born to Jambavati. Samba was having bad qualities. He mocked some sages, got cursed and became responsible for the genocide of the entire Yadava family. All the people of the Yadava clan killed each other using the muser (darbha). At the end, Samba along with three other fellows had escaped the war. God Krishna, while walking towards the forest, sees Samba and his three friends. God Krishna says, "When sages cursed that everybody should die, why are you fellows alive?". By saying so, He takes two darbhas and kills four of them immediately. God Krishna does not have any partiality towards His son.

He does not have any selfishness and sees everyone equally according to justice and injustice. Just imagine how great God Krishna must be? In a famous Tamil movie called ‘Tanga Patakam’, the police officer shoots his own son for the sake of justice, overcoming his selfishness. You must appreciate that he is not selfish. Therefore, we have to learn what is good and what is bad from all these stories. Therefore, I am not responsible for why the sage has done like that. I never met him or told him anything. He never attended My satsangas!

14. Can people having selfishness also enter into the service to the Sadguru?

[Shri Kishore Ram asked:- Last year, You said that even ego and jealousy can be controlled to some extent based on some circumstances. When the difficult times come, obviously the ego will come down. But, more dangerous or more difficult part is reducing the selfishness, which is inherent. Now, my question is that is it mandatory to achieve selflessness and then, enter into the service of Sadguru? Can a person like me, who is 100% selfish, directly enter into the service of Sadguru?]

Swami replied:- Service means sacrifice. Selfishness means his own self-interest. Sacrifice and self-interest are quite opposite to each other like day and night. They are contradictory and not complimentary. You have entered the service of Sadguru and it means that you lost at least some part of selfishness. As vice-versa, if you have lost some selfishness, you will definitely enter the service of Sadguru. Selfishness is your small world, containing only three bonds (*Eṣaṇātrayam*) that are bond with money, bond with child and bond with spouse. Every house in the world contains only these three bonds. No bond with father or mother or maternal uncle or paternal uncle, etc., can defeat the strength of these three. Every house is now a small family, where the man is doing a job to earn money (Dhaneshanaa) and he is limited to spouse (Dareshanaa) and issues (Putreshanaa). Both husband and wife save money for their issues alone and everybody else is thrown out! Every house today contains these three bonds only. Among the three strongest worldly bonds with money, child and spouse, the bond with money and child are always joined because your spouse joins you and the spouse also wants to give money to the children only. Due to this strong encouragement from the spouse, after some stage, you will earn like anything just for the sake of children only. So, a husband doesn’t give money to his spouse separately because she herself wants to give to her children only. She says, “Do anything but you must give to our child only”. Finally, there is only one joint-bond left that is with children and money. By worldly knowledge, the worldly bond with money and child cannot be eradicated. Unless you enter the spiritual field (Nivrutti), it is impossible to conquer these strongest worldly bonds. It is given the highest importance in every religion. In Hinduism, there is a life story of Siriyaala and in Christianity, the

life story of Abraham exists. Both these devotees could successfully conquer their strongest worldly bonds with money and son for the sake of God. They killed their own son respectively proving their true devotion towards God. Although this joint-test of money and child is very difficult to conquer completely, we should at least reduce the fascination. When fascination is reduced, you will think, “I will earn money only through justice by working hard day and night for my child. I will earn but only through justice”. That is sufficient to control the corruption in society and solve all the social problems. In the path of Nivrutti, it is not just reduction of fascination but complete eradication of the bond due to strong attachment with God. Every worldly bond is based on selfishness only. Everyone loves the other person for their own happiness and not for other’s happiness. Every worldly bond is selfish. Even a son kills father for wealth. People like Aurangzeb did the same.

You are actually aiming for the spiritual field but unless you reduce the strength of the worldly bond, you cannot eradicate it completely. So, we must at least reduce the fascination towards children in worldly life (Pravrutti) so that we can enter into spiritual life. You should think, “I will give all my property to my son only but let me earn it through justice only. Let me not earn through corruption”. If this attitude is achieved, everything is achieved. God comes to this world only for this purpose. He has created this world as His own industry. If it runs on smooth line, He’ll be happy. If you do all sorts of sin due to your fascination towards your child, then the society gets disturbed. To establish the peace in the world, the fascinations to worldly bonds, especially fascination to children must be reduced. I am not telling to eradicate it but first, you reduce it. That is sufficient and that is as good as Nivrutti, the spiritual life.

15. Swami! Without getting into basic Nivrutti, is it possible to reduce fascination towards one’s own children?

[A question by Shri Diwakara Rao]

Swami replied:- Even in Pravrutti, God is there. Even though you have not gone to spiritual life and stay in worldly life, you require God. In every stage, you require God. Both portfolios of Pravrutti and Nivrutti are under the same one Minister, who is God. While in Pravrutti, you are anyway worshiping God for your worldly problems. When you enter Nivrutti, you will worship God for salvation. Same devotee and same God. For both Pravrutti and Nivrutti, we should worship the same God. When I worked in PSG College of Technology at Coimbatore, Professor Subbaiyan was the head of the Electrical Engineering Department. He went to the department, sat in his chair and sent a letter to the Principal writing, “I am very much

loaded with this headship. Please relieve me from this headship". Surprisingly, He is also the principal of the college. So, he walked to the Principal room, sat in that chair and rejected his own letter writing, "No! Not possible!" When the same person is the education minister as well as the finance minister, he sanctions a new college as education minister and he rejects the same sanction as finance minister writing, "We can't give any funds"!

16. What is the true meaning of Salvation or Liberation (Moksha)?

[Shri Diwakara Rao asked:- So, release from the worldly bonds is liberation, is it? But in our previous days I heard that salvation is nothing but reaching the God in upper world. Is that the consequence of the release from worldly bonds? Is that what You mean?]

Swami replied:- I have already told about this. First point is that mere leaving of worldly bonds is not salvation. Leaving the worldly bonds due to attachment to God is called as salvation. Mere leaving of the worldly bonds is simply foolishness and it is impossible also. Second point is that mere detachment is not only impossible but also useless. You have not tasted God, the Divine Nectar and now, you have left the worldly bonds, the coffee. For 10 days, you can leave it, but, on the 11th day, you will drink a bucket of coffee. It is impossible to leave permanently because the mind always wants to drink something. You can't control the mind. Although I'm not getting the divine nectar, I'm at least getting coffee. Why should I leave coffee? Is it not foolishness? It is useless also. If I leave coffee since I have tasted the divine nectar, there is some meaning. But here, I have not tasted the divine nectar and so, there is no use of leaving coffee. The third point is that leaving coffee is not a pre-requisite to get the divine nectar. There is no rule saying, "Unless you leave coffee, divine nectar will not come to you". God never tells that He will not come to you until you leave all your worldly bonds. It is okay if you have worldly bonds. You first approach God and that is sufficient. All your worldly bonds will dropout one day once you get the divine taste by becoming very close to God.

17. Can we say that God is flexible and available for everyone?

Swami replied:- Yes! In Pravrutti also, God is available to you. God never tells that you should approach Him only for Nivrutti. Even in worldly life, you are worshiping and praying to God. Is it not? Did God ever say, "You should not pray to Me for worldly life"? He gives full freedom to you because only under freedom, truth can be achieved. Under a forced environment, you cannot achieve the truth. God wants to be attained by you in full freedom and not under any force. The love between God and devotee can never succeed under force and it can succeed under natural freedom only. Therefore, freedom is very important for truth and love.

18. Is it correct to force one's children continuously to read spiritual knowledge?

[Shri Sathireddy asked:- Swamiji, suppose there is a parent, who is already in the spiritual path and tasted the spiritual knowledge, which is amrutam (divine nectar). He knows how the grace of God works in his life. So, if he wants his children to be in the spiritual path and read the spiritual knowledge even though the child is not interested in reading the knowledge due to his past samskaaras, but father is continuously forcing his son to read, is it also a type of selfishness?]

Swami replied:- No! The important point in your question is that the father is not yet salvated from the bond with his son. I told that the three strongest worldly bonds are with money, spouse and child. The father did not get salvation from the bond of child. How can he force his son to get salvation? The son will reply, "You yourself did not get salvation from my bond and you are advising me to attain salvation. What a joke?". Therefore, when God is tasted, the mind goes towards God and all the worldly bonds drop off automatically. If the father really tasted God, he will not care for his son and there is no question of forcing! He will let his son go as he likes because the son should realize God under complete freedom and not by the force of his father.

19. Is the existence of hell only a concept but not true?

[Shri Diwakara Rao asked:- Swami, as per Your knowledge, I knew that that when we do sin, we'll go to hell and undergo that punishment to clear that sin. I have heard and seen some of the organizations, where they preach that the hell is not at all there and presence of hell is just actually to keep the people in fear. They say that God is so lovable and kind that God never tortures and something like that. So, this is their point. I just want to clear this doubt, Swami.]

Swami replied:- I have answered this question already and My reply is present in the website (www.universal-spirituality.org). Some organizations are telling that hell is not there and some others are telling that hell is there. So, there is a 50:50 probability of existence of hell because I have not taken you in this infinite space and showed the presence of hell and also, you have not taken Me everywhere in this infinite space and showed the absence of hell. You didn't take Me to the place, where space ends and proved that hell is not existing anywhere within the entire space. Therefore, hell may be present or may not be present. I'm coming to a justified logic of 50:50 probability about the existence of hell and you must always choose the side of lesser risk. Suppose there is a blind person and somebody is telling him that there is fire if he goes straight further. Somebody else is telling him that there is no fire and he can go straight. The fire may be present or may be absent. There is a 50:50 probability here. In this context, what is the side of least risk? The least risk is to go back, believing that fire is there. Even if the fire is not existing and if he goes back, what is the loss? If the fire existed, his feet would burn. So, the least risk is to assume the existence of fire and go back. This 50:50 probability exactly applies to the question of existence

of hell and the least risk is not to do the sin. Suppose you have not done any sin and died. If hell is really not there, what is the loss for you? Absolutely no loss. Suppose you are spending your life very peacefully without any corruption or any sin, then you will have no fear or tension that the government will raid your place and arrest you. By spending life without doing sin, you will live here peacefully and even if hell is present after death, there is no loss to you. Suppose you are spending life by doing sinful actions, you'll live with tension while you live here and if the hell is present after death, your suffering will be intense and eternal. An atheist, who does all sins without thinking about the existence of hell after death, he will die forever. This is actually told by Sureshvaraacaarya (or Mandana Mishra), who debated with Shankara for about a month. Later on, he took Samnyaasa and became the disciple of Adi Shankara. He said "I am not harmed if hell doesn't exist, but the atheist is finished if hell exists" (*Nāsti cet nāsti me hāniḥ, Asti cet nāstiko hataḥ*). If you teach this 50:50 probability concept to any atheist, that fellow will definitely turn. When you have not done any sin, you need not fear for anybody here or there after death. Is it not? You can lead a very peaceful life here and there and there is no loss to you even if hell exists.

20. Is 'Kapuyaya Yoni' referring only to females in the family?

[Shri Satti Reddy asked:- 'Kapūya Yoni' means only female? or male also?]

