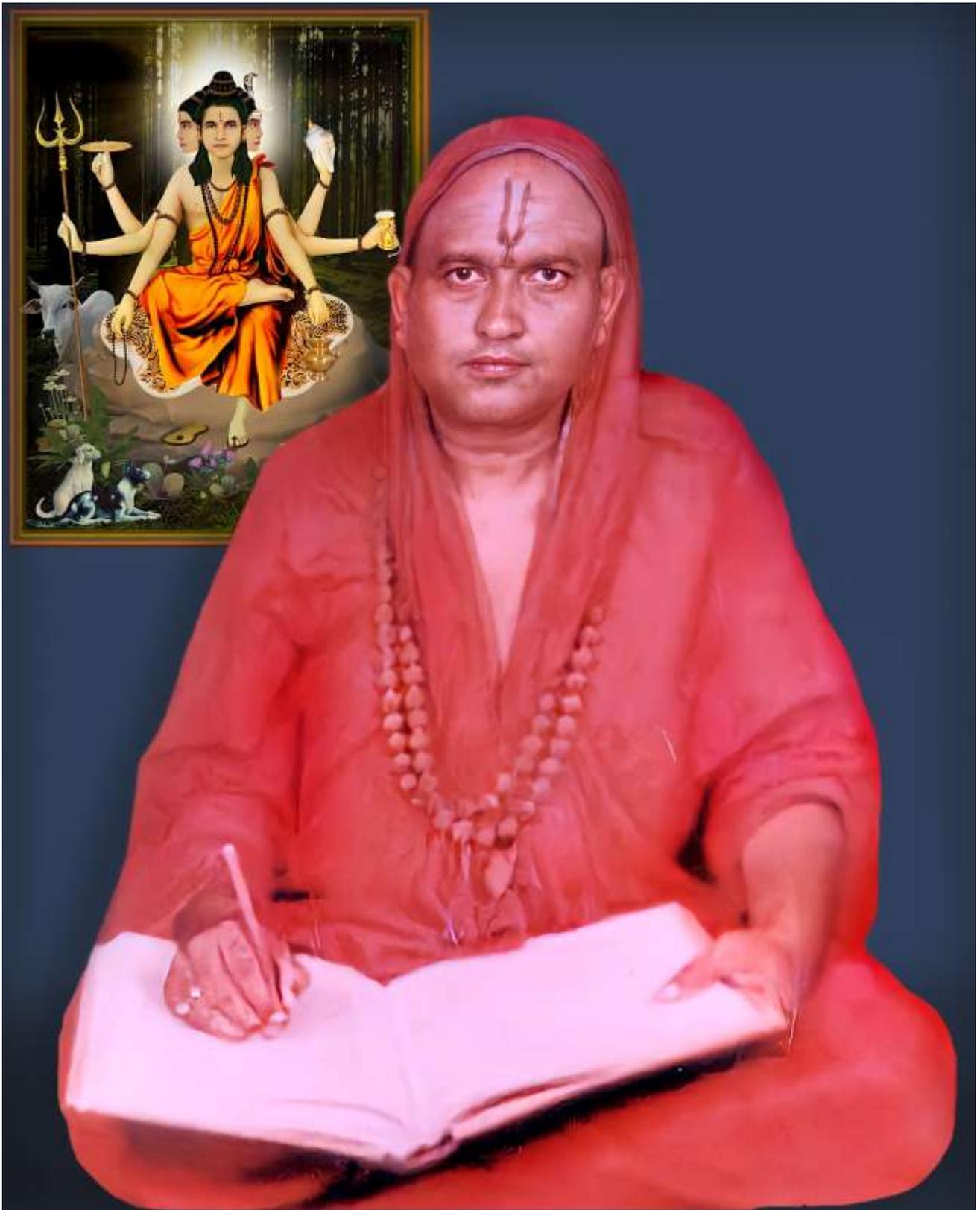


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 17]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1

PRAVRUTTI CHANGES WITH TIME UNLIKE GOD**Correlation of Fate & Human Effort**

January 24, 2016

O Learned and Devoted Servants of God,

Dr. Nikhil's Questions on Procreation: How many children should a couple ideally produce? There is a quantitative aspect (how many children to produce) and a qualitative aspect (what type of children to produce).

Swami Replied: I know Dr. Nikhil very well from the past millions of births. He is selected by God for the propagation of this exceptional programme along with other friendly devotees as a group. He is highly elevated soul and one should not misunderstand him for some of these peculiar questions. He represents various sets of humanity presenting their specific-personal problems for their welfare. *The universality of knowledge is then only obtained, when it covers all the sets of humanity.*

Ubhaya Bharati (wife of Mandana Mishra) asked Shankara regarding the sex science in which Shankara was not interested because Shankara was interested in the philosophy dealing with the importance of knowledge over the action, which was debated with Mandana Mishra. Ubhaya Bharati entered the subject, which was not related at all to the debate. She pleaded that unless she is answered, her husband is not answered fully since she is left half of her husband. Shankara requested her to give some time to Him to learn sex education, entered king Amaruka to learn it and answered her. Later on, when Goddess Saraswati (Ubhaya Bharati was incarnation of the Goddess Saraswati) objected Shankara while climbing steps to sit on the omniscient throne (Sarvajna Pitham) saying that Shankara became impure by learning sex education. Shankara gave several arguments and the final argument was that she was originally responsible for His learning of sex education even though it was irrelevant to the spiritual debate. On hearing this final remark, she feared that the whole case is going to fall on her head, she immediately requested Shankara to sit on the throne by climbing fast the steps!

You are asking Me these questions, which are very important in Pravrutti since the primary divine aim of sex education is only to get the issues and extend humanity. In this way, sex education is divine and hence

exhibited through statues appearing on the walls of temples also. Hence, the questions from Ubhaya Bharati and yourself are certainly divine and to be answered. Hence, Shankara took all the pains to answer the questions recognizing the divine aim in it. She put questions on the process and atmosphere to generate issues. You are now putting questions on the aspect of generated issues. I will answer your questions without requesting you to give Me some time to learn about it since I was already a student of Biology for 5 years (Intermediate and Degree). Already, I have the knowledge of sperm, ovum etc. However, these aspects are not related to the main topic of Nivrutti that deals with the form of God to be worshipped to please Him to get His grace, whether God exists or not, whether the soul is already God or not etc. In the commentary of the Brahma Sutras, Shankara said that the main topic is to achieve God's grace and discussion about the time of beginning of creation etc., is not useful like powdering the powder (*Pishtapeshanam*). However, the points of Shankara and the other side were in the same field of Nivrutti. Here, your questions are totally belonging to a different field called Pravrutti, which is related to normal majority of humanity and is also as important as Nivrutti. Hence, your questions should be answered by Me with full attention and sincerity.

The aspect of issues is not important as far as knowledge, devotion and service to God to get His grace to enter His inner circle are concerned (Nivrutti). The Veda clearly says this (*Na prajayaa, kim prajayaa...*). ***People unable or not interested to this level of Nivrutti also can get the primary grace of God by following the divine ethics (Pravrutti).*** In Pravrutti, these questions are very important.

The number of children to be produced and the qualitative aspect of those children are not in our hands. There are couples who are unable to produce even a single issue. Of course, if the opportunity to produce issues is proved by getting the first issue, this question becomes relevant regarding further issues. The number should be decided by the physical capacity of the wife (strength of uterus etc.,) and the financial background to grow the children and educate them. However, less number of issues is advisable in view of the present times. ***Pravrutti changes from time to time unlike God.*** The reason is that ethics deal with action and God is an item without change (*kriyaayaam vikalpah natu vastuni-* Shankara). Minimum number of children is good since parents can do better concentration. Regarding the quality of the children, a soul comes to this earth with its own mental setup accumulated through millions of previous lives. ***This mental setup is inherent and strongest.*** However, the external atmosphere and the efforts of parents along with teachers and friends play an important role to change

this mental setup. Shankara says that if you are associated with the correct spiritual preacher and true devotees, you are liberated in this life itself (*Satsangatve...*). The result depends upon the strengths of previous mental setup and the mental setup induced by the atmosphere here. Whichever is stronger, the result follows accordingly. The pre-determination is on one side and the freedom to change it by effort is on the other side in this world. Swami Vivekananda said that our destinies can be changed. His statement indicates the freedom given by God in this world called as karma loka.

God's Role Comes in to Picture After Human Effort

[2. Is the use of contraceptives sin? It brings up the question of whether or not controlling the number of children using contraceptives is a sin. Is it interference in the natural process of birth that is governed by God?

3. What is the relevance of the wastage of sperm and female egg cells (ova), if a couple has contributed towards procreation qualitatively and quantitatively?]

Swami Replied: *A correlation between the divine determination (fate) and the freedom of the human being given by God in this world is necessary in this topic.* As told above, both sides exhibit divine involvement. In the administration, such occasion come in which the administrator does deep analysis and takes the final decision. Once the divine final decision is implemented, your effort certainly fails. There are cases of failure of contraceptives leading to pregnancy. This does not mean that we should neglect our efforts leaving everything to God. *God said that His role comes in to picture only when the effort is put up by us (Vividhaa cha... Gita).* Final decision in the form of fruit is left to God and not in your hands (*Maa phaleshu... Gita*). God will analyze both sides (fate and your present effort) and takes the decision, which cannot be generalized. It varies from case to case. *Since this world has full of freedom, generally your efforts give corresponding results. If you put your finger in fire, it will burn.* The fruits of such actions are not postponed to Bhoga loka or upper world. If you harm somebody, its fruit may be given here itself if the harmed person is very good and devotee. Such action is called as action of emergency (*Atyutkata karma*). If the harmed person is not so good, its fruit may be postponed to the upper worlds following the general norm that upper world is for fruits (Bhoga loka) and this world is for actions (Karma loka) with full freedom. If the harmed person is very bad, the fruit given will be good. So many interfering factors exist for the final decision of God and hence each case is highly specific and even two cases cannot have common judgement.

Limiting the scope of action to the boundary walls of human effort only, contraceptive is not sinful. ***Abortion is sin.*** Control of sex without contraceptives becomes impossible in the case of normal couple desiring for sex after putting a full stop for generation of further issues also. The leakage of sperm and ovum avoiding fertilization is not at all a sin. Even in the case of a perfect saint absorbed in God, the leakage sperm may happen due to normal biological chemistry of the body and it is not a sin. Desire limited to wife is not sin (***Dharmaaviruddhah...*** Gita). Even in the absence of desire, leakage of sperm and ovum take place. All these stages are normal concepts of Biology. ***Beyond these stages, a special stage involving miracle by the grace of God may exist in which the sperm/ovum generated from blood may not have the generation at all.*** It happens as super natural miracle and such stage is called as Urdhvaretah. In the energetic body, blood does not exist at all. Only the energy is blood. There is no separate materialized nervous system in the energetic body. The nervous system is also in the form of energy. The energetic body itself is mainly mind (***Manomayah...*** Veda). This is the reason why the punishments in the hell are received by the souls with highest sensitivity and hence the body is called as ***Yatanaashareeram, which means that the body is specialized for punishments.*** When the desire is absent, there is no sin at all even in the materialized body due to leakage of sperm or ovum. ***The desire behind the leakage gives rise to sin.*** Hence, Lord Buddha preached regarding the eradication of desire, which is root of the sin. ***Even in the time when sperm is not leaked, the desire about unethical sex brings the sin.*** When the desire is absent, neither leakage of sperm nor even the leakage of sperm during sex activity is a sin. The scholar called Shridhara wrote a famous commentary for the Bhagavatam. In the context of Krishna involved in the sex activity with Gopikas, he wrote in his commentary that Krishna did not leak the sperm in the sex activity. The legal point here is fertilization of ovum by the sperm resulting in illegal pregnancy. Shridhara feared for that and wrote in such a way. This is the problem of illegal sex in the human beings also. Krishna is the Lord with human body and even if the sperm leaked, He can control it from meeting the ovum! By His will, even if the fertilization takes place, no further development happens! But, by such control, the sin cannot be avoided. Such control by miraculous power is as good as control by a contraceptive. This is only to avoid the further complication as pregnancy in the illegal sex. Such control cannot cancel the sin because of the existence of root desire for illegal sex. In the case of Lord Krishna, such root desire for illegal sex did not exist because His intension was totally different standing

on a different side, which is Nivrutti to test the love of sage in the form of Gopika to Him, competing with her justified and legal sex partner. Once the test is completed and the result is proved, Krishna did not repeat the sin either with Gopikas or with some other ladies in city. Non-repetition of sin is the perfect practical proof of theoretical desire as no-bad intention and presence of some other good intention. Krishna never returned to the village after leaving it in His 16th year. Theory is the final order of the President, which should be backed by the practice or recommendation of Prime Minister. Desire decides the sin like Prime Minister. Practical proof of non-repetition is like the President's order forming the basis of implementation. This special situation limited to such great sacred cases, completely liberalized eliminating hard points, is extended to the humanity in this Kali yuga as bumper offer. In those special cases, the hard points were that there was no bad desire, there was some good desire and no repetition of practical sin. Today, in the bumper offer, all these three hard points were excluded. You might had bad desire to do illegal sex, you might not had any other good desire except illegal sex and you might have repeated the practical sin till today. All the past sins are smashed, if you do not repeat the sin from today. Your over intelligence may propose that this bumper offer should be alive till your old age when you cannot involve in sex and since you have stopped illegal sex from that date, all the past sins should be smashed as per assurance of offer. God is the highest intellectual. He will certainly smash all the sins as per the offer. But, God will give all the past punishments multiplied by 100 to you for exploiting the offer through your nasty over intelligence. This is also a special bumper offer that is rarely given to special intellectuals like you. ***Never try to play with God. Once He starts playing, even your address will not be traced in this whole creation!*** Be sincere and loyal to God through total surrender expressing your difficulties and in-capabilities. ***God will certainly help you to come out of the problem.***

[4. Isn't it far more important to bring forth better children than more number of children? Quality of progeny is far more important than quantity. How much worthier are the five noble sons (Pandavas) of Kunti and Pandu as compared to the hundred wicked children of Dhritarashtra and Gandhari? Which of the two couples contributed better in God's mission?

5. Does masturbation not have any positive effects? Shouldn't the term 'Urdhvareta' be understood in a symbolic sense rather than in a physical sense?]

Swami Replied: Most of the basic points of these two answers are covered above. Practices like masturbation are as good as natural leakage of sperm in the final output. Of course, the natural leakage is without force

and masturbation is with force. The condition of emotional status differs from one human being to other. The basic desire is to be analyzed regarding its ethical direction. Even unethical mental aspiration for a male or female is a sin (*Ya aaste manasaa smaran*—Gita) since the concept of sin is born and alive in the domain of awareness only. We cannot decide the sin just based on the inert activity. The mental setup responsible for such activity and during such activity decides the sin. The mental setup of a true doctor to touch the private parts of the body is only diagnosis preceding the treatment, which is essential and hence no sin. Certainly Pandavas (angels) are far better than Kauravas (demons). *When a child is born, generally its mental setup is in very rigid state due to repeated inputs of the concepts for the past millions of lives and looks like a huge mountain that cannot be even vibrated.* If God's will based on His grace takes place, even the huge mountain can be lifted up by His tender finger! Our efforts are essential to induce strong devotion to God in the mind of the child. Knowledge creates devotion and devotion transforms the knowledge in to practice. Knowledge, right or wrong, is always attained from the external atmosphere with which the child is associated here. A parrot in hut of sage speaks the Vedic words. A parrot in the hut of hunter speaks words like attack, kill etc. The associating atmosphere decides your fate. This means that even the previous rigid fate can be changed by the knowledge that enters your brain from your associated atmosphere. If you can catch Sadguru (Human incarnation—preacher), you are blessed by His extremely powerful knowledge, which surely *powders your fate mountain like an atom bomb.* So many meet and see the human incarnation feeling it as an ordinary human being. Some even mock, even criticize, even scold, even beat and even kill through crucifixion (*Avajaananti maam...* Gita)! Only few God-blessed souls can recognize it by the will of God only and get the salvation from the world through their devotion to It.

Chapter 2

FULL ATTACHMENT TO GOD IS AVADHUTAJanuary 24, 2016 2nd Message**O Learned and Devoted Servants of God,****1. Please elaborate the concept of Avadhuta.**

[Shri Kishore Ram asked: Padmanamaskaram Swami. Request You to please clarify my below queries.

In some discourses You have mentioned the merits of Avadhuta and they are blessed by God. But in many You were against them for their limitivity of their inert energy in awaken state as their final goal and will be born as inert objects (stones, trees etc). Please elaborate what message should we take on Avadhuta and what to avoid?]

Swami Replied: Avadhuta means the person, who attained total detachment from all the bonds with the world and this is the meaning of the word Avadhuta. Avadhutas are of two types:

- 1) the detachment from the world is attained due to the extreme attachment to God.
- 2) The detachment is only attained and there is no attachment to God since these Avadhutas think that they themselves are God.

I have appreciated the first type and condemned the second type. Detachment from X should be the subsequential consequence of attachment to Y. There is no need of effort to get detachment. If you are attached to the divine nectar (Amrutam), you will automatically detach yourself from all other drinks. Without tasting divine nectar, if you try to avoid all the other drinks, such detachment is meaningless and also cannot stand for a long time. If you think that you are God showing full detachment from the worldly activities, it is hypocrisy only. If you say that you are God by showing such detachment, it is absurd because God is never inactive through full detachment from the world. ***God is always active with so many activities like attachment to devotees etc.*** Full detachment from the world and full exposure of inactivity means that he is neither extremely active like God nor at least shows normal activity like a human being. Such Avadhuta appears as inert stone without activity and hence will be born as the inert stone in the next birth. Gopikas were real Avadhutas, who were detached from all the worldly activities due to their full immersion in Krishna after He left Brundavanam.

The Avadhuta having full detachment from the world due to full attachment to God is the real Avadhuta and is appreciable here. His attachment to God is the only reason to achieve full detachment from the world. If this attachment is absent, there is no meaning in the detachment and such a fellow becomes inert item like a stone or tree.

2. Is it justified that the upper world for the soul will be peaceful?

[In 1 of the discourse, You have emphasized on Nivrutti as goal for human souls and mentioned that if the a soul follows path of Nivrutti without self-realization then that should will achieve peace on Earth as well as in the upper world. Its justified that the upper world for that soul can be peaceful? At Your feet, Shri Kishore Ram]

Swami replied: Please clarify your question in more elaborated way so that I can reply your point straightly.

Chapter 3

DEVOTEE OF SPECIFIC NATURE LIKES TO WORSHIP GOD OF SIMILAR NATURE

Encouraging Sacrifice of Protein Rich Pulses

January 24, 2016 3rd Message

O Learned and Devoted Servants of God,

1. What is the need for 3 separate forms when the same God exists in the single Lord Dattatreya Himself?

[Shri Anil asked: Padanamaskaram Swami. Kindly please provide Your replies to the following queries.

Vishnu, Shiva, Brahma are actual living energetic forms existing in the upper world. The same God exists in Them. Lord Dattatreya is also living energetic form in the upper world. What is the necessity of 3 separate forms (Vishnu, Shiva, Brahma) when the three forms are existing in the single Lord Dattatreya Himself can achieve individual functionalism?]

Swami replied: Brahma, Vishnu and Shiva represent the three qualities separately, which are Rajas, Sattvam and Tamas. Each quality predominates and is always associated with other two qualities in minor quantities. Human beings are also of the same nature. *Anybody with some specific type of nature likes to worship the form of God of similar nature.* A scholar likes to worship Lord Brahma. A good administrator with peaceful and balanced nature likes to worship Lord Vishnu. A fast emotional person likes to worship Lord Shiva. These three qualities are separately involved in various stages of spiritual effort and also in various tests conducted by the Lord. These three Lords are only the three functional forms. A police officer on a festival day goes to temple with traditional dress and you can see a totally different pious nature in him. The same officer while dealing with the issues of administration of family or office will be found with lot of balance and calm mind to solve the problems. The same officer while going to attack the terrorists along with his team looks totally in a different way with emotion and valour. The difference in the situations and functions change the atmosphere even though the same person is involved. *Realization of the same one unimaginable God in all the divine personalities of all universal religions is the climax of spiritual knowledge.* This is the last step in Pravrutti and first step in Nivrutti.

2. Does logical analysis fail in astrology?

[As per Your preaching, sharp logical analysis shall be used for finding out the truth of any sentence in any scripture. However, especially in astrological scriptures, this logic seems to fail in certain places. For instance, donating certain specific food items, doing certain activities in certain time (muhurta) and constructing houses at certain specific recommended time periods are prescribed. In such situations logical analysis found to fail. Kindly enlightens on this.]

Swami replied: *The donation of food materials to the poor is the basic concept in the theistic astrology.* The colours of food grains resembling the colours of deities of planets is the reason for such selection of specific foods. This is only to satisfy the psychology of the devotees to increase their attention to a more sophisticated technology-show. A doctor can easily recognize the disease by seeing the reports. The patient is not so much impressed with the doctor. The doctor performs some more tests exhibiting a show of equipments etc. The patient gets more satisfied with such specific tests through equipments done by the doctor spending some time for his case. This show is necessary not only to collect considerable fees from the patient, but, also to increase the faith and attention by presenting certain technological plans of show to impress on the mind of patient. This increases faith on the doctor and such faith helps the patient to get early cure. It is not wrong from this type of angle. Using such angle, collection of more fees through exploitation is wrong. Donation of food to poor and hungry people is the total concept. *These specific food grains are mostly pulses and such show encourages giving more protein-food to poor people and this is the indirect idea.* If mere food is recommended, one may not donate the food involving costly pulse grains, which are rich in proteins. The beggars can easily get the cheap food of rice and wheat. Exploitation of the weakness of selfish attachment exists as basis in these remedies, but, it is not wrong in the beginning level. Even the highest selfish person is forced to do sacrifice in view of pacification of planets to achieve personal benefits and escape personal losses. But, whatever may be the case, practice of sacrifice is introduced. In the beginning, some defects are inevitable when a good deed is done, whatever may be the motive, certain good fruits are awarded by God. This basic concept is quite logical. Minute defects may be overlooked especially in view of the psychology. Certain hidden good aims also exist. With the help of the same logic, you will understand the hidden motives in such practices. The theistic astrology is not wrong. Only the devilish astrology is wrong that contradicts God. Jesus criticized astrology since it was devilish at that time. Even the Hindu scripture says that astrologer (devilish) should be boycotted while taking

food in the ritual. However, this does not apply to the theistic astrology, who believes God as the highest administrator assisted by deities of the planets as the divine office bearers functioning under the full control of God only. The spiritual knowledge is not at all affected by such astrology.