Swami replied:- The word 'yoni', means the place of birth through which a soul is born. Since the child comes from the womb of the mother, the word 'yoni' is used in that sense also. In the Veda, it is mentioned that a bad soul will be born in a bad family (*Kapūya caraṇāḥ kapūya yonim...*). This means that a bad soul will be born to a bad family, which may belong to any caste of the four-tier caste system. The reason is that there is no question of good and bad in the four-tier caste system. So, there are several possibilities for the birth of a soul, according to the nature of the soul. Sometimes, God will see that a very good soul goes to a bad family so that he will change the entire bad family into good. Sometimes, God sends a bad soul to a bad family so that they will do more bad things together and will go into the births of animals and birds permanently. God establishes the peace of the world by not allowing them into human births. Sometimes, God sends a good fellow into a very good family so that both the family and himself will increase their goodness more and get benefited mutually. Therefore, God will decide, which soul should go to which family so that something good happens finally. His ultimate aim is good only.

21. Isn't it bad to send bad souls into a bad family and finally into animal births?

[Shri Divakara Rao asked:- When a bad soul is sent into a bad family, it finally leads to taking birth as an animal. Isn't it reasonably bad?]

Swami replied:- Not at all! All the family members along with the soul will also be born as animals or birds so that they will be reformed into good in a long time. God sends a soul into animal births only when there is no chance to change him with knowledge and good association. God makes all bad souls join together as family and let them do more bad deeds so that they will be punished permanently since there is no trace of scope of reformation. They will be condemned from human births and will be thrown out of this world just like disposal of waste from the house. In the birth of animal or bird, the illegal ambition of earning and storing wealth is minimized since animals and birds earn food for that day only. Like that, the souls in animal births also get reformed slowly. Although bad souls are given human birth, they live their lives with enjoyment of worldly needs only like pacifying hunger, thirst, sleep and sex, without the concept of God. Even in animal life, they continue their enjoyment by pacifying hunger, thirst, sleep and sex. So, God is not taking away their enjoyment. He is only trying to reform them by throwing them in the cycle of animal births. Moreover, the peace of the world is maintained when bad souls don't exist in human form.

22. Are Puurvamiimaamsakas solely responsible for blind ritualistic traditions in Hinduism?

[Shri Prof. JSR Prasad asked:- Sastanga namaskaram, Swami! There is a lot of blind ritualistic tradition in the world today, especially in Hinduism, so can we hold Puurvamiimaamsakas as a sole responsible people for this - is one doubt?

Second is - what they said is - “Devo na kaścīt, bhuvanasya kartā - phalāni”, so for this, they have taken, they have accepted the authority of the Vedas, but in all other philosophers, philosophical schools, they accepted the creator of the Veda as the ultimate. They stopped at Vedas only, so when they say - “Devo na kaścīt”, we have given only importance to the Veda, not the creator.]

Swami replied:- The Puurvamiimaamsa philosophers believe in selfish enjoyments (*Bhogaiśvarya-prasaktānām, tayāpahṛta-chetasām* - Bhagavad Gita). They are fond of wealth in the upper world and wealth in this world. Their aim of life is to achieve heaven and enjoy heavenly pleasures there. The Veda gives the ways to get these heavenly pleasures and hence, they consider the Veda as the only authority without considering God, who is the author of the Veda. Whatever the Veda says, they do that because it gives not only heavenly pleasures, but also the pleasures on this earth. They perform Rajasuya Yajna, not with the intention to please God but because the performer conquers the entire earth and becomes an emperor as the result. So, their idea is always about enjoyment without God. They don't want to serve God because God controls over-enjoyment, which is harmful to the soul. If they accept God as the author of the Veda, then, they will be forced to correct themselves by God's preaching. When God comes and gives correct interpretations of the Veda, they would be forced to change their

misunderstandings and misinterpretations about the concepts present in the Veda. But, No! They like what they do and don't want to change for good. They say, "We accept whatever is written in the Veda and we follow that only. We don't mind if it is right or wrong". Actually, whatever is written in the Veda is correct provided we take it in the right sense, but these people take in wrong sense. By rejecting the fact that God is the author of the Veda, they become free to follow their wrong interpretations happily. If they accept the author of the Veda as God, then God may oppose their wrong practice. Therefore, accepting God as the author of the Veda is a very big problem to the wrong followers of the Veda. This is the very reason why atheists do not accept the existence of God itself. If they accept the existence of God, they have to accept the existence of heaven, hell and administration of God (Karma Cakra). They have to remember the fact that every sin will be punished by God due to His omnipotence although they can escape the worldly administration of police and court. So, they cannot do the sins like corruption of money, illegal sex, etc.

If God is accepted, they are resisted from doing sins at least out of fear. Since the atheists want to do sins secretly and enjoy life, they cleverly reject the existence of God. They say that we can follow justice without accepting God. In fact, God rewards justice in the way He punishes injustice. When an atheist is really following justice, he/she should be more than happy to accept God because God always rewards justice. They act as if they are following justice and do sins secretly so that they can escape the court and police and also remain respected in the public. They can easily fool courts by bribing police, by hiring strong advocates and by corrupting the judge, etc. Strong advocates can make a plus into minus and a minus into plus to win the case. But, they cannot fool the omnipotent and omniscient God. They are actually afraid of God and His justified administration. So, they reject God so that they can do sins secretly without any tension or fear. The atheist thinks, "Let me enjoy by doing sins. I will permanently escape the punishment here on earth by bribing the government and there is no God and no hell after life. Of course, I will not do the sins openly because I may be caught by the police. I will do sins secretly". Although the atheist thinks like this, he/she will say, "I am an ethical person although I don't believe in God. I will not do corruption or any sin, but there is no God". I ask a simple question to the atheist, "When you are not doing any sin or any corruption, what is the objection to you if God is present?". Since this fellow is a hypocrite, he is telling that he is ethical. He wants to get a good impression in the society as a very disciplined person so that no police case will come on him. Whatever sin he does, he does it very secretly so that he enjoys the benefit of corruption

and also good name in the society. By rejecting God and hell, they will have peace of mind to enjoy the fruit of the sin. If God and hell comes to the mind, they will be disturbed and cannot do the sin. So, they develop the atheistic philosophy as per their convenience so that sins can be done secretly and enjoyed peacefully without spoiling their good name in the society. Even such people can be tackled with the 50:50 probability concept, which is the Vajraayudha (Diamond weapon) that will cut anything. After listening to this concept, he will control sins one day and when he has come to the stage of not doing sins, he will accept God also.

If you are really ethical, what is the harm in accepting God, who is always protecting justice? Moreover, God gives rewards even to atheists if they do good deeds. He will send them to heaven to enjoy the heavenly pleasures. He will not say, “Since you are an atheist, who does not believe in Me, I will not send you to heaven!”. God is not partial to any soul. Every soul, which does good deeds will be rewarded and every soul, which does bad deeds will be punished. Your belief in God is immaterial and He will give fruits according to your deeds only.

23. What is the reason to develop a sinful mindset?

[Shri Divakara Rao asked:- What is the reason for an atheist to develop that mindset?]

Swami replied:- “I will do corruption. I will escape courts, police stations and every punishment on the earth. If you say God is there and sinners are punished in hell after death, then it disturbs my mind. Let me enjoy the fruit of my corruption peacefully. Don’t talk about God and hell” — that is the reality of atheists. They cannot fool God, who knows every thought in their brain.

24. Is it compulsory to see past 7 generations for marriage?

[Shri Satti Reddy asked:- For marriages, people usually say to see seven previous generations and seven future generations on both sides. Is it compulsory to see the seven generations?]

Swami replied:- It is not possible to see future seven generations! Actually, there is a theory in ‘Karma Siddhanta’ that the action of one fellow cannot affect another fellow whether they are related or not. You are responsible for your action and the fruit of your action cannot go to anybody else including your wife or your children. That is what is told in the story of Valmiki. Sage Narada says to Valmiki, “You are a robber and doing this sin for the sake of your family members. Are they ready to divide your sin? Go and ask them.” When Valmiki asks his family members, they tell, “Who asked you to do sin? You work in a justified way and bring the little earning to home. Whatever little you bring, we will eat. Did we ever say that you must do sin and bring money for our enjoyment? Why shall we share your sin? Since you are bringing wealth, we are enjoying it. We don't know

whether you have done sin or not. So, we are not responsible for your sin and we will not share your sin". Then, the hunter realizes and becomes a great Sage called Valmiki. Whether this story is true or not, let us take the message from it.

Coming to the question, if one fellow does some sin, how can his previous seven generations fall into sin? When the karma of a soul is related to that soul only, it will not affect any other soul. It cannot affect the previous seven generations and future generations, who are not born at all. These concepts are called as 'Arthavaada', which means that it has some good purpose although it is not true. When one hears the statement that his son and grandson will suffer his sin, he will develop some intensive fear for doing sin. If you think that your seven future generations and seven past generations will go to hell for your sin, you will control such sin. You will control your mind and resist yourself from doing sin at least for the sake of your beloved father, grandfather, sons and grandsons. So, it is called as Arthavaada. 'Artha' means for the sake of a good purpose and 'Vaada' means a lie told. Arthavaada means a lie told for a good purpose, which is not a sin. It can be accepted because it is doing good. A mother tells the child that if she eats food, the moon will come down. Actually, the moon will not come down, but that daughter eats food. Then, when she grows up, will she file a case in the court that her mother cheated her like this? Since her mother cheated her, she ate food and became a healthy adult. Is it not? Therefore, lying is not a sin when it serves a good purpose.

25. Will the wife share the sin of the husband along with merit?

[In previous generations, the women used to do household works and men used to do outside work of earning money. When man gives money for any good works (punya kaaryas), automatically half of the merit (punyam) goes to the wife because she's serving him. So, in the Sage Valmiki context also, he is robbing the money and they are also eating and enjoying with the fruits of the robbed money. So, share of the bad fruits should be distributed?]

Swami replied:- Only half of the husband's good fruit (punyam) will go to the wife, but, not his bad fruit (paapam). The wife is assisting in the actions of merit, but in the case of Valmiki, the family did not encourage Valmiki to do robbery.

26. Can Arthavaada be told by ordinary people also?

[Shri Divakara Rao asked:- 'Arthavaada' sentences can be made only by the incarnations or by normal people also?]

Swami replied:- Anybody can make the 'Arthavaada' sentences. Even an ordinary mother is doing Arthavaada while feeding the child by saying that the moon will come down if the child eats food. She is not an incarnation of God. She is only a human being. Anybody can do Arthavaada for a good

purpose. When the purpose is good and really benefiting, then Arthavaada can be told and there is no sin at all.

27. How can we realise the true value of Your excellent spiritual knowledge?

[Ms. Swathika asked:- Paadanamaskaaram Swami! Swami, You are giving excellent spiritual knowledge and that too for free. You are giving Your discourses on Your website for free without charging any money. Any reader, who comes to Your website is able to read the entire website freely, download books and read it. But, the value of Your knowledge is extremely high and we cannot quantify the price of Your knowledge. But, at the same time, we have a tendency to lose the value of things we get for free. When we buy it, we use it with value. How do we understand the actual value of true spiritual knowledge when it comes from You for free?]