3. If God has no pleasure in the death of man, then why does God want us to die?

[A question from internet]

Swami replied: I could not understand the actual point of this question placed in the internet. Who said that God takes pleasure or not in the death? I did not say so. In such case, the question cannot stand. However, I shall answer this question because you have sent it and also the meaning is clear though not the logic. But, My answer will not be the shooting of the bird in the bush and it can be only shooting around the bush. In the view of God, as per the Gita, death is inevitable sequence of birth. If one can enjoy the suffering in death also, he/she attains monism with God in that single theoretical concept since death is supposed to be the highest tragic scene (*Sthitvaasyaamantakaalepi...* Gita). I do not know, while shooting around the bush, a bullet might have entered the bush and the bird was also shot dead. If, still, the bird remains in the bush, you have to send a revised edition of the question in elaborate and logical way.

4. Can a devotee achieve this state of 'brain filled with answers'?

Swami, You mentioned that 'Your brain is filled with answers only, which are the concepts that convinced My inner consciousness'. Whether such state can be achieved by a devotee also?

Swami replied: Why not? There is no difference between human incarnation and true human devotee since the same human devotee may be the human incarnation by tomorrow. God always helps the devotee according to the requirement. Swami Vivekananda was a devotee involved in propagation. Shri Ramakrishna Paramahansa was involved in generation of knowledge as human incarnation. When Swami attended the parliament of world religions, God entered Him and gave the speech. Was He not a human incarnation during the speech? The address of God is given in two ways: 1) Human incarnation and 2) True devotee. In the human incarnation, the devotee becomes equal to God since God merges with Him. In the case of a true devotee, the devotee becomes the master of God. A true devotee can order God to come down and merge with him if there is a real requirement. God obeys the order. There is no difference between the human incarnation and a true devotee.

5. Kindly enlighten us with the background of Shiva meditating on Vishnu etc.

[Lord Shiva is seen meditating on Lord Vishnu, Lord Krishna prayed Lord Shiva for getting a son. Jesus prayed God several occasions. Kindly enlighten the background of these incidents.]

Swami replied: In all the cases, the soul-component of one form is worshipping the unimaginable God existing in other form. This is only for the sake of the followers. The human incarnation contains the two components: God and soul. *Whenever prayer by the human incarnation is done, it is the soul-component only that prays God.* The soul-component in human incarnation can also pray God existing in Itself. *Such prayer will mislead the followers.* Every follower will start praying God in himself/herself. But, God does not exist in them. At least, the devotee should see upwards in prayer, which means that God is higher than the soul (himself/herself). Jesus used to do like that. We should not misunderstand that God in one human incarnation is praying God in another human incarnation or energetic incarnation since there is no need for God to pray at all. In view of the welfare of followers only, such acts are done, which should be properly analyzed to get the correct concept.

6. What will be the programme of Human incarnation after it leaves the body?

[In Your divine knowledge You explained that after death of Human incarnation, It goes to the upper-world in eternal energetic form pervaded by God. This means that all the past human incarnations like Krishna, Rama, Jesus, Mohammad, Buddha etc., exist in the upper worlds. Whether they are provided with different tasks for corresponding devotees? Please enlighten. At Your Lotus Feet, anil]

Swami replied: *The human incarnation after leaving a specific body leaves behind a set of Its followers as devotees.* Some of them cannot shift so easily to another contemporary human incarnation due to the factor of their love concentrated on that specific human form. The followers continue their worships of the past human incarnation. God has to appear sometimes before them to satisfy them. For this purpose, the God-soul item enters a similar energetic form resembling exactly the left human form and such energetic incarnation stands forever guiding Its followers on the earth. It also guides the departed souls in the energetic body happened to worship It in the previous births. *God honours the sentiments and makes corresponding provisions using His omnipotence.*

Chapter 4

THE THREE PHILOSOPHIES CONFINE TO HUMAN INCARNATION ONLY

January 25, 2016

O Learned and Devoted Servants of God,

Shri Hemantha kumar, Advocate, asked: I am very much interested in the correlation of three philosophies of Shankara, Ramanuja and Madhva (*Trimata Samanvaya*). Can You give it to me?

Swami Replied: Shankara told monism (Advaita) between God and soul preaching that both are one and the same. Madhva told Dualism (Dvaita) between God and soul preaching that both are totally different since *God is the master and the soul is His servant*. Ramanuja told an intermediate state of special monism (Vishishta Advaita) existing between monism and dualism stating that God and soul are inseparable like fruit and its taste indicating monism, but, both are different due to dualism and *God can be treated as a total composite (fire) while the soul is a part of it (spark) indicating qualitative monism and quantitative dualism*. All the three agreed that both God and soul are basically the awareness. This is about these three philosophies as per the general presentation. I am giving a brief essence of the three philosophies now and detailed knowledge can be found out from several messages given by Me in the website:

www.universal-spirituality.org

The greatest slip in understanding these three philosophies lies in just one basic point. That point is that *these three philosophies are confined to a special case of human incarnation only in which God and a human soul co-exist in the same human body as per the Veda (Dvaa suparnaa...)*. God enters a human body existing with its soul as per the Gita (*Manusheem tanumaashritam*). In the human incarnation, God merges with the soul in the human body identifying Himself with soul like the current entering metallic wire. The soul is Paraprakruti (awareness) and the body is (Aparaprakruti). Hence, the soul and body constitute a single item called body (Prakruti). Therefore, God enters the human body (as per the Gita) means that God enters the body in which two components (para and apara) exist. It is like a flat given to the President, means a house (apara) associated with servant (para). The electrified metallic wire itself is called as electricity and this is monism. The electricity is a stream of electrons

whereas the wire is a chain of metallic crystals and both the electricity and wire (God and soul) are totally different items (dualism). Electricity is the major component of power and the wire is minor material component. God treats the soul in the human incarnation as His important part of the body like eye (we hear a father saying about his two sons as two eyes indicating composite-part relationship). **Hence, all these arguments of the three philosophies are confined to one special case only, which is called as human incarnation like Rama, Krishna etc.** This main point slipped and these three philosophies are wrongly applied to all the human souls and God. The simile here is: we discussed about electricity and wire in the case of electrified wire regarding the Monism or Dualism or intermediate inseparable Dualism treated as Monism. Up to this, these three types of discussions are perfectly right as long as all these discussions are confined to the electrified wire only. But, now the situation is totally different because we are discussing about the electricity present in the power station and several non-electrified wires present in our house. These discussions cannot apply to the case of non-electrified wires at all because the electricity is not present in the wire. The Monism says that electricity (energy) and the wire (matter) are one and the same since matter and energy are inter-convertible forms. **If it is correct, the non-electrified wire also should give shock.** The Dualism says that both are different from each other and this is quite logical since electricity is in the power station and non-electrified wires are in our house. Both are far from each other and also totally different items. The special Monism says that electricity and wire are inseparable and this also looks odd since both exist separately far from each other. **The statements of Shankara and Ramanuja should be confined to the electrified wire (Human Incarnation) only** where we can say that the all pervading electricity (God) and metallic wire are one and the same for all practical purposes (Shankara) and both can be treated as one since both are inseparable (Ramanuja).

The Veda says that God entered this creation (**Tadevaanu Praavishat**). Such entry need not be total so that we have to say that God exists in the entire creation. Here, God is thought to be awareness. In such case, awareness does not exist everywhere in this world. If it exists everywhere, every item of the creation should be non-inert with awareness. But, we find the presence of awareness in few items only. **Hence, we have to agree that the entry is not total but partial only.** If we say that a person entered a house, it does not mean that the person can be found everywhere in the house. The person will be found only in a room (part) of the house (composite). Once we agree that the entry is only partial, the entered part

may be big (hall) or small (room). Therefore, the entry does not mean all the living beings with awareness (hall), but a specific devoted human being only called human incarnation. God is not characterised by mere awareness, but is characterised by special knowledge (*Prajnanam*) to be given to humanity. Here also, we should not forget that the unimaginable God is not the imaginable awareness or imaginable special knowledge. It only means that God is associated with special knowledge and is addressed as special knowledge since associating item can be addressed as the associated item (*Prjnananam Brahmah*).

If you apply these three philosophies in the case of electrified wire, each philosophy is fully applicable to the specific case. ***We can also bring correlation of these three philosophies by saying that each philosophy is a specific angle of view of the same case.*** Thus, all these three philosophies are the three simultaneous angles of three different spectators viewing the same electrified wire. The electricity flowing in the wire is identified with the wire for all practical purposes since the wire gives the shock of electricity touched at any point. This is the Monism. Simultaneously, we can view through powerful microscope separately the stream electrons (electricity) flowing through the chain of crystals (wire) and hence electricity and wire are totally different. At the same time, one can feel an intermediate state between Monism and Dualism on observing the same electrified wire since even though both are totally different items (Dualism), both can be treated as one item (Monism) since both are inseparable during the flow of current and this comprehensive view (special monism) also exists simultaneously. Thus, we can have the correlation of three philosophies existing simultaneously and mutually not contradicting each other (*Trimata Samanvaya*). But, if you bring these three philosophies in the case of the power in the power station and the non-electrified wire present in your house, which is used in binding a gunny bag, it is horrible and highly mocked. The non-electrified wire may exist on the walls of your house in to which there is a possibility of entry of electricity in future whenever the electrical connection is obtained. Such non-electrified wire can be compared to souls of higher level. But, there are many souls in lower level, which can be compared to non-electrified wires used in binding the gunny bags in the case of which there is no possibility of entry of electricity. In such case, how can you call every soul to be God in monism? ***The original context was the special case of electrified wire and the present misinterpreted context is extension of those concepts of electrified wire to all the non-electrified wires.***

In all the three philosophies God is said to be the awareness. The awareness being common in both God and soul, Advaita says that the soul is God. Dvaita says that due to total difference between the qualities of God and soul, both are different. Vishishtadvaita also speaks the above difference but ***the isolation of the soul from God will not be possible resulting in assumed monism***. Here also, the background is totally missing. The background of this crucial point that God is awareness, means that the incarnation of the God takes place only with the association of awareness. Awareness means a specific human soul selected by God for the sake of coming down as incarnation. This means that God will not enter the inert items of this creation. God enters the items of creation and that too, the awareness present in a specific human body. The associating item (God) can be called by the associated item (awareness or soul). The bearer of apple fruits is called by the name of apples. We call him by saying “oh Apples! Come here”. Actually God is unimaginable and not any imaginable item of the creation like awareness. You have to eliminate every imaginable item of the creation saying “Not this, not this...” (*Neti Neti...* Veda). Even the Gita says that nobody knows God (*Maamturveda na*). The Veda says that God is beyond imagination also (*Naishaa tarkena..., Yasyaamatam...*). God is generator of space and has no space in Him. God is beyond space (spatial dimensions) and hence is unimaginable. Awareness is imaginable item. You need not worry that God cannot think if He is not awareness. ***The omnipotent unimaginable God can think due to His unimaginable power and for this sake He need not be awareness***. Your logic can apply to these worldly imaginable items only, which cannot be applied to the unimaginable God. In this way, we have to understand the statement that God is awareness.