Swami replied:- Yes, the first point here is that I am giving excellent spiritual knowledge without charging any money. When I have given the money to every soul, why should I charge from anyone? That is My side. But, your side of argument is also correct because if anything is given freely, its value is not recognized. Suppose you might have gone to a theater and you could not get the ticket. Then, you might have come to this Satsanga thinking, “Let me go to Satsanga. At least, I may develop some devotion towards God. Then, God may benefit me and it is free of cost also”. But, once the person starts tasting the bliss of nectar like true spiritual knowledge, then that fellow is gone. He/she will not be interested to go to a cinema hall in the future. He will come to Satsanga every day. But, in the Gita, Karma Phala Tyaaga is stressed very much. When God Rama went to Sage Vashishtha to learn spiritual knowledge, Vashishtha told, “O Rama! Put Guru Dakshina here. Then, I will preach You the spiritual knowledge (*dhanamārjaya kākutstha, dhanamūlamidaṃ jagat*)”. So, the Guru Dakshina is asked by the Sage to know whether Rama has real interest on the subject or not. Suppose a person just came for passing time and not really interested in the subject of God, then he/she will not give money and leave the place immediately. Therefore, Guru Dakshina or Karma Phala Tyaaga helps to test the interest of the student so that the preacher need not waste his energy unnecessarily with such people, who come for time pass.

You must have heard the story of Shirdi Sai Baba in which a rich fellow named Buuti comes to Baba and asks, “Baba, I have hired a tanga (cart) and it is standing outside. If you delay, the hiring charge will increase. So, tell me Brahma Jnaanam immediately”. Then, Baba sends a disciple to a devotee saying, “I’m in need of five rupees. You ask him for loan”. The disciple comes back empty handed and says that the devotee could not give money since he doesn’t have any money. Then, Baba replies, “Yes, yes. I’m a Fakir. Who will believe Me and give five rupees?”. Then, he sends the disciple to somebody else. The same thing repeats. Buuti sees this happening in front of his eyes but he continuously asks Baba to be kind to give him the Brahma

Jnaanam immediately since he has a lot of business in Mumbai and the waiting charges of the tanga are also increasing. Then, Baba tells to Buuti, “In your pocket, you have a bundle of 100 currency notes, each of five rupees denomination. You are seeing that Baba is in need of five rupees and you possess 100 times more than what Baba needs. Still, you are unable to give one note of five rupees even after knowing that Baba is in need of it. You say that you have come for Brahma Jnaanam. When you are unable to give five rupees to Baba, how can you conquer the five senses (pañcendriyas)? Unless you conquer the five senses, you cannot get the Brahma Jnaanam”. Like that, Baba gave left and right to him. Then, Buuti became a very good devotee of Baba and the present temple of Shirdi Sai Baba was built by him only. The truth is that Baba is a Sadguru and Sadguru means the human incarnation of God. If He is Sadguru, He is not in need. He is the giver to everybody and so, He cannot be in need. But He will hide the fact that He is the giver. Then only, the true love of the devotee will come out.

Suppose you are coming on the way and I have dropped a 100 rupees note on the road. You take it and you think that it is your luck and you will not think that God has dropped that 100 rupees note. Is it not? He hides that He has given to you. Suppose you come to know that I have dropped that 100 rupees note for you. Then if I ask you for 10 rupees, you will give Me 10 rupees out of gratitude but not out of true love. To understand the true love, I also tell another example of a grandfather, who brings a packet of biscuits, gives to his daughter-in-law and tells her not to tell her son that he has bought and brought this biscuit packet for him. As instructed, she gives the biscuit packet to her son and then, this grandfather innocently asks his grandson to give him a small piece of biscuit. If the grandson knows that the biscuit packet was brought by his grandfather, he will give one or two biscuits to him out of gratitude. Since the grandson is thinking that the packet is purchased by his mother, there is no gratitude on the grandfather from his grandson. If he has true love on his grandfather, then only, he will give the biscuit. Similarly, God also keeps it confidential that He is the giver of all the wealth to all the souls of His creation. Then only, the test of true love towards Him can be conducted.

28. Should every ordinary Guru take Guru Dakshina first to avoid the disciples, who come for time pass?

[Ms. Thrylokya asked:- Swami, You said that a Sadguru preaches true spiritual knowledge and doesn't take money also because He is the human incarnation of God, who is a giver of everything to everyone. But, in the case of gurus, who are not omnipotent, who are not the incarnations of God – should they keep this eligibility test of taking the Guru Dakshina from people first before letting them enter and listen to the knowledge and avoid those kinds of disciples, who come for time pass? Swami, should this be followed as a rule to everyone?]

Swami replied:- I told that they will tell and follow “First is Karma Yoga, then comes Bhakti Yoga and finally Jnaana Yoga”. They say that in the 18 chapters of the Bhagavad Gita, the first six chapters are Karma Yoga, then the next six chapters are Bhakti Yoga and then, the last six chapters are Jnaana Yoga. I told that this is wrong. First should be Jnaana Yoga, then should be Bhakti Yoga and then, final should be Karma Yoga. In the first step or Jnaana Yoga, you preach the Jnaana (spiritual knowledge) freely without charging anything from the receivers. After hearing your Jnaana, the disciple must develop some inspiration (bhakti or devotion to God) if it is correct spiritual knowledge. With that inspiration (Bhakti Yoga), he will give Guru Dakshina, which is practical sacrifice (Karma Yoga). If the Jnaana is not good, he has the right to reject that knowledge and leave the place. If he does the sacrifice of money (Karma Phala Tyaaga) in the beginning itself, he cannot take back the money if the knowledge is wrong and he will be at loss. Of course, in education institutions, they first collect the fees because there is a standard syllabus, which is strictly followed by the teachers and if the students complain, the management will change the teachers. Is it not? Such strict rules are not there in the field of spiritual knowledge. There is no officer, who is the controlling authority to manage this and hence, you cannot compare the learning of spiritual knowledge with that of worldly educational institutions. Here, first is Jnaana Yoga in which you must listen and feel that the spiritual knowledge is very good. It should be useful and tremendously excellent so that it develops intense inspiration in you. Developing that inspiration is Bhakti Yoga or theoretical devotion. Then, doing service (sacrifice of work) and giving Guru Dakshina (sacrifice of fruit of work) to the Sadguru is the final Karma Yoga or practical devotion.

29. Karma came first instead of Jnaana in the case of Rama and Vashishtha. How do you explain this?

[Swami, on one side You are condemning priests, who are charging money before they are doing some worship to God. On the other side, You are supporting Vashishtha for asking money from Rama before giving spiritual knowledge?]

Swami replied:- Yes! In the case of Sage Vashishtha, the disciple is none other than God Rama. So, the disciple has unimaginable deservingness and did not come for time pass like an ordinary worldly human being. Sage Vashishtha is none other than the grandson of God Brahmā. So, there is no need to test the truthfulness of his spiritual knowledge. Rama being God identified that Vashishtha is having the true spiritual knowledge and came to him with full faith. Hence, Vashishtha asked for Guru Dakshina just like the institutions, who first ask for standard fees. This is a very exceptional case and it need not be so in the case of present Gurus, who often preach wrong

knowledge only. When a human being becomes a Guru, he may preach good or bad spiritual knowledge. Both possibilities are there, but that is not the case with Sadguru, the incarnation of God. He will teach the correct knowledge only because His aim is to give the true spiritual knowledge and uplift the humanity to flourish. Sadguru comes down with the aim to propagate true spiritual knowledge and establish peace in the society. Sadguru does not come to earn something through Guru Dakshina and maintain His family.

30. Why didn't Baba tell knowledge to Buuti and ask for Guru Dakshina?

[Swami, now correlating the same concept and applying to the case of Sai Baba and Buuti, Shri Sai Baba should have told the spiritual knowledge first and if Buuti gets impressed, then he will give Guru Dakshina or not give according to Baba's decision. Please clarify.]

Swami replied:- Baba has asked only for five rupees and not hundreds of rupees although Buuti was capable of giving it. Baba knows that Buuti is a very greedy fellow and he will not give even five rupees at any cost. Sai Baba is the incarnation of God Dattatreya. So, He knows what Buuti is. So, Baba wanted to remove that greediness in him. Greediness is the main cause for not accepting the contemporary human incarnation also. In the stage of photos or statues, you'll offer food to God with hand movements and consume it by yourself. But, you cannot do like this with contemporary human incarnation. If you put food before Him, He will eat. Therefore, the main reason for the rejection of contemporary human incarnation is spiritual economics based on greediness of the devotee.

31. Did Krishna say in the Gita that Karma Yoga comes first?

[Shri Divakara Rao asked:- Swami! You logically explained that the first step is to learn spiritual knowledge or Jnaana Yoga, then comes devotion or Bhakti Yoga and after that comes practical service and sacrifice to God or Karma Yoga. But in the Gita, it is said to be in the reverse order as mentioned by many preachers. I recently saw in YouTube also that a preacher said "Karma Yoga is first step so that we will get good discipline with which we will get into the right path". Is it God Krishna, who told like that?]

Swami replied:- It is not God Krishna but the scholars told in that reverse way.

32. Is controlling senses a pre-requisite for learning spiritual knowledge?

[Ms. Thrylokya asked:- Swami, You told that Shirdi Baba said to a devotee that Indriya Nigraha i.e., controlling five senses is a prerequisite to learn Brahma Jnaanam. But here, You have allowed all of us to listen to Your true spiritual knowledge although most of us does not have the control. So, how can that be a standard, Swami?]

Swami replied:- Any policy has to be changed as per the circumstances. You cannot fix on a particular policy, which was adopted in Satya yuga. Will it be successful in this Kali Yuga? Policy should be changed as per the atmosphere. Shankara followed the same thing. When Shankara came, all were atheists since they were Puurva Miimaamsakas and

Buddhists. So, He told that every soul is God because you cannot change the atheist by telling that God is existing differently from him. An atheist will not agree if you say that God is separate from him because of ego. He changed all the atheists by three simple steps of logic. **Step-1:** You are God (Totally a lie). **Step-2:** Do you exist? Yes. **Step-3:** Therefore, does God exist? Yes. Based on a lie, He could change the society full of atheists into theists and that is not wrong. It got a very good result. A teacher gives some good revision of the lesson or some important questions or some guide (revision book), etc., but does not allow copying in the examination to make the students pass. So, according to the stage of nature of the disciples and the surrounding atmosphere, the Guru should change the policy and get the result, which is most important. If you simply preach an old philosophy, which was successful in those days of the Satya yuga, then nobody will come to hear you. The Sadguru wants the welfare of the humanity and that is why, He is taking all that trouble and not to earn fame or money. He has already got a lot of fame and He is bored with that fame in the upper worlds. His wife is Goddess Lakshmi, who gives wealth to everybody. So, He is not bothered about these worldly things. He always has the guts to tell the truth because He is not aspiring for anything. An ordinary preacher thinks, “If I change the concept in this way, the devotees will not take out even one rupee as Guru Dakshina. So, let me change the policy”. The aim of changing policy here is to earn more money and fame. The Sadguru has all the guts to preach the truth whether you listen or don't listen since Guru Dakshina is not His aim.