All these three philosophies apply to human incarnation (electrified wire) only and do not apply to the ordinary human beings (non-electrified wires). Even though this is the basic truth, sometimes the preacher distorts the truth slightly in different way for the welfare of the then existing human beings. A scholar speaks the truth and does not bother about the receiver of knowledge. A preacher (Guru) is mainly worried about the transformation of the receiver, for the sake of which, even the truth is distorted by him. A patient with headache was under the illusion that a squirrel entered his brain. He could not be treated by any doctor speaking the truth. A wise doctor made the patient to sit and caught a squirrel without his notice and throw out the squirrel keeping his hand near the ear of patient. The doctor said that squirrel from his brain came out and the patient was cured at once. This doctor agreed to the patient and treated him by distorting the truth.

Here, truth is not important, but, the curing treatment is more important. When Shankara came here, He had to be with all atheists only (Buddhists and Purvamimamsakaas). They say that God never exists. Then, Shankara told that the soul is God and since the soul exists, God must exist. This resulted to believe that every atheist is God. Since nobody can say he does not exist, the atheist said that God exists since he is God. This trick was needed to convert atheist to theist. He knows very well that every human being is not God and also knows that He alone is God since He is the human incarnation. First His atheistic student said that He is also God like Shankara (*Shivoham...*). Then, Shankara drinks molten lead and the student was unable to do it, who fell on His divine feet. Then, Shankara corrected him by saying the He alone is God (*Shivah kevaloham*). Here, the atheistic student was transformed into theist in the first stage through distortion of truth. In the second stage, the student was made to know that he is a soul only and not God. In the first stage, the truth was distorted. In the second stage, the distortion was rectified. ***You have to understand the time of preacher and the then existing mental status of the human beings.*** If you understand this, the distortion of truth by the preacher will not be mistaken by you. Shankara told that the grace of God is necessary for the soul to become God (*Eswaraanugrahaadeva...*). By this, the atheist-converted-theist is made to believe the separate God, who becomes the devotee. Thus, the concept of Shankara that soul is God true in the sense of human incarnation and this was distorted to say that every soul is God. ***Even the distorted statement indicates that every soul has the chance to become God.*** Hence, the distortion was always very little. This fruit of human incarnation cannot be achieved by the effort of devotee since it is the will of God. The devotee is continuing the devotion to God to become the human incarnation and Shankara left this world at this stage. When Ramanuja came, the circle was of devotees worshipping God to become human incarnations! The devotee is thinking that he will become the total God in future. ***Shankara exploited the weakness of over ambition of the human beings to convert the atheists in to theists.***

Ramanuja thought that the converted devotee should not have so much ambition to become God and consoled the devotee by saying that he is already a part of God. This consolation was also distorted truth because ***the unimaginable God cannot have any known part like soul.*** If you open this truth of complete Dualism, the devotee will be shocked. Hence, Ramanuja gradually brought down the devotee to an intermediate state instead of a steep fall from the top of the hill to the ground-dualism. Afterwards, Madhva came and told that the devotee is not even a part of

God because the unimaginable God cannot have imaginable parts (souls), but showed 1% consolation that both God and soul are made of the same awareness. The final truth was opened to the extent of 99% by Madhva through perfect Dualism between God and soul. Here the truth is that every human soul has a chance to become God as human incarnation. But, the unfortunate point is that as long as the devotee aspires to become God, such fortune to become human incarnation becomes impossible. To become human incarnation, 'such will' should not be on our side. The will should be on the other side only. If God wishes, any human being can become God through human incarnation. In the final fourth stage, at present, Datta Swami opened the total 100% truth without even 1% concession (God and soul are awareness only). The Present Datta Swami (Myself) says that there is no trace of common point between God and soul since God is unimaginable creator and the soul is imaginable nervous energy (proved by science), which is a part of the creation. The devotee need not be worried to stand on the lowest end since the fortune of soul becoming God through human incarnation by not having even a trace of such ambition is open to all human beings.

Thus, you can see the gradual transformation of an atheist to become a perfect servant of God without any ambition in the final stage. Such transformation cannot be started with the atheist in the beginning by opening the absolute truth of the knowledge. If the absolute truth was opened in the beginning by Shankara, the atheist refuses to become the devotee. Therefore, the final 99% truth was revealed by Madhva and 100% truth is revealed by Datta Swami now. Yet, the chance to become God is opened to every human being and thus, the philosophy of Shankara is always true even today in the final stage. Actually a devotee involved in the propagation of spiritual knowledge in this world has the required basic qualification to attend the interview conducted by God for the selection of the devotee to become human incarnation. ***What is the use of your ambition if you do not have this basic qualification?*** All the three angles are simultaneously true at any instance of time. The differences between these three based on distortions required in the then times are inevitable in view of the differences between stages of receivers. It is not the difference between the three preachers.

In the beginning of every ritual every human being was supposed to worship all the three preachers irrespective of his sub-religion (Advaita etc.) by chanting the Vedic hymn to praise all the three preachers (***Trini Trini...***). Unfortunately, in these days this step of worshipping the three sub-religions (***Matatraya taambula***) disappeared due to foolish

conservatism of the rigidity in the followers of sub-religions. Shankara is Lord Shiva. Ramanuja is Lord Vishnu. Madhva is Lord Brahma. Lord Dattatreya is the unified resultant form of these three Lords representing the correlation of these three philosophies entered Me and is expressing the unification of these three divine philosophies. If you cannot unify these three sub-religions in Hinduism, how can you unify all the religions existing in the world as dreamt by Swami Vivekananda?

Chapter 5

SCIENTIST STOPS WITH ENERGY & PHILOSOPHER WITH UNIMAGIINABLE GOD

January 26, 2016

O Learned and Devoted Servants of God,

Part-3

[Reply to Shri Anil's Question No. 6 in Message on January 10, 2016]

Swami replied: When we do the scientific analysis of infinite space, Myself and the scientist should have open mind. Open mind means that both of us should not have prefixed conclusions of the concept. The analysis means the research done by both of us together with mutual co-operation like friends to find out the truth without any prejudice and bias and with firm belief that the final truth investigated by both of us will benefit both at the end. I am sure that the scientist, unlike atheist, always has open mind to accept the resultant conclusion at the end, whatever it may be through his calm mind. Here, the atheist is problematic since he is filled with full emotion about a prefixed concept with bias and prejudice. Such emotional mind can never do the scientific analysis, which requires perfect peace in the mind there by preserving all the energy without wastage through emotions. In the emotional mind, the fear and anxiety for the probable defeat of the personal concept create lot of tension, which raises the internal energy (E) to such high value so that the quantity of energy (Q) available with the person for conversion into work becomes zero. In such case, the brain of emotional fellow does not work because all the Q is converted in to E making the work of brain W zero according to the first law of Thermodynamics ($Q=E+W$). Therefore, in this discussion, emotion should be totally avoided to make $E=0$ so that all the Q is converted in to W ($Q=W$). Such calm state of mind can be achieved only by destroying the prejudice and rigidity of a prefixed bias concept, which is the source of emotion.

Scientist: Einstein feels that space is absolutely nothing and relatively exists as geometrical item with respect to the existence of items of

matter or items (particles or waves) of energy. When matter and energy disappear, the relative space also disappears. But, such a situation is hypothetical only and never happens since we feel that this cosmos itself is without any cause and is ultimate eternal. There is no need of God to bring Him as the cause of this cosmos. At the maximum, we can keep energy in the place of God.

Swami: When space bends around the boundaries of an object, such bending is possible when space is something since nothing can bend. *Bending of nothing is also nothing.* This is only our opinion and we are not rigid about this non-spiritual concept, which is your concept only. Einstein feels that as soon as matter and energy disappear, the relative space also disappears. The same conclusion is also expressed by us with a minute difference because we say that when matter and energy disappear, space also disappears since space is also a very subtle form of energy. Disappearance of energy means the disappearance of both gross (light, heat, magnetism, electricity and all other electromagnetic radiations etc.,) and subtle (very minute undetectable energy existing as space) forms of energy. In our feeling, the theory of relativity is not expressed at all in this context. This does not mean that the theory of relativity does not exist. We are fans of theory of relativity and say that the entire cosmos including space (as subtle form of energy) is relatively true with respect to God. We say that the space is relatively true with respect to God like cosmos and we do not say that space is relatively true with respect to matter and energy since matter & energy are also relatively true with respect to God. In the absence of God, the relative cosmos does not exist at all. We explain this theory of relativity till the extreme point of cosmos: the wall exists relatively w.r.t. bricks. A brick exists relatively w.r.t. to crystals, a crystal exists relatively w.r.t. atoms, atom exists relatively w.r.t. sub-atomic particles, a sub-atomic particle exists relatively w.r.t. energy and energy exists relatively w.r.t. God. Scientist stops with energy and we go further to one more step, which is the unimaginable God. The geometrical space of Einstein means that the space between two walls gets destroyed as soon as the two walls are destroyed. But, we do not experience the destruction of this space since the space between some other two items existing beyond the two walls exists. The subtle energy is so minute that it can be treated as nothing and this makes a correlation between our concept of space and the concept of geometrical space of Einstein, who is a true believer in

God. His attempt was to bring the theory of relativity (Mithyaa) of Shankara in to the field of science without crossing the limits of science.

The dissolution or disappearance of cosmos is avoided by you due to the fear that if such disappearance is accepted, the unavoidable question is that how do you imagine such situation. We say that such situation of disappearance of cosmos is possible and after that the situation is unimaginable. We frankly accept the unimaginable domain after such desolation of cosmos. You are careful to avoid the possibility of such dissolution of cosmos in order to escape from the acceptance of unimaginable domain. We say that the cosmos is born from God and before the creation of cosmos, again we accept the same unimaginable domain called as God. You do not accept the birth of cosmos because energy can neither be created nor destroyed as per your law of conservation of energy. ***By keeping the eternity of energy as the basis, you avoid the unimaginable situation before the creation of energy and after disappearance of energy.***

Scientist: As you say that your God is neither created nor destroyed, we say that the energy can neither be created nor destroyed. You stop with God as the ultimate cause and we stop with energy as ultimate cause. To avoid the ad-infinite (endless chain of cause-effect...) you stopped with God and for the same reason we stopped with energy. This cosmos is the God for us. This cosmos has no beginning and exists as infinite. The creation of all other forms from energy is the process of creation in our concept. We also believe the theory of relativity of all the items mentioned by you in the sequence of a chain starting from wall and ending with God, which is in toto acceptable to us and the only minute change is dropping the God from the end of chain and keeping the energy as its end. We also do not mind much about the space whether it is nothing or very subtle form of energy treated as nothing.

Mud Material Cause — Pot Maker Instrumental Cause

Swami: It is good that you have presented your concept perfectly based on scientific analysis and we congratulate you for such neat presentation, which may win or get defeated. Playing the game well is to be congratulated irrespective of victory or defeat. We are provoked to ask you regarding some points: 1) You said that energy is the ultimate cause of all forms of cosmos, which are administered in systematic way even in the absence of the instrumental cause

(Nimitta) even though energy stands as the material cause (Upaadaana). *Mud is the material cause and pot maker is the instrumental cause.* Energy exists in all the forms of cosmos as material cause just like mud exists in all the forms like pot, jug, wall etc. In the world, you are seeing that the creation of forms requires both causes. In such case, why do you deny the instrumental cause and restrict the process of creation to the inert material cause only. 2) You say that energy is infinite. As per your theories only, the energy is either in the form of waves or particles following wave mechanics and particle nature respectively. If the energy exists in the form of finite particles or finite waves, the composite of finite parts should be also finite. The wall is finite since it is the composite of finite bricks. The brick is finite because it is the composite of finite crystals and so on..... The same fate happens even if it is the composite of finite waves. The reason in this argument is that the edges of the composite should have been constructed by the finite parts especially in absence of any other type (infinite since part can never be infinite) of parts. In this case, energy cannot be infinite.

Scientist: Your first doubt can be clarified by us by stating that various forms of mud can be formed from the mud directly in course of long time based on the theory of probability and the pot maker is not required. As per the theory of evolution, intellectual cause was evolved after the generation of inert items only. This concept of evolution exists in your Veda also, which states that life (plants) is evolved from soil coming from water, coming from fire, coming from air, coming from space (*Aakaashaat vaayuh...*). A hill is formed in course of time by the segregation of small sand particles in to rocks and the rocks resulted as the hill with caves. Of course, in course of time, the awareness is evolved in the process of evolution and the intellectual human being resulted to stand as instrumental cause for several houses, roads, dams etc. The caves formed in the hill without instrumental cause became houses for birds, animals etc. Recently, we find beautifully designed pictures drawn by wind on the crops, which are doubted as the drawings of supermen coming from other planets!

Regarding second doubt, we agree that matter as well as energy are composites of finite parts and hence the total composites must be also finite. Cosmos, the total composite of finite parts of matter and energy has to be agreed as finite only. Even though matter and energy are finite making the resultant cosmos as finite, such finite is

so huge that any human being or our developed instruments cannot reach its end. In this view of such un-reachable boundary of the cosmos, you can treat this cosmos made of matter and energy as infinite even though it is finite by itself due to the composite nature formed by finite parts. In this context, we like to say that space is also a part of the cosmos. We say that space is nothing only and not subtle energy. Since space is not energy and not also matter, it can be infinite by itself. Space being nothing, cannot be a composite of finite parts. At the same time, space being the component of cosmos being present as finite parts (if subtle energy) or geometrical nothing, occupied by finite parts of matter and energy, the cosmos can be said as infinite from the angle of infinite number of cosmic parts. Since cosmos (matter and energy) is basically energy, infinite cosmos means infinite energy. Let me say straight that the energy is not infinite but the space is infinite treating space as geometrical nothing. If you say that the space is also very subtle form of energy, even the subtle form must be composite of finite particles or waves resulting in finite space. Even if you resolve that space is finite since it is form of very subtle energy, we do not mind about such proposal also. Let the cosmos including matter, energy (Gross) and space (be subtle energy as you feel) be finite since the three items of cosmos are finite. But, the cosmos is so huge that its boundary cannot be reached by the human being even by imagination due to the impossibility of reaching the boundary. In this concept, the total cosmos is very huge energy without the imaginable boundaries due to the inability in calculating the diameter even if it exists. Stating that the diameter of the cosmos is so many millions of light years indicate only the impossibility of reaching its end even by mind. Even though the mind cannot reach it, we are sure that the edge of the boundary of cosmos is made of these imaginable components (matter and energy) only and the boundary becomes imaginable even though the calculation of the diameter of cosmos is not possible. In this way, the whole cosmos becomes a system of study of science because a system can have clear visible or imaginable boundaries. If I say that the diameter of a city is 10 miles, I can imagine the edge of the end point of 10 miles even though I have not gone and seen the edge. Hence, the cosmos is a system of study for the law of conservation of energy because the diameter of cosmos may not be calculated, but, will have certain specific value since the cosmos is finite. By this, though the total energy of the cosmos cannot be calculated due to its

huge nature, it is constant due to the finite composite nature of cosmos. This makes the law of conservation of energy successful.

Swami: If you say that space is nothing, which is different from matter and energy, you cannot say that such space is finite or infinite. *Nothing can have characteristics like finite and infinite since any characteristic of nothing is also nothing.* Moreover, this nothing-space is geometrical as per the concept of Einstein, which requires the presence of items of matter or radiations on both sides between which alone it can be relative or geometrical. In such case, the space existing as gaps between two items of cosmos cannot be infinite by itself since *nothing should be present after one side of the boundary to become infinite.* If matter or energy exists on both sides, cosmos (matter and energy) itself becomes infinite. *Matter and energy cannot be infinite due to the presence of finite parts in the edge of the boundary.* You can only say that the nothing-space is not inherently finite or infinite, but, it is finite due to the two items making two finite boundaries on both sides of the geometrical space (nothing). Then, the finite nature becomes the characteristic of the boundaries made by the items of matter or energy. In such case, the space-bits existing in the finite cosmos become finite only and hence space cannot make cosmos as infinite.

If you agree that space is something (subtle energy), then, you cannot say that space is infinite since the space or subtle energy is made of particles or waves, which are finite. *Space being the composite of finite particles cannot be infinite.* In both ways the infinite nature of space or cosmos is ruled out. If cosmos or space is finite, the immediate question will be “*what exists beyond the boundary of such finite cosmos having finite space-bits?*” We say that something, which is not imaginable to us exists. If you have no answer for this question, you have to agree that space or cosmos is infinite, which is not possible as per the above explanation. If you say that space or cosmos is certainly finite being finite composite composed of finite parts, but, the huge quantity of space or cosmos brings assumed infinite concept, then also, the basic problem (regarding the nature of domain existing beyond the boundary of cosmos) is not solved since the space or cosmos must be finite with some value that cannot be calculated due to inadequate instruments, but certainly has some value. Assume that we have travelled to the edge of cosmos or space, the inevitable question once again appears enquiring about the item

present beyond the edge. ***You cannot escape this question once you are unable to establish the infinite nature of cosmos or space.***

- 1) To avoid the above inevitable question, you have to say that space or cosmos is infinite. If you say so, the inevitable finite nature of a composite composed of finite parts attacks you from the other side. ***If you say that space or cosmos is infinite, no more the cosmos is a system, resulting in the failure of Law of conservation of energy.*** You define the system to have distinct boundaries or at least imaginable boundaries. I can take a mega city as system even though I have not seen its boundaries by My naked eye. I can imagine its boundary on hearing its diameter as 10 miles. If I put special effort, I can also see the boundaries with My eyes. The law of conservation of energy needs a system. If the cosmos has imaginary boundaries by stating that a few million light years make the diameter of cosmos, the cosmos has imaginable boundary. In such case, I can put some huge value of energy of total cosmos and say that it is constant since energy can neither be created nor destroyed. But, cosmos differs from the mega city in not having the experimental support in spite of our preparedness to experiment. ***If the cosmos is infinite, no more, it is a system and the total value of energy becomes infinite and you cannot say that the total energy is constant.*** In such case, we cannot assume any value for its diameter. Then the law fails. If you shift to finite nature, above question will attack you for which, I have the answer that unimaginable domain exists after the boundary of cosmos and you have no answer since you do not like to express your incapability to know everything.
- 2) When we say that unimaginable domain exists around the boundary of the cosmos (*sarvamaavrutya tishthati...* Gita), the boundary of cosmos cannot include the boundary of unimaginable domain since the boundary is in the imaginable cosmos only. It is no more a joint wall so that we can say that it is partially unimaginable since it is totally imaginable as the boundary totally belongs to imaginable cosmos. The boundary of unimaginable domain cannot be imagined by us and hence to say that this half thickness of joint line in the unimaginable domain is its boundary—it becomes meaningless. The unimaginable nature starts from the next immediate point of the edge of imaginable cosmos and hence regarding such next point itself, we keep silent perfectly expressing our inability to speak anything allowed by the unimaginable domain.

Scientist: You say that the unimaginable God enters cosmos to become human incarnation. On the other hand, you say that the unimaginable God is beyond cosmos or space. Is it not a mutual contradiction?

Logic of Imaginable Items Not Applicable To God

Swami: Such mutual contradiction becomes true in the case of imaginable items of the world. *This logic of imaginable items cannot be applicable to the unimaginable domain or God.* If it becomes applicable, the unimaginable domain becomes imaginable domain only. Applying this logic to a worldly example: If 10 litres of 100 litres of gas present in a tank are pumped in to a cylinder, 90 litres of gas are left over in the tank. But, applying this logic to God, God totally enters in to this world as human incarnation and also totally remains beyond this world. This is to say that 100 litres of God from tank entered in to cylinder and yet, 100 litres of God still remain in the tank! This is possible in the case of unimaginable God, who is beyond spatial dimensions. We say that God entered the world to preach spiritual knowledge to the humanity. But, how He entered? –cannot be explained. In philosophy, we answer why? But, not how? Science is reverse to this. It answers how? But, not why? Science explains how the earth rotates?—but, not why the earth rotates? Science is applicable to the creation and we respect Science in the analysis of items of creation but not to analyze the creator. For example, many philosophers said that awareness is God. We have taken the help of science to analyze the awareness. The report of its analysis proved that awareness is only a specific work form of inert energy functioning in a specific nervous system. We refused the imaginable awareness to be unimaginable God. *Science proves what is not God. It fails to prove what is God.*

Single Characteristic of God is That He is Unimaginable & Exists

January 26, 2016

O Learned and Devoted Servants of God,

Part-4

[Answer to Shri Anil's Question No.6 in Message on January 10, 2016]

Scientist: 1) The cosmos has certain parameters of its definition like boundaries, composite of finite particles etc. What are the characteristics that you can attribute to your unimaginable domain?

Even for an infinite item, we can say that it should be homogeneous without internal gaps having no boundaries around which space can exist. If you apply this definition to God, you can say that your God is infinite. In such definition, you have to imagine the absence of space within God (gaps) and around God. In such case, God must become imaginable to prove that God is infinite.

- 2) How do you differentiate unimaginable from nothing-space? Both must be one and the same.

Swami: 1) *Our single characteristic of God is only that God is unimaginable and exists.* We are not bothered about finite or infinite concepts, which require spatial dimensions. We are involved in this discussion to prove that the *cosmos or space is finite in the absolute sense, even though it appears to be infinite due to very large quantity.* Lord Krishna said in the Gita while giving cosmic vision to Arjuna that the creation is endless and hence infinite (*Naantosti...*). This infinite nature of the universe must be also with respect to a human being like Arjuna, who can never reach the boundary of cosmos. We have taken such long discussion not simply from the point of cosmos acting as a scientist. *Our aim is only to say that beyond the boundary of cosmos, the unimaginable domain exists.* In the absence of unimaginable domain, you have to extend the cosmos to be infinite, which cannot be done since it is a composite of fine parts. *Any item that has birth cannot be infinite in absolute sense.* The cosmos is generated by God. The process of generation is also unimaginable since there is no second example to study regarding the generation of imaginable from unimaginable. Generation of cosmos from God is unique example and hence, not only God, but also, His action of process of creation is unimaginable. In the case of unimaginable single God, your definition of infinite is not applicable in your physical sense. *Everywhere God is unimaginable and hence homogeneous in the sense that the unimaginable nature is uniform everywhere in God.* God has no space in Him, being beyond space from whom it is generated and therefore, God has no internal difference of parts in composite having spatial dimensions, which is called as internal difference (*svagatabheda*). For the same reason, God has no external difference from another similar God (*Sajaatiyabheda*). For the same reason, God also has no external difference from other dissimilar items like world (*Vijaatiyabheda*). All these aspects are explained based on single point i.e., the unimaginable nature due to absence of space in

unimaginable God. Based on this unimaginable aspect only, God becomes the material and instrumental cause (*Abhinna nimitta upaadaana kaaranam*) of cosmos like a magician creating objects in space through unknowable (temporarily) talent comparable to unknowable (permanently) talent of God. We have no other way since there is no second unknowable permanent talent in the cosmos. You have to accept the finite cosmos or space and you have to accept the existence of some unknowable item beyond the boundaries of cosmos. If you do not accept such existence, the danger of infinite cosmos (being composite of finite parts) attacks you. For this reason, we say that the unimaginable item exists beyond cosmos, which makes the cosmos finite. The unimaginable nature of God is also proved often by the exhibition of unimaginable miracles by God through incarnations and devotees, provided you have open mind to study them without bias and prejudice unlike an atheist. Since the way of entry of unimaginable God in to cosmos exhibiting unimaginable miracles is also unimaginable, you cannot object that how the unimaginable domain, which is beyond the boundary of cosmos, can enter the imaginable cosmos. The huge water of the ocean makes a separate boundary from the soil and the same water also exists on the soil (earth) as lakes and rivers. Hence, we do not insist on the infinite nature of God, which means that God must have infinite spatial dimensions. ***Since God is beyond space, the finite and infinite natures fail in His case.*** Two similar golden blocks indicate Sajaatiyabheda. Two dissimilar blocks of gold and iron indicate Vijaatiyabheda. The difference between the limbs (quantitatively like two hands or qualitatively and quantitatively like hand and eye) indicates Svagatabheda.