33. Sometimes Goddess comes in the dream and asks for sacrifice or Bali. How to understand this?

[Shri Divakara Rao asked:- Swami, You mentioned that we should not kill any animals even for the sake of God also. But during the village festivals, The Village Goddess comes into somebody's dream and asks, “Why have you not given the ‘bali – sacrifice’ to Me?”. Swami, how to correlate this? I suffered this actually.]

Swami replied:- There is both truth and fraud everywhere. The truth is “You all worship Me. You have forgotten Me”. The Village Goddess comes in somebody's dream and tells this truth. The fraud is “You give Me animals as sacrifice. You give Me chicken or goat”. Eating non-veg. food is this fellow's desire and he speaks false for his taste for mutton. The dreams are of two types. It can be the true message of God or it can be one's own samskaara that is materializing in one's dream. The fellow's taste for mutton materialized as dream and his taste appeared as the wish of the Goddess. See, this is just a simple logic. The Village Goddess is the Divine Mother of humanity. Is there any mother, who wishes the death of her child? At least, a father may be an exception since a father does not carry the child for 9

months in womb like a mother. There is a Tamil cinema called ‘Tanga Patakam’ in which the father shoots his son for the sake of justice. But, if the mother was there in that place of the father, she cannot shoot her son. When a biological mother (who loves the child only for a single birth) cannot wish for the death of her child, how can the Divine Universal Mother (who loves the child in every birth since the beginning of the creation) ask for the death of Her child? It is only the dream of the ignorant soul but not the words of God. Actually, there is a Brahma Sutra (*sandhye sṛṣṭi rāha hi*), which says that the dream is of two types. First type is one’s own samskaara appearing as dream. Second type is God appearing and giving some message. You have to separate these two by your logical analysis. Suppose you got a dream sometime back, where Goddess appeared and asked for bali–sacrifice of an animal, then you must understand and think “Since the Divine Universal Mother will not aspire the death of Her child, this dream is only my samskaara. It is not true”. By analysis, you can find the truth with simple logic. No mother wants the death of her child. Will the Divine Mother desire for the death of her child?

34. What to do if non-vegetarian food is leftover?

[Shri Satti Reddy asked:- Swamiji, my question is that if excess of chicken or mutton curries are left, is it better to throw it away like that or serve to somebody? In some function halls, non-vegetarian food gets wasted.]

Swami replied:- Firstly, why have you gone there?

35. He said:- Swami, You are Sarvajna.

Swami replied:- May be. If you really believe Me as Sarvajna, you don't go there. Avoid those places. No question of dealing with that. Just leave it. It is full of sin and it is the highest sin in the entire creation (*Ahimsā paramo dharmah*). The greatest justice is not to kill any living being. Therefore, killing any living being is the greatest sin and injustice. It is very serious punishment. The punishment is that you would be born as a goat and the goat would be born as a butcher in the next birth. The goat as butcher will kill you and you’ll have to undergo the same pain that the goat underwent while it was killed. So, don't associate yourself with that field in anyway. Try to oppose it. If you distribute non-veg. food to some hungry people, those people develop more desire for non-veg. food and this will encourage the killing of animals and birds. This will make you the shareholder of the sin.

36. Should I not go to the office parties, where non-veg. and alcohol is served?

[Shri Ganesh asked:- Paadanamaskaaram Swamiji! Alcohol and non-vegetarian are served at office parties. Though I don't drink alcohol or eat non-vegetarian, my boss is asking me to go and attend. I go attend, eat some vegetarian food and come out. Is that also a sin?]

Swami replied:- This is not a sin. You can go there but don't take alcohol and non-vegetarian food. You will not get any sin by attending the meeting. You will get involved in sin and share the fruit of sin if you are involved in it by eating non-veg. food or by drinking alcohol or by selling non-veg. food or by doing alcohol business. Simply by attending the parties or meetings, you will not get this sin.

37. How to convince my parents about true meaning of Yajna sacrifice?

[In my house, ritualistic practices have happened. In homam, they have burnt wood and other things. How do I convince my parents and my relatives that this is wrong?]

Swami replied:- Try to convince them through logic. I have given several arguments in My website. As of today, 5000+ records are present in the website regarding the true worship to God and various other spiritual concepts. You take an article and present to your parents, friends and relatives. You can easily do that. Don't give arguments by yourself. You take My original script and read before them. Then only, perfect logic will be there. Sometimes, you may miss the logic somewhere and it may not impress them. But, if you take the knowledge written by Me, the points will come one by one in a perfect logical sequence and that will definitely change their mind because every question that they can raise is already answered in My script. Nobody can ask any question further. That is the power of God Datta. That is why, He is called as Guru Datta (*Guror, guru tarāya namaḥ*). He is the Guru of Gurus. He also tells in Bhakti Ganga (*Dattātreya munīndrulamu, guruvula diddaga vaccitimi*) that He has come not to preach ordinary humanity, but to rectify the Gurus (preachers).

38. How can we trust and maintain relationship with anyone?

[Shri Bharath Krishna asked:- Swami, You being the human incarnation of God, sometimes say that it is very difficult to trust human beings because they will change at any moment. So, we as human beings, how can we trust and maintain relationship with anyone, Swami?]

Swami replied:- If you don't maintain the relationship with God, you are the loser. The other side is not losing anything and the necessity is all yours. At least, you apply the 50:50 probability to the human incarnation. He may be a human being or He may be God. See, believing God as human being is worst since we may lose God. But, believing human being as God is not bad since there is no harm. If you treat some lower fellow as higher fellow, you will not be punished. If you call a peon as the collector, you will not be punished. But, if you call the collector as a peon, you'll be arrested. Is it not? Suppose you have mistaken a human being like Me as God and not considering Me as a mere human being. There is no punishment for you since you can consider a lower item as higher item. Suppose I'm God and if you consider Me as a human being, there is punishment to you and you will lose

all the benefits. In every type of knowledge, there are doubts. In Physics, there are doubts. In Mathematics, there are doubts. In Chemistry, there are doubts. You clarify all the doubts with the teacher. Similarly, in spiritual knowledge, you clarify the doubts with the Sadguru. If the Sadguru is preaching spiritual knowledge and asking you to follow that spiritual knowledge and if you don't follow, the loser is your own self. Therefore, you can believe somebody as God or you may reject some incarnation of God as a mere human being. Full freedom is given to you and there is no compulsion on you. There is one important point here. If a human being deceives humanity saying that he/she is the Sadguru or God, that fellow is definitely going to be punished by God and the punishment will be the most severe punishment since he/she is only preaching the wrong spiritual knowledge (by declaring himself/herself as God), which is very very harmful to the world. Such fraud preachers will be very severely punished by God and you need not bother about it. God will take care of that.

39. I am unable to trust any girl and go ahead for marriage. What to do?

[Swami! When it is the Sadguru saying something, we can have 100% trust. I understood that God or Sadguru is the only one, who is trustworthy. But when a young man has to go for marriage, he will discuss certain things with the girl. The girl may say something about herself and may promise to be in a certain way. But, any person may change in the future. So, how do we trust and go ahead for marriage?]

Swami replied:- Then, don't marry. If you find everybody like that, it is better not to marry. I will tell you a method so that you can test any girl for marriage in just one minute. You simply put a question, “Do you believe in God?”. If she says, “Yes! I believe in God”, then you ask another question, “Do you believe that God will punish sins?”. These two questions are sufficient to select a girl for marriage. If she says, “Yes! I believe that God punishes the sins”, then you can simply select her. No other questions are required. “Do you like Chiranjeevi-cinemas or do you like Akkineni Nageshwara Rao-cinemas? Who is your favorite hero?” - all these are unnecessary. If she says “Yes” to the two important questions, she will definitely be truthful in life. She may commit some error due to ignorance. But, if you rectify her ignorance, she will definitely come to the right path because she believes in the existence of God and that God punishes sins. Have faith in God!

40. Why did God give a long life to those who did many wrong deeds?

[Smt. Sudha Rani asked:- Paadanamaskaaram Swami! My question is semi-Nivrutti, Swami! Like You said, the false Sadgurus are punished for their false interpretations. But they cheat people throughout their lifetime and people get diverted to wrong paths for a long time due to the wrong teachings. Similarly, Jawaharlal Nehru, the first Indian prime minister, had made some wrong amendments in Indian constitution and even today, Hindus are negatively affected by his wrong deeds.

So, why does God support those leaders by giving them long life and political power through generations and generations?]

Swami replied:- The punishment of God for sin is always definite and there is no exception in it. Even when God is forced to do some sin, He punished Himself. When Gopikas were after God Krishna, He told them to go back home. But, they loved God so much that they replied “We won't go back and we will die in the river Yamuna”. Then, He told “If you dance with Me, you will have to embrace the red-hot copper statue of Krishna in hell”. They replied that they do not care for the punishment by saying “After all, that statue is of Krishna. So, we don't mind”. Then, He accepted and danced with them. Although it is not a sin since He is God, Krishna has considered it as sin and taken all the punishments onto Him for having danced with Gopikas. He punished Himself by embracing the red-hot copper statues of Gopikas in hell. He did that twice for each Gopika. First, He hugged the red-hot copper statue of the Gopika punishing the assumed sin on Himself. Second, He took the form of Gopika and hugged the red-hot copper statue of Krishna on behalf of the Gopika. For thousand Gopikas, He punished Himself for two thousand times. Being God, He can cancel the punishment or escape the punishment. He is the law maker and even if He violates the justice, there is nobody to ask Him. For all of us, God is there to question. For God, there is nobody to question. But, God honored the climax love of Gopikas and at the same time, He uplifted justice by taking the extreme punishments unto Himself to make sure that any ordinary soul does not imitate Him. When God is not using the special powers in His own case and punishing Himself for assumed sins and not even real sins, will such God do injustice with anybody else? Will He allow injustice to happen to any soul in His creation? The defect on our side is that we are not studying a human being for all the 24 hours using an audio-video system. Even if you have recorded for 24 hours, you can capture only his external behavior and you will never know his internal behavior or thoughts. With your limited knowledge and limited equipment, how can you conclude about a person?

Only the omniscient God can judge the soul and give the fruits of his deeds accordingly. The person might do some good deeds and some bad deeds. The person will enjoy the fruits of bad deeds and good deeds separately. God will give the judgement and God exactly knows when to punish and when to reward the soul. If you punish your enemy, you can give one blow at the most. When He decides to punish, He gives 100 blows. Therefore, you leave everything to God, who is omnipotent and omniscient. Have no doubt regarding His administration. You are indirectly finding fault with the administration of God through your question. You are criticizing

God's divine administration by asking why He is doing like this and why He is not doing like that. You are not omnipotent and you are not omniscient. God is omnipotent and omniscient. He is definitely doing the correct thing only. Why should we worry about that? We have also done several bad things and we will also be punished by Him. How can we become the judge for other souls? Can a person, who is a criminal, become the judge for other criminals? Therefore, you leave everything to the omnipotent and omniscient God, who knows everything. Moreover, God's aim is not revenge. His aim is only the reformation of the sinner and hence, He gives sufficient time to the sinner for reformation. I discussed this in several articles and messages published on our website (www.universal-spirituality.org).