- 2) The nature of space between two pillars is seen and experienced by us whether such space is nothing or subtle energy. ***The unimaginable God cannot be seen and experienced like the space.*** We can only experience the unimaginable nature of God through unimaginable miracles and in this concept, the existence of God is proved unlike nothing-space, which has no existence as per the concept Einstein. On the other hand, if space is subtle energy, though its existence is experienced, its nature is viewed by us. In the case of unimaginable God, only existence is experienced but not the view of His nature. Even in the case of nothing-space, the nature of nothing is viewed and experienced by us by which we say that nothing exists there. In

the case of unimaginable God, the nature is never imaginable like that of space.

Scientist: We say that beyond the boundary of imaginable cosmos, some unknown but imaginable form exists so that the boundary line of cosmos is a joint line having the composite nature of presently known parts on one side and the presently unknown form of imaginable cosmos on the other side. When we reach the edge of the soil, the edge of water of the ocean starts. Both water and soil are imaginable forms (liquid and solid states of matter) of the same imaginable cosmos only. We will know that unknown and imaginable form of cosmos on reaching the edge of cosmos only. In such case, the system for the conservation of energy is retained as the cosmos of known-imaginable form and also we need not accept the unimaginable domain beyond the cosmic boundary.

Swami: The law of conservation of energy fails because the infinite extension of unknown-imaginable forms of cosmos makes the cosmos infinite. Cosmos is defined as the composite of imaginable items, which are finite only. When a new imaginable form, which is unknown to us today, starts from the cosmic boundary, you will be adding new unknown but imaginable regions continuously to maintain the boundary of the previous system resulting in ad-infinitum. The new imaginable part must be also finite. In such case, we must stop at one place ending all the imaginable-unknown regions and after the final end, the same inevitable question attacks, which is the finite limit of endless cosmos (assumed). You must maintain this chain of imaginable regions in different unknown forms continuously, in which case, the cosmos including all these imaginable regions has to become infinite. This is not possible because any imaginable region must be a finite composite only. Keeping the imaginable nature as common character, if you go on changing the forms, you have to end at some point since any imaginable region is a finite composite only and in such case, infinity is impossible. Hence, the difference must be in the imaginable nature only and *beyond the imaginable cosmic boundary, a different region of unimaginable nature must exist to stop the endless extension of cosmos at its boundary*. When the soil ends and water starts, the joint line has soil on one side and different water on the other side. The difference should not be limited to the difference in forms keeping the common imaginable nature. In the example, soil and water are imaginable, but, different in forms of matter called

solid (soil) and liquid (water). This is acceptable because we are talking about the boundary line existing within the imaginable region only. Such a boundary line is the end of one imaginable solid state of matter from where another imaginable liquid state of matter starts. This is an example within the imaginable cosmos. ***When we say that cosmos is a composite of all imaginable forms, the boundary of cosmos means the end of all imaginable forms only, beyond which the totally different unimaginable region must start.*** The concept here involves both imaginable and unimaginable domains. In the simile given, the water and soil are two regions of imaginable nature only. Imaginable-imaginable cannot be totally compared with the imaginable-unimaginable concept. There is no such second example (imaginable-unimaginable) in the imaginable cosmos. Limitations of simile must be understood and over extension beyond the limits of the simile should not be done. Therefore, if you conclude that imaginable cosmos is finite (may be huge), you have to bring the existence of a totally different unimaginable domain by which only the continuous extension of the imaginable domain is arrested.

Geometrical Space Needs Existence of Matter or Energy on Both Sides

Scientist: We say that the cosmos is constantly expanding from finite to infinite. Since it is finite, law of conservation of energy is maintained. The value of total energy of cosmos is constant during continuous expansion.

Swami: The constant expansion of universe (cosmos) involves the following possibilities: i) Does cosmos mean matter, energy and space (absolute nothing)? In this case, cosmos consists of items of matter, items of energy and items of space (nothing) occupied by items of matter and energy along with items of space (nothing) existing between these items of matter and energy as geometrical bits. If all these three items of matter, energy and space (nothing) expand, there is a need of the existence of residual free space (nothing) apart from the above mentioned three items, in to which only these three items can expand. In such case, the residual free space should be nothing or geometrical in to which only something can expand. ***A geometrical space needs the existence of items of matter or energy on both sides.*** On one side, the expanding cosmos exists, but, on the other side of the geometrical space neither cosmos nor any one of the three items of the cosmos can exist. If the cosmos

(total or partial) exists on the other side of geometrical space (as a requirement of geometrical space), this residual free space becomes part of the cosmos only and such residual free space becomes a bit of cosmos. By this, it is clearly established that residual free space (nothing) without anything on the other side cannot exist in to which the cosmos can expand. If you say that the residual free space is not geometrical (absolute nothing) and is subtle energy, in such case, the cosmos cannot expand due to the absence of residual free space (nothing) since residual free space being subtle energy has already become part of cosmos. In any case, *the expansion of cosmos in to free space is not possible*.

- ii) If the cosmos is expanding without further addition of matter and energy as proposed above by you, the expansion of cosmos must result in dilution of cosmos, in which case all the items of the cosmos must get diluted by expansion and such dilution is not experienced by us. A hill is standing as the same hill with constant density only from very long time disproving the expansion of cosmos without any further addition of matter and energy. On the other hand, if you take the second option that matter and energy are constantly added, which itself is expansion, the law of conservation of energy fails because matter and energy are created without corresponding destruction. This makes the cosmos to become infinite, which opposes that the cosmos is made of finite parts and hence as composite the cosmos must be finite and cannot be infinite.
- iii) The inevitable third option is that the cosmos is finite as composite of fine parts since the edge or boundary constructed by these fine parts brings the concept of finite boundary of cosmos. However, such cosmos can be treated as infinite in view that no human being or human invented instruments can find the boundary since cosmos is very very huge.
- iv) The result of the above resulting third option is again “What is present beyond the boundary of cosmos?” The crucial point here is that beyond the boundary of soil, water of the ocean exists as a different item. This different item (water) should not exist in the adjacent soil so that we can say that the boundary of the soil is finite from where the boundary of water starts. Similarly, when the boundary of finite cosmos ends, something different from cosmos should start and this starting different item should not be in the cosmos. If the starting item is an item of the cosmos, it is no more the boundary of the cosmos and we have to say that the cosmos is still

extending itself, which is not desirable. Therefore, the starting item is unimaginable, which does not exist in the imaginable cosmos. Hence, the inevitable resulting answer is that the starting item is unimaginable, which is called as unimaginable God by us.

In the simile of ocean and soil, both water and soil are the components of cosmos. The boundary of soil is said to be the boundary of the soil only and not the boundary of cosmos. In the simile, the other part of the soil contains water here and there and we need not say that water present in the soil is again appearing after the edge of the soil and hence in the unimaginable existing beyond the boundary should exist in the cosmos also. We must understand the limitation of simile and confine ourselves just to the boundary of soil and water only where water and soil are different from each other. The water in the other region of soil need not interfere here because there is no water in the soil existing as boundary adjacent to the ocean. In the concept, the soil indicates the total imaginable cosmos and the ocean indicates the unimaginable God and we must confine to this point only in the simile. This complication comes because we do not have the second unimaginable item in the cosmos that can be compared to the unimaginable God.

Concluding Remarks

- 1) To maintain the law of conservation of energy, the cosmos must have finite boundary, which can be assumed as infinite boundary due to very huge quantity that cannot be estimated by a petty human being.
- 2) The concluded finite cosmos cannot be infinite because it is clear that this cosmos is made of matter and energy, which are composed of finite particles or waves. The edge or boundary of the cosmos must be made of finite particles only and hence the composite must be finite. The wall must be finite since the bricks are finite.
- 3) The cosmos is made of two components: i) Energy and ii) Matter. We feel that space is subtle energy. Energy is composed of finite particles or finite waves. Matter consists of finite particles only. In this way, cosmos made of matter and energy must be finite only. Space is included in the energy and need not be dealt separately.
- 4) As per the concept of Einstein, space is different from matter and energy, being nothing or geometrical, requiring two parts of matter or energy on both sides so that space is relatively true as a gap between the two items. This means space disappears as soon as matter and energy disappear.

- 5) Concluding that space is nothing, you cannot project a hypothesis in which cosmos (matter+energy) is finite existing in infinite space. This is untenable because in this concept, you have treated space as nothing and not as subtle energy (if space is subtle energy, space also becomes a finite composite and you cannot have the nothing-space as the third component of cosmos apart from matter and energy). This hypothesis fails because: a) Any characteristic line in infinite-nothing-space must be also nothing b) The nothing-space can be nothing provided it is geometrical as gap between two items of matter or energy. If such nothing-space has to exist beyond the boundary of cosmos, some item of matter or energy must exist on other side, in which case only, the nothing-space can exist as gap between the boundary of cosmos and some item of matter or energy on the other side. ***This means that nothing-space existing as gap between two items can never be infinite.*** Therefore, the hypothesis is to be rejected.
- 6) Since the cosmos is defined as the composite of all finite parts, you cannot bring an unknown-imaginable form after the boundary of cosmos. The word cosmos extends to such new imaginable form also. The boundary of cosmos means the end of all imaginable parts of the composite cosmos. The simile of sea and soil cannot be totally applied because the point in the concept is between unimaginable and imaginable items whereas the point in the simile is between two different forms (solid and liquid) of the same imaginable cosmos.
- 7) The inevitable question (the item beyond the boundary of cosmos) stands since the conclusion that cosmos including space (as subtle energy or geometrically nothing) is finite and this is also inevitable due to composite nature of finite parts.
- 8) Since imaginable cosmos is inevitably finite, the existence of unimaginable item beyond the cosmic boundary is inevitable. It is unimaginable because it must be totally different from totally imaginable cosmos. ***It must exist because without it the cosmos being finite composite is forced to become infinite.*** If Sea is absent, the solid is forced to become infinite. The existence of such totally different item is essential to maintain the distinction of the boundary of imaginable cosmos since without sea the soil cannot end with a distinct boundary.
- 9) The constant expansion of universe is impossible in the case of the impossible existence of either residual free nothing-space (due to absence of any item of matter or energy on the other side to make it

infinite) or dilution of cosmos not experienced or addition of matter and energy continuously (which makes the cosmos infinite).