Suppose your enemy has done some harm to you. God will compensate you if you leave it to God without developing any revenge against your enemy. When He compensates you, you should keep your mouth shut. Since you got the compensation, you should not enter between God and that criminal. God may give some time to him to change and suppose he changes, then all his previous sins of that type are also cancelled by God. However, if you have harmed him in the previous birth and he has harmed you in this birth as a retort case, the case gets closed. Your enemy will not be punished in this case because it is not a fresh case. Therefore, many secret angles are there in the administration of the world and God always does the best only. If you are unnecessarily having revengeful thoughts after getting compensation also, you will be punished for having such revengeful thoughts. For example, God Krishna decided to kill the Kauravas and He will certainly kill them on a specific day. Meanwhile, He tried to change them by going as a messenger and tried His level best. Draupadi, who was insulted by the Kauravas, was always crying that they should be punished and killed immediately. She always provoked the Pandavas by talking with revenge against the Kauravas. Had she kept quiet, her five sons would have become kings after the war. She was indirectly criticizing God's administration and that is a sin. As a punishment, her five sons were killed by Aswathaama that night. None of her sons became the king even though she fought for the war and got the victory. She could not enjoy the fruit of the victory. Subhadra, who never spoke anything against the Kauravas enjoyed the victory completely since her grandson had become the king.

I have written several messages on this topic and the best thing for you is to leave everything to God. He knows everybody and He knows what is present in every nerve of every human being. Sometimes, the human being may not notice the matter present in its own nerve, but, the omniscient God knows that also. God is not only omniscient but also omnipotent. He knows

when to punish and He also knows if the soul is reformed or not. He throws the soul in the liquid fire of hell where he/she undergoes constant suffering until it is reformed. They say in the Bible (*Purugu cāvadu, nippu āradu*) that the soul will not die and the fire will not be extinguished. The soul will be given a suitable body called Yātanā Śārīra, which does not die even when extreme punishments are given. God waits for the soul to be reformed by giving these punishments. God tries all the ways for reformation while on this earth and if the soul fails even after all the efforts, He decides that the soul cannot be changed and then only He will throw the soul into the liquid fire of hell. God will try His level best to change the soul because He is the Divine Father of all souls (*Aham bījapradah pitā... - Gītā*). We are the parents only in this birth but God is the parent in all the births. Can you compare His love to the souls with respect to our love to our children?

Shankara says that even the love of a million parents cannot be equal to God's love towards souls (*mātā pitṛ sahasrebhyo 'pyāptaḥ, bhagavān paramēśvaraḥ*). This is the reason why God doesn't punish the sinner immediately. He delays the punishment and meanwhile, He tries to change the soul permanently through spiritual knowledge while on earth. If the soul is transformed into a good soul through spiritual knowledge, he/she will have good future by the grace of God. A father will always try for that side only and when the father is disgusted and loses all hope, then also the blind human father will not punish, but, God is not blind like the human father. God is very intelligent and if the soul is not going to change, God will throw him/her in hell forever until the soul reforms. Suppose the soul is only interested in eating, drinking, sleeping and sex even after taking human birth, God is going to throw that soul into the permanent births of animals, birds, insects and worms, etc. Even this action of God shows so much love on the souls because the soul can enjoy eating, drinking, sleeping and sex in those lower births also without taking any tension of following justice. The human body is very special since it has intelligence, which is meant for the soul's spiritual progress in the path of reaching God through true practical devotion. Human birth is meant for becoming divine through close association with God and getting permanent salvation. If you are not at all interested in these divine things and if you are earning wealth all the time, you are already living like an animal only in human body. What do animals and birds do? They are always busy in earning their food, eating, drinking, sleeping and having sex to produce children. Being in human birth, if you are confined to these four only, God with all kindness gives you a place where these four are only available to you and nothing else. Is He opposing or harming His issues? Not at all. He is completely fulfilling the desire of His issue, who is fully

concentrating on these four things in life. There also His kindness is there, not revenge.

Suppose you are eating only curd rice although God is offering you many other dishes. Next time, He will offer you a big vessel full of curd rice only. He does that because you don't want to see any other food item. Everywhere you find His kindness only. We foolishly misunderstand God but He always does everything properly. He is the Divine Father and you must remember that. You try to understand His love by comparing your love to your son or daughter. You are criticizing that some political leader is doing sin and God is not punishing him. Suppose your son or daughter is doing sin, will you punish immediately? Will you not give sufficient time for him/her to reform? Just for being father or mother in one birth, you put so much effort in the case of your son or daughter. God is the Father for millions of births to each soul. How much He would try to reform His sinner-son? You need not worry about all these because suppose the sinner has harmed you, God compensates you. Without compensating you, if He kills your enemy, what benefit do you get? Nothing. When you get the compensation, you are benefited. So, it is better you always leave everything to God. If you are harmed, He will compensate you immediately and then deal with the criminal. Since He has compensated you, you should keep silent and you should not ask for the punishment of your enemy.

41. How much is the sin for bribing a government official for work?

[Shri Divakara Rao asked:- Paadanamaskaaram Swami! In practicality, when we go to any government offices like MRO office or police station to resolve our problem, we will be forced to give some money as a bribe. In this case, how much is the sin for the giver? If the giver is a devotee, who doesn't want to sin by giving bribe, but, he is forced to do so, how much sin will the receiver and giver acquire?]

Swami replied:- This is again a question based on the different behaviors of the souls and different behaviors will have different fruits accordingly. Suppose you don't involve in corruption and you don't give money to anybody as bribe and go on justified path only. Then, you will get the fruit of following 100% justice. Suppose you have given money to somebody as bribe for some favor. If that favor is not justified, you will be punished severely. If the favour is justified, which means that if you are bribing for the sake of justice, the punishment will not be so severe because your case is justified. Since the police will not work without a bribe, if you give some bribe to the police for a justified purpose, it will not give you much punishment and you need not fear very much for that. You may be punished a little because you should have believed in God and walked in the path of complete justice without doing any corruption and without giving bribe to

anybody. You must have depended on God directly than the policemen. God will definitely render better justice to you. You did not have faith on God. Therefore, even when your case is justified, a very minute punishment will be there although not severe. You will be given a serious warning in hell by Yamadharma Raja and that's all. No severe punishments thereafter. Hence, it all depends on the individual case.

42. What is the path to get relief from harmful diseases?

[Shri Vishnu asked:- Swami! Shatakoti paadaabhivandanaalu! Nowadays, I see that many people are suffering from very harmful diseases. What is the path for them to get relief from those diseases?]

Swami replied:- Disease is a type of punishment for sin (*Pūrvajanma kṛtaṃ pāpaṃ, vyādhirūpeṇa bādhate*). The punishments are also as many as the sins. People are suffering not only due to diseases but also due to other mental tensions caused by poverty. Some people are also suffering being mad. Somebody suffers throughout life because his one and only son is killed. All this is a type of punishment only. Suffering is delivered to souls in several ways and disease is one type of suffering. Finding a way to come out of disease cannot solve all the problems because other types of punishments will still cause suffering. It is better to think that one should come out of all the types of suffering or all types of punishments. All punishments can be cancelled only by reformation of the soul and not even by worship of God because God is punishing the soul for its reformation only and not for revenge. Reformation involves three steps:- i) Realization, ii) Repentance, iii) Non-repetition of sin in future. Suppose you have the habit of stealing somebody's money from his pocket. But, stealing is a sin and it should not be done. Realizing it as sin is the first step or Jnaana Yoga because it involves a lot of logic. Suppose somebody's mother is very ill and he is damn poor. If he steals something and purchases a medicine for his mother, there is not much sin. Hence, logical analysis decides whether a specific case is a sin or not. There may be many sub-cases in one single case also. So, if you realize the sin, the next step is repentance. You should repent why you have done that sin and this repentance is Bhakti Yoga. Then, the third step is Karma Yoga, which is non-repetition of the same sin in future life. If you do not repeat the same sin in your future life, not only the punishment of this present sin but all the pending punishments of that type of sin get cancelled by God. Here, note that “that type of sin” is mentioned and not all types of sins.

Suppose you have the habits of stealing and torturing. If you do not repeat stealing after realization and repentance, then all your pending punishments of the stealing-sin in your karma list get cancelled by God. But

mind that all the pending punishments of your habit of torturing will not be cancelled and will cause suffering to you. If you stop torturing anybody in the rest of your life, then all the pending punishment of past tortures will be cancelled. The reason is that punishment is given for your reformation only. If somebody murders, court gives him a death punishment or life imprisonment because he should not kill a second person again in the society. Suppose he gets reformed through knowledge and he is not going to kill a second person in the society, then why should he be hanged? What is the necessity of punishment? He is not repeating the sin in future and past is past, which cannot be changed. You are giving death punishment or life imprisonment only to make sure that he will not enter the society and kill a second person. But, the same is achieved through true spiritual knowledge. When he is already changed, why should you hang him? If you decide after all efforts that this fellow will not change and kill somebody in the society, then hanging should be done. When the reformation is there, punishment is unnecessary. When the soul is reformed, the punishments of that type of sin will get cancelled (*Jñānāgniḥ sarva-karmāṇi bhasmasāt kurute 'rjuna - sarvaṃ jñāna-plavenaiva vṛjinam santariṣyasi* - Gita). You can cross the ocean of sins by this boat of reformation.

Therefore, we don't know due to which sin one gets the disease. If a diseased person worships God every day, realizes all types of sins, repents for all the sins and does not repeat any sin, that person will be cured from the disease immediately. There is no doubt in it. Except this one way, there is no other way. By doing some poojas or other worships, you may get temporary relief because the punishment will be postponed to the future and you will have to suffer with the accumulated interest in future.

Shri Vishnu commented:- Okay, Swami. Thank You. I was looking at diseased people and feeling bad for them. But, I think You have given a very good answer, Swami. Thank You so much!

Swami's Datta Jayanti Message

I am concluding this question-answer session by giving a small message. Every one of you should recognize that everybody is suffering with one difficulty, which is that to which form of God should we worship? In Christianity, there is one God Jesus or Yehovah, the formless. In Islam, there is one God called Allah. In Hinduism, several forms of God are there. Which God should we worship? If you worship God Datta, who is present in all forms of God, you are worshipping all forms of God. Every divine energetic form in the upper worlds and every human incarnation in this world (earth) contains God Datta. God Datta is the first energetic incarnation created by

the unimaginable God. The actual original ultimate God is unimaginable, who is beyond this creation. Since He is unimaginable, we cannot see Him or imagine Him and hence, we cannot even meditate upon Him. The unimaginable God first created some space and energy called Paramavyoma from which an energetic form was created by Him. Then, He merged with that energetic form to become God Datta. God Datta created the entire creation as God Brahma, maintains the creation as God Vishnu and destroys the creation as God Shiva. Hence, He has three faces. The original unimaginable God mediated in this energetic form because the future devoted souls can worship Him and meditate upon Him. Therefore, unimaginable God is like a naked person, who is taking bath in the bathroom without any clothes and God Datta is like the same person, who comes out of the bathroom wearing some clothes. Nobody sees a naked person inside the bathroom but when he comes out wearing clothes, he is visible to everybody. Since he has taken a medium (cloth), we should not say that he is a different person. Let us say that the energetic medium is the silk cloth and the human medium is the cotton cloth. Mind that both are clothes only.

If the unimaginable God is coming in the energetic form (silk cloth), it is called as energetic incarnation. If the unimaginable God is coming in human form (cotton cloth), it is called as human incarnation. The Veda, which is the most revered scripture of Hinduism is written by God Himself since He revealed the Veda to sages as God Brahma. The Veda says two points as the definition of God to understand who God is. i) God is that person or that entity, who is only one (*Ekam evādvītyam Brahma*) and ii) God is doing the creation, the maintenance and the destruction of this world (*Yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanti abhisamviśanti*). Now, these two points in the Veda cannot be applied to any form of God in Hinduism except God Datta. God Datta is only one single personality. He has three faces, which are the faces of Brahma, Vishnu and Shiva. By the face of Brahma, He is doing the creation. By the face of Vishnu, He is maintaining the creation. By the face of Shiva, He is destroying the creation. Therefore, the Vedic definition of God involving the two points becomes completely true when applied to the case of God Datta. We, Hindus, call Him as God Datta. Other religions call Him as Father of Heaven with a different form. Therefore, He is the universal God not only in Hinduism but also in all the religions of the world. He may have a different form, but, any form is just created by Him. So, we should understand the importance of God Datta and the relevance of human incarnation to humanity. If human beings want to see the energetic incarnation of God, they have to do penance for a lifetime. Sometimes, a lifetime of penance also cannot give the vision of God.

The unimaginable God will never appear before you because He is unimaginable. Only His energetic incarnation can appear before you. Either God Datta or His subsequent energetic incarnations or past human incarnations can appear before you. But, that will take a lifelong time! If you take a whole lifetime for doing penance just to see God, where is the time to get the true spiritual Knowledge from God? Where is the time to practice it and attain the grace of God? Therefore, this is simply a waste of time. To get the true spiritual knowledge, you wanted to see God, for that you are doing penance, a lifelong penance, then where is the time for you to hear the spiritual knowledge and practice it? That is why, God has helped humanity by coming as human incarnation. In human Incarnation, He is available in every generation to the humanity and He explains the true spiritual knowledge through the human form. God has given this facility so that you can directly hear the true spiritual knowledge from God (from the human form of God). Then, you have a lot of life time to understand it, practice it and attain the full grace of God. No time is wasted.

In the upper worlds, the body and soul of the energetic beings are made of energy only. For the human beings here on earth, the soul is made of nervous energy (a specific work form of inert energy only), but the body is made of the five elements (materialized body made by matter and energy). Hence, the human form of God is relevant to the human beings on earth and the energetic form of God is relevant to the energetic beings in the upper worlds. If a soul misses the human form of God here due to common repulsion of the media, the soul will miss the energetic form of God also in the upper world after death. Every human incarnation (like Rama, Krishna, Sai Baba, etc.) has human body and soul as medium for the entering God Datta containing merged unimaginable God. Since an ordinary human being is also having human body and soul, there will be repulsion between human media of human incarnation and ordinary human being. Due to this repulsion between common human media, the human being misses the human incarnation here in this world. When this human being dies here, his/her soul will enter an energetic body and go to the upper worlds. When it goes to the upper worlds, it will see the energetic incarnation (like God Brahma, God Vishnu, God Shiva, etc.), who has energetic body and soul as medium. Since this ordinary soul also has got an energetic body, there is again a repulsion between common energetic media. So, the person, who loses the human incarnation on this earth, will also lose the energetic incarnation in the upper world. That is what the Veda says (*iha cedavedī datha satyamasti, na cedihāvedīnmahatī vinaṣṭiḥ*). If you recognize the human incarnation on the earth, you will also recognize the energetic incarnation in the upper world

because if you have crossed the repulsion between common human media here, you will undoubtedly cross the repulsion between common energetic media there. If you succeed in recognizing the human incarnation on this earth, you will succeed in recognizing the energetic incarnation in the upper worlds also. If you lose here, you will lose there. If you gain here, you will gain there. Therefore, this small point should be kept in your minds. You may worship any form of God, but remember that God Datta is present in that form of God. By this, we also do not have several Gods. The same God is present in different dresses or media. Whatever form of God you worship, that is only the external dress of God Datta and the inner personality is God Datta containing merged unimaginable God or Parabrahman. By remembering that you are worshiping God Datta through that form, you will succeed in your worship, prayers and meditation.

Chapter 22

November 10, 2024

O Learned and Devoted Servants of God**1. Please clarify an Advaita concept called ‘Bimba-Pratibimba Vāda’.**

[Prof. JSR Prasad asked:- Swamiji, please clarify an Advaita concept called ‘Bimba-Pratibimba Vāda’ (The argument of object and its reflection) about which I am questioned by scholars during my visit to Sanskrit University, Kalady.]

Swami replied:- The Parabrahman (unimaginable God) is beyond space. For a Bimba (object) to get reflected, it needs volume or the three spatial dimensions. Then, how can Parabrahman become bimba as per Advaita? Any Bimba belongs to the imaginable domain contained in space. If you say that space already existed in Parabrahman, then, it opposes the Vedic statement – ‘*Ātmana ākāśaḥ sambhūtaḥ*’ (Initially, space is born from God.). Any Bimba (object) and its Pratibimba (reflection) belong to the imaginable domain. But, Parabrahman is beyond imagination and does not belong to the imaginable domain or imaginable world. Hence, the reflection of Parabrahman is impossible.

The Advaitins also propose that God is the delimited (dharmī, the possessor of the property) and world is the delimiter (dharma, the property). If God is delimited by the world, then the authoritative Vedic statements like ‘*Naīṣā tarkeṇa matirāpaneyā*’, ‘*Yasyāmatam tasya matam...*’, ‘*Yo buddheḥ paratastu saḥ*’ are not possible, which state that God is unimaginable. The unimaginable God is beyond space and hence, cannot be limited by any boundary. Both these arguments (about Bimba-Pratibimba Vaada and Avaccheda-Avacchinna Vaada) differ from the Vedic authority and also cannot stand before logic. The Brahmasūtra states that there is no example in the imaginable domain matching with the Parabrahman (*Drṣṭāntābhāvāt*) because all items in the imaginable world are imaginable and cannot possess even one similarity with the unimaginable God. Both these arguments can be successful in the case of created objects, which are under the scope of space having spatial dimensions whereas Parabrahman is beyond space. Space cannot exist in Parabrahman before its generation. If space existed in Parabrahman before its generation, the conclusion will be that space is not generated from Parabrahman. The Veda says that space is generated from Parabrahman. This means that space is absent in Parabrahman by which Parabrahman becomes beyond space without spatial dimensions. Any object not having spatial dimensions will lack volume

(Parimaana, which is the property of space). The object having no volume cannot be imagined by anybody and hence, Parabrahman is unimaginable.

2. Can we say that Gopikas were also Sthitaprajna when God Krishna was in physical proximity?

[Ms. Saatvika asked:- Can we say that Gopikas were also Sthitaprajna when God Krishna was in physical proximity? Only when He left Brundaavanam, they became mad?]

Swami replied:- In situations like the separation from God Krishna only, the state of Sthitaprajna is needed.

3. How can ego cause sin? I believe that the ego destroys only one's own self. How can ego affect others to cause the sin?

Swami replied:- Demons due to excess of ego caused suffering to angels and sages. Due to the boons attained in penance, they got ego and have done several sins, which resulted in the suffering of others.

4. How are jealousy and ego greater enemies when the gateway to hell are the last three bad qualities?

[In this discourse <https://www.universal-spirituality.org/discourses/swami-how-to-overcome-ego-and-jealousy--4866--4998--ENG>, how are jealousy and ego greater enemies when the gateway to hell are the last three bad qualities.]

Swami replied:- Illegal sex, illegal anger and illegal greediness drive the soul to hell. Ego and jealousy are punished by God immediately in this world itself because both these are the sins that effect one's spiritual progress also.

5. How to correlate the following statements?

[i) God doesn't need anyone. ii) God doesn't expect anyone to love Him. iii) God even gives hurdles in spiritual path. But, He created this world to enjoy the pure love of Nivritti devotees only. How to correlate these statements?]

Swami replied:- The first statement says that God is not in need of happiness from anybody since He is the infinite ocean of bliss. But still, due to the boredom of loneliness, He created this world so that He can enjoy the true love of devotees. The second statement is only a variety of enjoyment and does not mean that God was sad without happiness before the entertainment. The king goes to forest for hunting not because he is unhappy in the palace. It is only a change of variety of entertainment. Hurdles are created in the path of Nivrutti to test the strength of the devotion. Hurdles also improve the devotion like culverts improving the speed of flow of water in the canal.

6. How to answer people, who are judging that spiritual people do not need materialistic achievements like hikes, promotions etc.?

Swami replied:- The desire on X, Y, Z etc does not mean that there is no desire on A. The question is which desire is the strongest. The strongest desire can be told as the single desire of the soul. Interest in Nivrutti or

spiritual life does not mean that one shall be foolish in Pravrutti or worldly life so that people can easily exploit the devotee.

7. When God wished to create this world for His entertainment, can we say that He is not beyond desire?

Swami replied:- It is not a question of desire. It is only the natural tendency to change the variety of enjoyment. Desire is the wish for something, which causes misery in its absence.

8. Why is Hanuman highlighted in the Ramayana in the Sundara Kaanda?

[Why is Hanuman highlighted in the Ramayana in the Sundara Kaanda? Shouldn't God be the one to be highlighted always? Since the Ramayana was written by Valmiki, why did he highlight Hanuman, who is God acting in a servant role rather than highlighting God Himself, who is Lord Rama?]

Swami replied:- Basically, Hanuman is also God. Highlighting Hanuman is basically highlighting God only. If you take the servant-role as significant, the soul doing service to God must also be highlighted in order to encourage his/her dedicated action of service.

9. Did Yashoda love Krishna as God or her son? Isn't it easier to love Him as a son? How easy or difficult is it to love Him as God?

Swami replied:- Yashoda always loved God Krishna as son only. Even though Yashoda realised Krishna as God in the context of some miracles, Krishna immediately removed that impression using His illusory power (Maayaa). It is difficult to love Him as God and easy to love Him as son.