- 10) ***Therefore, the cosmos must be finite beyond which, only the unimaginable domain called God alone can exist.***

Chapter 6

DATTA SWAMI'S KNOWLEDGE CHARACTERISED BY CORRELATION OF PHILOSOPHIES

January 25, 2016 Evening Message

O Learned and Devoted Servants of God,

Shri Ajay asked: Please give us some more advises in the context of the propagation of this excellent spiritual knowledge.

Swami Replied: This knowledge is exceptional and excellent given by Lord Dattatreya to all of us for the propagation in this world to uplift the humanity by removing the differences and by bringing unity in the concepts through the exposure of correct interpretations. *This knowledge is mainly characterised by the correlation of various philosophies and concepts so that the divine peace can be established in this world without quarrels rising from differences in the arguments of the spiritual concepts.* Such contradictions were responsible for the birth of contradicting other religions in this world disturbing the peace of the entire humanity. The extreme development of differences between the religions has gone up to the climax of terrorism. If all the religions realize that there is only one God for the entire creation called by different names and that there is only one spiritual knowledge expressed in different languages, the religions will disappear in course of time like the rivers losing their identities on mixing with the ocean. In such atmosphere, there will be no fights based on the differences between religions and the entire humanity has the same one God. Every human being of the world will feel any other human being belonging to any part of the world as his own brother or sister. In such case, the identities of the countries like Islamic country, Christian country, Hindu country, Buddhist country, etc., also disappear. *Every human being is concerned with the welfare of any other human being in the entire world.* This is the ultimate aim of this Divine programme.

The spiritual knowledge is generated and propagated by the human incarnations like Buddha, Shankara, Ramanuja, Madhva, Jesus, Mohammed, etc. The human incarnation consists of two components: 1) God component generating the spiritual knowledge and 2) the human being component propagating the spiritual knowledge in this world. Since the human incarnation is a two component system of God and soul, not seen separately in the human body, the activities of generation and propagation

of knowledge are separately performed by the same one human incarnation. It appears as if the human incarnation is one item performing both these activities. But, the actual truth is that the two components separately not visible to the naked eye are doing their corresponding works separately, which appear as if one human incarnation itself is doing both the works. The devotee (human being) - component does very little work by grasping the spiritual knowledge given by God and expressing it in a systematic language. The goods to be transported indicate the spiritual knowledge given by God with higher value compared to very low value of money paid to the communicating vehicle from one place to the other place. The devotee is like a tape recorder or like a typist typing the matter with the throat - type writer, while the boss (God) sits by the side and dictates the matter. I do not deny that this work done by the devotee component in the human incarnation is also a type of work only. What I am telling is that the strain involved in this work is very less because the devotee is simply transporting the goods supplied by God. In the propagation work, the task is very high since during the propagation an individual human being is dealt with by the devotee. You have to study his/her psychology, which is the digestion capacity to receive a specific level of knowledge and then only you can select the level and mode of preaching. Lot of preliminary work of the study of the psychology of the receiver is to be done and ***accordingly you have to modify the presentation of knowledge to exactly suit the receiving frequency of the receiver.***

We think that a preacher can transform large number of souls. It is not correct at all. If one soul is transformed by one human incarnation, God feels that His visit is very fruitful. Lord Krishna said that one only can realize Him (***Kaschinmaam vetti***). He preached the Gita to only one person called Arjuna. This Arjuna violated all the preachings of God just after 10 days and also on 18th day. After 10 days, when Abhimanyu was killed, Arjuna told that he will drop from the war as if he was fighting! Krishna told him on the first day in the Gita that He Himself is going to kill the warriors in the war. After hearing all this and seeing the cosmic vision also about this, Arjuna spoke like this thinking that the war will stop once he withdraws from it! On the 18th day, the same Arjuna did not get down from chariot and waited for the driver, Krishna, to get down first to open the door of chariot. On the first day Krishna preached that He is the Absolute God and Arjuna also realized the same. Now, see the behaviour of Arjuna! Therefore, the work done by devotee in the human incarnation is just 1% only whereas the work done by the devotee in the propagation is 100%. There is lot of variation in the fruits also according to the values of works.

The devotee in the human incarnation becomes equal to God since God merges with the devotee to identify Himself with the devotee. In the work of propagation, God is so much pleased with the devotee that God treats such devotee as His master becoming his servant! This is the reason why every human incarnation did the propagation of knowledge after its generation. The reason is that generation of knowledge was done by God and the expression of that knowledge was done by the devotee-component, which is very very less (1%) as the work of a typist or tape recorder. ***The devotee likes to do more than 1% service to please God through propagation.*** Therefore, the devotee component actually does the propagation also and it appears as if the human incarnation is doing that work since the devotee cannot be isolated separately by the naked eye of any spectator.

Coming to My personal case, I did the 1% work, which is inevitable to any devotee existing in the human incarnation. This devotee was doing the propagation work from the childhood debating with several eminent Sanskrit scholars and wrote more than 100 books on philosophy in the Sanskrit language. This devotee was offered the headship of Shankara Peetham in Varanasi in his 17th year, when Lord Dattatreya spoke 102 meanings for the single word (tu) in explaining the Brahma Sutra (***Tattusamanvayaat***) in the debate of scholars on the occasion of Mahakumbha Mela in Prayag. This devotee was prepared for it, but, his father did not give permission to it. Later on, this devotee asked the Lord for the reason to miss such golden opportunity. The Lord said that this devotee has a different universal programme in the future with universal scope through English language. The Lord said that programme through Sanskrit language cannot cover the wide range. At that time, this devotee could not understand anything from the answer of the Lord and became silent. Now, this devotee understands the statement of Lord spoken long ago. ***We can never understand the vision of the Lord in the future.***

The medium in to which the Lord entered has its own limitations like life and energy since it maintains its own properties and the Lord generally will not interfere with the nature of the medium unless some special occasion arises. Every item has its own property maintained, which may be sometimes hidden or sometimes exposed. The electrified wire is compared to the human incarnation, which shows three items: 1) God (Electricity), 2) Human soul (Metallic wire) and 3) Human body (external plastic cover). Shock is the property of the electricity. No shock is the property of the metallic wire. The colour and soft nature are the properties of the external plastic cover. During the flow of current no item has lost its property. When

you view (darshanam), the property of electricity (shock) is hidden and the property of metallic wire (no shock) is exhibited so that you will feel the electrified wire also as non-electrified wire. The reason is that ***the hidden property of electricity is not grasped by you and only the exposed property of the wire (based on your ignorant idea that this wire is also ordinary wire, which does not give shock) is grasped.*** But, when you touch the electrified wire, the real experience (Anubhava) shows that the property of electricity (shock) is exposed where as the property of the wire (no shock) is hidden because the shock is experienced and no shock is not experienced. Hence, the human body of the human incarnation also has the same natural properties without any variation during your view creating a false impression in your mind that the human incarnation is also an ordinary human being only. The houses of the Prime Minister and a beggar are equally subjected to cracks in the time of earth quake and natural erosion of ceramics. Now, this human incarnation is not doing the propagation due to the limitation of time since most of the time is involved in the generation of knowledge only.

One Can Enter Inner Circle of God Through Service

The value of this knowledge is infinite. If you propagate this, the value of your service also becomes correspondingly infinite. Unfortunately, I am unable to earn that infinite value through propagation since the generation itself is consuming lot of time. Even though the generator, the Lord is ready to do any amount of work, this medium has natural limitations with which the interference of God is unnecessary as per the view of the Lord. You learn this excellent knowledge from Me and earn the infinite value for your service through propagation.

Since the devotee in propagation becomes the master of God, the devotee can order the God to come down and speak through him. Such order is obeyed by God due to the infinite value of the service in propagation. The devotee in the human incarnation is always ordered by God because of very low value of his service. Remember, your position in the eyes of God is highest for doing such valuable service. Propagation itself has higher value than typing the generated knowledge from God. ***Since the value of knowledge is extreme, correspondingly the value of the service also raises more and the service of the propagation of this unique knowledge becomes highest.*** Based on this concept, you must know that propagation of wrong knowledge gives negative value in the form of even punishment in the hell. Propagation of the knowledge like science has zero value since the fruit of such propagation is collected from the receivers.

The fruit of true knowledge is unimaginable in the form of divine reward. Through this service of propagation only, one can enter the inner circle of God. Therefore, do not lose this unique opportunity offered by God to you. You will receive the highest fruit for your service. But, do the service without any trace of aspiration for the fruit. In fact, the service of God itself is treated as the fruit. The service itself is the salary and for the act of receiving salary, you cannot claim another salary for it. All this is told only to make you devoid of aspiration so that you will be eligible to receive the highest fruit from the golden hands of God, which you should forget now.

As I already told you, you must be careful with the human beings regarding their hospitality towards you during propagation. The majority of humanity has only starting problem. They are also correct because of the divine exploiters increasing day by day in the name of preachers and human incarnations. Naturally, any human being will be overcautious in the beginning itself since your value is not recognised in the beginning. Naturally, they will insult you before knowing your value and before knowing the value of this excellent knowledge. ***You must have lot of patience to withstand their insults.*** The first four stages explained by Me in the previous message (Kutichaka, Bahudaka, Yati and Hamsa) are common to both the devotee in propagation and the human incarnation. In the fourth stage, they recognise your value and start worshipping you as God. The fifth stage (Paramahamsa) is applicable to the human incarnation in which they worship it with perfect recognition as God in human form. There is no difference between 4th and 5th stages as far as the practical worship is concerned. In the 4th stage, you are treated as God and in the 5th stage, you are believed as God. The 5th stage is only in the mind, which is a theoretical form only. The way of practical worship is one and the same in the 4th stage and the 5th stage. Sometimes, the 4th stage may be extended to 5th stage if such true devotee involved in the propagation is blessed by God to become human incarnation. Human incarnation need not be from birth only. Please recognise that the value of the devotee is based on the value of the work done by him/her and not by the place of the devotee. The devotee may be placed in the human incarnation, but, since the work done by the devotee there is 1% only, the fruit given to the devotee is also least. Therefore, you should sincerely do the work of propagation without the aspiration to become human incarnation, which is just a formality only to generate the knowledge and has nothing to do with the value of the work. I give an example for this concept. In one devotional film called 'Annamayya', one actor acted as Lord Venkateshwara appearing in a guest role now and then in the cinema. Another actor acted as the devotee Annamayya, appearing

throughout the film. The guest actor in the role of God was paid one lakh rupees and the full time actor in the role of devotee is paid 10 lakhs. Therefore, the value of the actor in the role of devotee is estimated by the value of work and not by the value of the place of the role. The actor appearing as the Lord was seen for a few minutes now and then. The actor acting as the devotee Annamayya appeared throughout the film. The remuneration is proportional to the work done by the actor and not to the value of the role. Here, only the actors are paid and not the roles. The actor acting as the Lord did not fight that he should be paid more because his role was God and that the actor as devotee should be paid less since he was just his devotee. The devotee fell on the feet of the Lord several times in the cinema. This did not raise the value of actor in the role of God and did not lower the value of the actor in the role of devotee.