10. Is it possible to enjoy while suffering?

[In the case of contemporary human incarnation, who takes the sins of His real devotees and suffers on His own body, You told that "Justice has no objection if one enjoys the suffering after undergoing the suffering." Referring to this discourse - <https://www.universal-spirituality.org/discourses/is-god-insulted-if-misery-is-refused-is-it-not-the-karma-playing-its-role-when-ever-misery-enters--4886--5019--ENG>

a) Is it possible to enjoy while suffering?

b) Is it cheating justice if one tries to enjoy while suffering ?]

Swami replied:- Enjoying the suffering is after suffering and not during the suffering. Since suffering was over before enjoyment, the punishment of the sin got exhausted. Hence, the deity of justice cannot object to this. There is no cheating in this because enjoyment is not during suffering. Even among human beings, none can enjoy the hot dish while eating it. After eating only, the enjoyment comes.

11. How is the reformation of a soul considered the greatest miracle of God?

[I have heard that reformation is the greatest miracle of God. In the process of realisation, repentance and non-repetition of sin—only human efforts are involved. Then, how is the reformation of a soul considered as the greatest miracle of God?]

Swami replied:- Cancelling sins of that nature due to reformation is certainly the gift of God to souls and hence, such gift can be considered as a miracle of His kindness. Even though the soul puts efforts, the provision of

such cancellation of all pending punishments of that type of sin is certainly the grace of God only.

12. How can a family bond be unreal when reality is gifted to the creation?

[When both the creation and myself (being part of creation) are real due to the gifted reality from God, how can we say that bond with family is unreal?]

Swami replied:- Even though the world is real due to the gifted absolute reality from God, the world is inherently unreal whereas the absolute reality of God is inherently real. The reality of the world is with a defect and the reality of God is without any defect. Based on this defect, Shankara named the reality of the world as Mithyaa (neither absolutely real nor absolutely unreal) or relative reality. The giver of the gift is always superior to the receiver of the gift. This gift is always under the control of God and the world has no control on its absolute reality gifted by God. Hence, the worldly bonds are Mithyaa only and cannot be called as absolutely real. The bond with absolutely real God is absolutely real. The worldly bond may pose as real bond in isolation, but when it is compared to the bond with God, it is certainly relatively real or on analysis unreal. The worldly bonds are confined to this birth only. They neither existed previously nor will exist in the next birth. That which neither existed in the past nor will exist in the future is unreal in the present also (*Yadanityam tat kṛtakam hi loke* - Shankara). Hence, worldly bonds can be treated as relatively real or inherently unreal. Regarding the bond with God, if you form a bond with God in this birth, that will continue forever because the bond is with eternal God and not with non-eternal worldly items.

13. Do the existing Gods reach the Unimaginable God just as human beings?

[Ms. Swarna asked:- If Parabrahman or Unimaginable God created all the existing Gods and they in turn created us, then do these existing Gods reach the Unimaginable God just the way how we try to reach them?]

Swami replied:- It is the unimaginable God or Parabrahman existing in His incarnations (created Gods) who created the creation including us. The way to reach unimaginable Parabrahman does not exist at all because He is unimaginable. When He is mediated and becomes incarnations, we can reach the incarnations through imaginable paths.

14. Is it appropriate to listen about God or recite mantras while wearing chappals?

[When we're walking on the streets or using the metro, we often wear chappals or shoes. Is it appropriate to listen the stories about God or recite mantras or read spiritual knowledge while wearing chappals?]

Swami replied:- It depends on your psychology. On the other side, there are no such rules with respect to God.

15. How can we manage mental stress through our work or regular life, especially during challenging times?

Swami replied:- You always put your heart towards God. Stress will not be experienced by you.

16. Can the priests work in the temples when someone in the family dies?

[When someone in one's family dies, it is told that we are not supposed to visit Punya Kshetras for next one year. Does this apply to the Pujaaris or priests working in those same temples as well?]

Swami replied:- I already told you that these traditional rules are not from the side of God, but are from the side of humanity only.

17. Is it a sin if we eat veg. food in a hotel where non-veg. is also served?

Swami replied:- It is not wrong provided the supplier does not mix them with the cooking spoon.

18. What is the essence of the Divya Prabandham?

[Guru ji, it is being told that Ramanuja considered Divya Prabandham (a collection of 4,000 Tamil hymns) on par with the Vedas in terms of authority and divine inspiration. Ramanuja played a key role in institutionalizing the recitation of the Divya Prabandham alongside the Vedic mantras in temple rituals as Nitya Anusandhanam. Is this true, Swami? What is the essence of Divya Prabandham, which is currently followed regularly in the lineage of Shri Vaishnavas?]

Swami replied:- The Veda means the spiritual knowledge that is expressed through some words. The mere recitation of words is not the Veda since the knowledge of those words is only the Veda. The word 'Veda' comes from the root word '*Vidul*', which means knowledge (*Vidul - Jnaane*). Hence, if the same spiritual knowledge is expressed by some other words of even another language, how are those words not the Veda? Sage Vyaasa preached all the Vedic knowledge through secondary scriptures called the Puraanams. Hence, the Puraanams are also the Veda only. The words of any language can become the Veda provided those words carry the same spiritual knowledge present in the Vedas. Hence, what Ramanuja told is correct. The essence of the Divya Prabandham is also the Veda, which is about the devotion to God and this devotion to God is expressed in the Vedic Hymns also under the name 'Upaasana Kaanda'.

19. If Brahma is the first energetic incarnation after Lord Datta, how was He born from the navel of Vishnu?

[Shri Ganesh V asked:- In the Puranas, it is said that Lord Brahma is born from the navel of Lord Vishnu. But in a recent Satsanga, You had mentioned that Lord Brahma is the first energetic incarnation after Lord Datta . Only after Lord Brahma, the body of Lord Vishnu and Lord Shiva were created and then, Lord Datta merged with them. I am unable to join the above two statements. At Your divine feet-Ganesh]

Swami replied:- The devotees of God Vishnu created this story of God Brahma being born from the navel region of God Vishnu. God Datta appeared first and incarnated as God Brahma, God Vishnu and God Shiva

simultaneously. After God Brahma, God Vishnu became active and after Vishnu, God Shiva became active to perform their concerned actions.

20. If the caste system were based on one's birth, gotras of any two castes shouldn't match. Is this correct?

[As You have told many times that ancient caste system in India was based on the qualities and Karma of the individual soul and not based on birth. So as one of the proofs of this concept, can we say that there are Brahmins, Vaishyas and Kshatriyas from the same gotra in the present day. If caste system were based on one's birth, gotras of any two castes shouldn't match. - At Your divine feet, Ganesh V]

Swami replied:- All the four castes are born from the same God. Gotram also means the followers of some sage due to their special respect and devotion. Gotram need not be confined to the source of birth. When people say that they are the issues of a specific sage based on Gotram, the issues need not be due to birth, but also due to getting spiritual knowledge from the sage. The son, disciple, younger brother, etc., are treated as sons as per the scripture of ethics.

Chapter 23

November 11, 2024

O Learned and Devoted Servants of God

[Shri Ramakanth asked:-]

1. What is the role of ego and jealousy in Nivrutti?

Swami replied:- Ego and jealousy play a negative role in Pravrutti as well as in Nivrutti.

2. Did the sages take birth as Gopikas to subdue their male ego at the end of their spiritual journey?

Swami replied:- Male ego can be subdued by taking birth as a female and not by becoming a female using miraculous power. Hence, God Rama asked the sages to take actual female birth.

3. Is attaining thoughtless awareness beneficial on the spiritual path?

Swami replied:- Thoughtless awareness is nothing but taking rest without any mental work. Rest is necessary when the mind is blasted by thoughts in various works. After such rest called as meditation, concentration on God is very effective. Some people continue in the meditation pleading that meditation itself is concentration on God. Such people mistake self itself as God.

4. What is the true role of imagination in our lives with respect to spirituality?

Swami replied:- Thinking about God even in imagination is penance for God through mind (*Mānasam tapa ucyate* - Gita).

5. What is meant by permanent association with God?

[Swami, You said that continuous association with You will be subjected to Maya and negligence occurs in course of time. Then, what is meant by permanent association with God? How can it be permanent when our individuality is never taken away from us and we still can fall? Swami, please correlate above two.]

Swami replied:- Individuality need not be taken away from the soul for the sake of permanent association with God. The basic individuality called as Ahamkaara (basic ego) is one of the four internal instruments that help to reach God. When this basic ego develops in wrong side, pride is generated. This pride is also called as ego or Ahamkaara. Due to this, confusion of concept comes. Basic ego must be maintained in dualism to enjoy the love of God. Basic ego will not modify into pride if it is totally surrendered to God. In total surrender also, the basic ego remains.

6. Is the state of pure awareness and thoughtless awareness the same?

[Swami, is the state of pure awareness and thoughtless awareness same? How to attain the state of pure awareness of the soul? Is it helpful in the path of Nivritti?]

Swami replied:- Pure awareness means thoughtless awareness only. Attaining pure awareness is called Aatma Yoga, which is necessary to detach from worldly bonds. The superimposition of basic ego (I) on the body becomes the root cause for these worldly fascinations. Hence, Shankara stressed on this superimposition (Adhyaasa) very much. After achieving Aatma Yoga, the worldly bonds become weak. These worldly bonds will not be completely eradicated with Aatma Yoga. After succeeding in Aatma Yoga, one must concentrate on Paramaatma Yoga, which will be easy due to the already weakened worldly bonds.

7. Can You please comment on Varna-Sankara?

Swami replied:- Varna means colour. The real colour of any human being is the colour of the soul, which shall not be decided by birth. The colour of the soul is called the strong nature or Prakruti. In the Gita, God emphasized in several places that this Prakruti dominates and strongly directs the soul into its congenial action. This Prakruti is nothing but the qualities accumulated in several past births, which are solidified Samskaaras. Based on this, three types of castes result, which are the castes of Saatvika, Raajasika and Taamasika qualities. Based on this concept, it is always better to avoid the inter-caste marriage and stick to the marriage in own caste. This means that the Saatvika caste shall not marry Raajasika and Taamasika castes. God clearly told that the caste system is established by Him based on qualities and subsequent actions (*Cāturvarṇyaṃ mayā sṛṣṭam, guṇa karma vibhāgaśaḥ*). He says that He is the establisher of such logically based caste system (*Tasya kartāramapi mām*) and also clearly says that He is not the establisher of the caste system based on birth (*Viddhyakartāra mavyayam*). Varna Sankara means inter-caste marriage, which again means the marriage between Saatvika caste with Raajasika or Taamasika castes.

8. Is Samaashrayanam indeed started by Ramanuja?

[Swami, what is the real meaning of Samaa Shrayanam? What is the essence of the Pancha Samskaara (Tapa, pundra, nama, mantra and yaga) and putting a symbol of Shankhu and Chakra on shoulders using a heated stamp (Tapa)? Is it indeed started by Ramanuja?]

Swami replied:- The Divine Preacher develops the philosophy and tradition based on the mentality of the disciples present around Him during His lifetime. As the time changes, the mentalities also change and accordingly the system is developed by the Divine Preacher. Standing in some other latter time, we should not mistake the earlier tradition. If you recognise this concept, you will not misunderstand any divine preacher.

9. Is the percentage logic in Karma Phala Tyaaga also applicable to Karma Samnyaasa?

Swami replied:- Since Karma Samnyaasa is also a sacrifice, the percentage logic applies in it perfectly. The physical strength or energy is the total wealth possessed by the devotee. If such a devotee does a little service and compare it to the very little service done by a very weak man, the service of the strong person may look more in value. In this case, the sacrifice of the very weak man is 100% whereas the sacrifice of the strong person is 10%. Since 100 is greater than 10, the very little service of the weak man is greater than the considerable service of the strong man.

10. What are Vishnu Granthi Vibhedinii, Rudra Granthi Vibhedinii and Bramha Granthi Vibhedinii?

[Swami, what are Vishnu Granthi Vibhedinii, Rudra Granthi Vibhedinii and Bramha Granthi Vibhedinii in the context of the real Yoga that You have taught us?]

Swami replied:- Brahma Granthi is the fascination to the ego of knowledge. Vishnu Granthi is the fascination to the ego of wealth. Rudra Granthi is the fascination to the ego of physical energy. Goddess Lalitaa is the power of spiritual knowledge that destroys all the above three fascinations.

11. Is it impossible to prove the existence of God through philosophy or theory alone?

Swami replied:- Existence of God can be proved by spiritual knowledge with the help of the Vedic spiritual knowledge (Shabda Pramaana) and the inference of logic (that such a systematic world must have been created by an unimaginable creator called God). Hence, Kaalidasa told that God can be proved by these two concepts (*Āptavāganumānābhyām*). Ignorant people need the proof through miracle only.

12. In the case of human incarnation of Lord, can we say - a) Vaishva = Vishva, b) Taijasa = Viraat, c) Praajna = Hiranyagarbha?

Swami replied:- In the case of human incarnation or even in the case of an ordinary human being, Vaishva means a materialised gross body. Taijasa means the energetic profile called subtle body. Praajna means Hiranyagarbha related to awareness with excess happiness called causal body. In the case of ordinary human being, the first two items (awaken state or jaagrat and dream state or svapna) are the experienced states, but the third item (deep sleep or sushupti) has no experiencer (awareness) at all to enjoy the happiness. In the case of human incarnation only, the third state applies. In the case of human incarnation, the fourth state called Turiyam (unimaginable state beyond deep sleep) also exists whereas it does not exist in the case of ordinary human being.

13. Please explain the concept ‘All souls are not parts of God’.

[Swami, You said that as per Lord Ramanuja,
Vishva + Viraat + Hiranyagarbha = Narayana

Souls (awareness) are part of creation (Vishva), which is a part of Narayana. Hence, we (all souls) are all the parts of Narayana. But, we know that all are not parts of God. Can You please explain this concept Swami?]

Swami replied:- In your formula, Turiiyam is missing. Vishva + Viraat + Praajna + Turiiyam = Narayana or Hiranyagarbha or Ishvara or God Datta. The first three constitute the medium whereas Turiiyam is Parabrahman. An ordinary soul is matter + energy + awareness, which is a mini cosmos without Parabrahman or Turiiyam. Omnipresence of God is only in effective sense and not in physical sense. Ramanuja considered the entire creation or macro cosmos as external body of God Narayana on the basis of Vishvaruupa. The inner energetic body of Narayana was treated as the soul. The soul is always superimposed on the external body. Hence, part of the external body can be treated as part of the soul. Hence, the human being, which is a part of this external world can be treated as part of God Narayana. Ramanuja had to construct all this logic because He wanted to console the ambitious soul as a part of God even though the soul is not the whole actual God.

14. Why did Bhagavan Ramana not tell directly to meditate on God to a devotee, Annamalai?

[Bhagavan Ramana Maharishi told to His disciple, Annamalai Swami, the below when he was repeatedly affected by sexual desire - “If you instead meditate ‘To whom does this thought come?’, it will fly away of its own accord. You are not the body or the mind, you are the self. Meditate on this and all your desires will leave you”. Here, by ‘self’, is He is referring to Atman in absolute reality and the Jiiva in relative reality ? So, He is asking to meditate on God. Is this correct? If yes, why can't this just be told directly? Annamalai Swami is not an atheist and already an ardent devotee of human incarnation. So, why is it not told directly to meditate on God instead of self? I feel that it's easy for most of us to misunderstand it as a practice of focusing on thoughtless awareness.]

Swami replied:- In order to avoid the evil effect, the Divine Preacher, Shri Ramana Maharshi, constructed a concept involving a technology that helps to succeed in avoiding the evil effect, which is repeated sexual desire in the case of Annamalai. Here, the Preacher mentioned the thoughtless soul and the soul is not called God. On concentrating about the thoughtless soul, the sexual desire, which is a thought gets vanished. Even if the Preacher says that thoughtless soul is God, there is nothing wrong since elimination of evil defect is the main task. Once the task is achieved, the Preacher will gradually say that the soul is a part of God. Then, He will say that the soul is totally different from God as a servant. We should not treat the lie told here as a real lie based on ignorance. The lie is told for a good purpose and is called ‘Arthavaada’. Ramana Maharshi always told to search for the source of the soul (‘I’). If you say that the source of the soul is awareness, it is a silly

answer. It looks as if the Preacher asked the disciple to search for the source of the chain and the disciple replies that the source of the chain is gold! Even a child can tell this answer and there is no need to search for the cause of the chain. The real meaning of Maharshi is to search for the root source of the awareness since the 'I' is a mode of awareness only. Nobody will ask to search for the source of a candy swan because it is clear that the source is candy sugar. Here, the implied sense is to search for the source of the candy sugar. The ultimate source of all items in this world is only the unimaginable God called Parabrahman. Maharshi is telling to search for the Parabrahman or the ultimate unimaginable God. Since Parabrahman is unmediated and unimaginable, the first energetic incarnation, God Datta, stands in the place of Parabrahman. Any incarnation of God Datta also stands in the place of Parabrahman. The unmediated Parabrahman gets mediated in the world called as incarnation. There is no difference between a naked person in the bathroom (unimaginable-unmediated God) and the same person clothed coming out of the bathroom (mediated God called God Datta or His incarnation). Shri Ramana Maharshi was the incarnation of God Subrahmanya, who is the incarnation of God Datta.

15. How can one refrain from the thoughts of sex in times other than while having issues with a legitimate partner?

[Among the basic needs—hunger, thirst, sleep and sex—sex is not essential for individual survival, unlike the others. Its urge is always temporary (either by fulfilling it or by ejaculation or by redirecting one's thoughts at that moment). How can one avoid or refrain from such thoughts altogether in times other than while having issues with a legitimate partner?]

Swami replied:- Sex or Kaama is included in the four important targets of human life (Purusharthas), which are Dharma or justice, Artha or finance, Kaama or sex and Moksha or Salvation. This Kaama is legitimate and is as holy as God (*Dharmāviruddhaḥ kāmo'smi* - Gita). The knowledge of this point should be well remembered again and again so that the illegal thought of sex will disappear. Ejaculation of sperm shows that the person could not control the sexual desire. Instead of such meaningless process, it is far better to marry.

16. Who are Mahaatmaas trying to overcome the desire for women in the following context?

[Annamalai Swami told Bhagavan Shri Ramana, "I don't want Moksha, I just want that the desire for women should not enter my mind." Bhagavan Shri Ramana laughed and said, "All the Mahaatmaas are striving only for this." Who are 'Mahaatmaas' here? Why is it said as 'All' Mahaatmaas?]

Swami replied:- Mahaatmaa means a great soul (Mahaan Aatmaa Mahaatmaa). All the great souls are also trying to cross the sexual desire towards woman. Legal sex is encouraged by God since it is useful to produce children so that human generations will continue. The ultimate aim of the

marriage is also told as extension of human race (*Prajātantum... Veda, Prajāyai gṛha methinām-* Kaalidasa). For this sake only, God created hormones in the body. Here, what Ramana Maharshi said is about avoiding illegal sex and not the very sex and its desire. Once the mind is deeply fixed in God, the very sexual desire disappears and such people are very rare. In their case, the duty to produce children has no meaning at all. Shankara, Shri Ramakrishna Paramahansa, Shri Ramana Maharshi, etc., are such exceptional divine souls (*Kim prajayā kariṣyāmaḥ* - Veda).

17. Can the boredom of God due to the absence of the second thing be called a misery?

[Shri Lakshman G asked:- Paadanamaskaarams Swami. In Your reply to a question of a devotee, You had mentioned "It is not the question of desire. It is only the natural tendency to change the variety of enjoyment. Desire is the wish for something, which causes misery in its absence". Please clear my following doubt.

In the case of Parabrahman, the wish to create a second thing must have been a desire to kill His boredom (due to the absence of the second thing). Can this boredom be called a misery? After the creation of the second thing, He must not be bored. But, the only difference between the soul and the unimaginable God (with respect to misery) is that in the case of God, the second thing is never absent, which is not true in the case of soul. Can we conclude like this?

At Your divine feet, Your servant, G Lakshman.]

Swami replied:- A very rich man has everything in his palace except Television (TV). He got bored and ordered for a TV at once. The TV was fixed in his house immediately. Procurement of TV was very very easy and there was no trace of any difficulty. The boredom got by the rich man is not misery because he is fully confident that he will get rid of boredom immediately by purchasing the TV. Such boredom is not misery at all because the rich man is very much capable of getting rid of his boredom at once. Let us take another example of a poor man. He also got bored and wanted to procure a TV. But, his financial condition is very bad and he could not procure the TV. Now, his boredom turned into misery and his wish for TV became a desire. But, the wish of a rich man cannot be called as desire.

Similarly, God is an ocean of bliss and is fully contented. Due to the absence of second thing, He got bored. Immediately, He wished for a second thing and a second thing got materialised with equal reality to give real entertainment to God. The equal reality of the second thing is gifted from God only. The second thing is also not one thing, but several things so that even if He is bored with one thing, other things exist to give a change in entertainment immediately. In the case of a soul, even if it is bored, it can only entertain by creating an imaginary world and not by creating a real world and hence, the soul cannot get full and real entertainment. The boredom of the soul is not completely removed and such boredom is misery. Since the soul is always wishing for real entertainment, such wish is desire.

As soon as the boredom started in the mind of the rich man, the boredom disappears immediately due to his capacity to remove the boredom immediately. In the case of a poor man, as soon as the boredom appears, it cannot be destroyed because of his incapability to purchase the TV. Hence, the boredom of a poor man is turned into misery and the poor man is always desiring to purchase the TV. Therefore, the boredom of God cannot be misery and there is no desire for anything at any time as said in the Veda (*Āptakāmasya kā sprhā?*). Based on the omnipotence of God, any negative becomes like an external shadow only without any core material. Keeping the vast difference between God and soul in mind, we shall deal this topic.

The second thing or the world always remains before God. For the soul also, the world remains always. When the human being dies, it (individual soul) leaves the gross body in this world and goes up in a subtle energetic body to reach upper worlds. The upper worlds also are in the creation only. Hence, the creation is eternal for both God and soul.



Shri Datta Swami
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