All the devotees should take care of ego irrespective of the role and remuneration. You should always watch about its attack, which travels always with you waiting for the opportunity to bite you like the snake. The devotee in the human incarnation has lot of risk because the speech of the Lord should be expressed carefully by saying everywhere that the Lord did every good work and the soul was responsible for every defect. Sometimes, the Lord speaks directly through the throat of devotee. This is not the ego of the poor devotee, which may be misunderstood as the ego of the devotee in the human incarnation. When Jesus told that He is the truth, it refers to the speech of God through the throat of devotee. The same Jesus told “*Let Thy will be done*” and here the speaker is the devotee. You can easily identify the speaker based on the context and should not misunderstand the devotee in the human incarnation effected by ego. The devotee in the human incarnation is very near to God and under the total control of God and cannot be touched by ego. In the Gita, the speaker throughout was only God and hence it is called as the Bhagavad Gita (speech given by God) and not Krishna Gita (speech given by the human being-component).

Chapter 7

TOTALLY SURRENDERED SOUL NEED NOT HAVE KNOWLEDGE OF GOOD AND BAD

February 03, 2016

O Learned and Devoted Servants of God,

1. Why does God warn Adam and Eve to not eat the fruits of the tree of knowledge of good and evil?

[Dr. Nikhil asked: Padanamaskarams Swamiji, I would like to submit two questions to You. At Your Divine Feet. Nikhil

Detailed Question: The Bible (Genesis 2:16-17) says: And the Lord God commanded the man, saying, "Of every tree in the garden you may freely eat; but of the tree of the knowledge of good and evil, you shall not eat, for in the day that you eat of it you shall surely die."

This seems odd. On the contrary, in the Hindu religion, we are told that God created man and He gave the Veda (spiritual knowledge) and the dharma shastras (knowledge of good and evil) to man.]

Swami Replied: If you bring the contents of one of My previous messages, I told that God created human beings in the beginning of the first phase of creation (Kruta Yuga), in which all the human beings were just following the instructions of God like the robots following the programme fed in to the machine heads. In such stage, there is no freedom of soul. All the instructions from God were always exceptionally good and there is no bad information. There is no need of knowing good and bad when the brain is totally surrendered to God (*Tameva sharanam gachcha... Gita*). Once you have full faith in God, your idea will be that whatever is said by God must be good. You will not verify the word of God through your analysis and examine whether it is good or bad. God takes the total responsibility of soul in such total surrender (*Yogakshemam... Gita*). This Adam and Eve represent the males and females of the humanity existing in Krutayuga, in which total surrender from one side and total responsibility from the other side exists. They must abide to the word of God whatever it may be. The concept of God here is that *a totally surrendered soul need not have the knowledge of good and bad when the soul is simply following the word of God without any trace of freedom*. When freedom is given to the soul, then, there is a need of exposure of good and bad through exposure of scripture and the soul has freedom to decide to choose good or bad. When

this situation comes, the responsibility of God goes away and this is said by God to them.

The tree of knowledge of good and bad was created by God since the time has come to give freedom to the soul. Adam and Eve violated the word of God based on the freedom of soul only. Change from continuous trend is inevitable in the nature. The change from the trend of continuous total surrender has already come in the minds of the souls and hence God wants to give freedom to the souls to relieve them from the stress of continuous specific trend. It is the will of the divine Father only to give freedom to His children on one side and on the other side is also warning them to be careful about the bad. Giving freedom is inevitable and at the same time, the warning of God withdrawing His responsibility to protect them is also paining the heart of the divine Father. Do not forget that such tension also gives entertainment to God and do not misunderstand God as the unfortunate victim of the tension! ***Full freedom and total responsibility of protection do not go hand in hand.*** Since freedom is decided by God, the warning is given so that human beings read the ethical scripture of God and be careful in selecting good. In the stage of freedom, the additional problem is the pollution of scripture and deep analysis is to be done to isolate the word of God from the insertions done by human beings affected by Satan. Adam and Eve were also affected by Satan. ***Satan appeared as sweet and good like the insertion in the divine scripture.*** They followed the advice of Satan as the word of God due to incapability in the analysis.

2. Why were some of the greatest devotees of God subjected to extreme torture and public execution?

[Why were some of the greatest devotees and servants of God subjected to extreme torture and public execution? If they suffered for their sins, could their punishment not be postponed indefinitely, as per the 'Kali Yuga Special Offer' for followers of the Nivritti path, mentioned by You recently?

Detailed Question: As it is, it is extremely difficult to digest why Lord Jesus', the embodiment of mercy and universal love, had to undergo terrible torture and crucifixion. But at least in His case, one can argue that He was an Incarnation of God and He willingly suffered for the sins of His dearest devotees. But what is even more shocking is that all of the twelve Apostles of Jesus, except Judas Iscariot were also tortured in inhuman ways. Ten of them were killed by various brutal means such as crucifixion, beheading, stabbing with a spear, attacking with a sword, throwing off a cliff and bashing the head with a club, and dragging around with horses. John alone escaped death due to a miracle (like Prahlada), but he too had to face a lot of torture. Judas, of course was the first to die. He had already committed suicide in repentance

of his betrayal of the Lord. Many more of Lord Jesus's seventy or so disciples also had to face a torturous death.

Similarly, the Gopikas also met with a tragic end, being captured and raped by barbarians. And we are well aware of Sita's tragic last days of being abandonment and entering the earth. Perhaps Sita and the Gopikas did not belong to kali yuga, so they had to compulsorily suffer for their sins. But the apostles were certainly in kali yuga. So why was the offer of indefinite postponement of their sins not extended to them?]

Swami Replied: The crucifixion of Jesus was the will of God, which was the divine programme of suffering the sins of the deserving devotees, called as "His people". This concept is preached to the human beings present in that specific region. *This concept is misinterpreted as that God has taken away all the sins of all the people.* This is not correct because the word "His people" means the closest devotees of His inner most circle. Jesus Himself mentioned that this is the will of God, which is to be done. He has all the miraculous power to escape from it and He underwent the suffering due to the will of God and this was mentioned by Him in advance. It is not an unnoticed accidental suffering in the case of which the sympathy has genuine place.

Regarding the suffering of the true devotees, the certification of their true devotion should be given by the God, who is the omniscient Judge based on which the applicability of the special offer is also to be decided by the same Judge only. *How much we know about those devotees?* We cannot observe anybody in every second. Even if we observe, we do not know the internal thoughts. We were given some information about them by some observers and we do not know whether these observers are genuine or not. Even if they are genuine, they did not observe them every second. Even if they observed so, they are incapable of knowing their internal thoughts like us. Hence, we should know the limitation of our capabilities before drawing drastic conclusions. We do not know whether the sufferings were the tests conducted by God in the final stage of Nivrutti. *The judgement is done by the omniscient God and the punishment is implemented by the omnipotent God.* Even in the case of Sita, the punishments were for the crime done by her in suspecting and abusing Lakshmana, the greatest devotee. Till this sin is exposed by the Lord through Me, recently, everybody misunderstood the Lord for being harsh in sending her to forest while she was pregnant. The analysis of deeds and fruits is very complicated and beyond the scope of limited capabilities of human beings as said by God (*Gahanaa karmano gatih*—Gita). It is a three-dimensional network involving several parameters and several future visions of God. *If we recognize one point, that is—God is the Father of*

the souls, we are only the brothers and sisters of souls and Father has higher love towards the children than brothers and sisters, all our analysis towards God disappears! The divine Father is always more concerned about the souls than us. He will always do the best to the children and shows the maximum consideration evolving the best way to give the highest possible fruit to His child. Fruits given by God are always correct and good even though these fruits sometimes appear as incorrect and bad due to our inefficient analysis of all the factors related to the soul. ***Our analysis should be only to isolate the false insertions from the scriptures and not to analyze God.*** Our analysis is only to isolate the word of God from the false words of some wrong human beings. Once we isolate the word of God, our analysis is totally incapable to judge not only His nature but also His actions.

Chapter 8

DON'T ASPIRE FRUIT FROM GOD SINCE HE HAS NO NEED OF SERVICE FROM YOU

February 04, 2016

O Learned and Devoted Servants of God,

(Shri Ranga Swamy, totally illiterate, is an exceptional devotee of Shri Swami. He participates in singing devotional songs along with Shri Swami. He is not aware of the contents of any message given by Shri Swami. Whenever, he sees Shri Swami, he keeps Rs.3,000/- as offering at the feet of Shri Swami. Shri Swami warned him several times not to offer like that because for a lower middle class man like him, it is not a small offering. He offers this amount every day to Shri Swami. Nobody knows how he earns that! Shri Swami went to the extent of saying that it is the divine order from God not to give the offering in this way. He obeys every word of Shri Swami except this one. Whenever Shri Swami comes from Hyderabad to Vijayawada, Shri Swami instructs all His disciples not to inform him about His arrival saying a joke that Shri Swami likes to save Himself from his such financial attack! But, somehow, he comes to know as soon as Shri Swami arrives and his usual offering continues every day. One day, he arrived while Shri Swami was dictating a message and personally asked Phani to explain the message of Shri Swami. Phani told him that he will explain it in course of time feeling that how can he understand such deep spiritual knowledge! Today, he came to Shri Swami and asked a question in presence of Phani.)

Shri Rangaswamy asked: I am reading the life history of Pundi Swami, who was suffering with a serious wound on His leg attacked by visible worms. A devotee tried to clean the wound by removing worms. The Pundi Swami became very angry with such devotee telling that nobody should touch the wound to harm the worms. What is the message of this incident?

Swami Replied: *The words and actions of the incarnations of Datta are unimaginable* and hence I can say nothing more than this. However, I shall tell you one similar incident of Shirdi Sai Baba, which is also beyond the capacity of My mental digestion. Baba was walking along with a devotee. Baba saw a poor man and called him to bring a ladder from the opposite house and climb the roof of the house with its help and again to get down. The poor man did the same. Baba was pleased and gave him Rs.10/- and the poor man went away. The devotee asked Baba to explain this incident. Baba told “I want to help him by giving Rs.10/-. Without work, money should not be paid. Hence, I asked him to do this work and gave Rs.10/- to him”. What is the message of this incident? The devotee

walking along with Baba became semi-mental after seeing this incident and became full mental after hearing the answer from Baba! What is the meaning of this incident and the words of Baba? (Shri Swami asked straight to Phani)

Phani: The inner meaning is that one should pay after getting the work from any poor man. One should not take the wrong advantage in not paying for the work especially got from a poor man.

Swami: If this is the message to the world in Pravrutti, it is absurd. If you want to help the poor man and if you have no work to be done, give him Rs.10/- freely so that the poor fellow can save his time and energy to do work elsewhere and earn another Rs.10/-. Getting unnecessary and useless work from the poor man to help him with some money is the climax of madness. Do you think that Baba has given such waste message to the world, especially being the human incarnation of Lord Datta?

Phani: Then, what is the inner meaning of these two incidents?

Swami: How can I understand the words and actions of Lord Datta since I am also a human being like you? I am sure of one thing. These incidents must have some important inner meaning related to God Himself (Nivrutti). Even the incident of Pundi Swami is not applicable to Pravrutti because one should not neglect the wound to become septic so that the leg may have to be removed shortly by surgery. I am sure that these incidents are not the advices to the world, but, must be some wonderful messages related to God Himself. Let Me pray Lord Datta to reveal the inner meanings of these incidents. Shri Swami prayed Lord Datta by reciting the following verse composed by Shri Swami in Sanskrit:

**Brahmajnaana mahaapaaraa—vaara varija mutthitam,
Samanvaya sugandhena, Dattaatreya mupaasmahe.**

(**Meaning:** I pray Lord Dattatreya, a lotus flower that arose from the mighty ocean of spiritual knowledge, emitting the co-relation scent.)

Attitude of Business Should Never Exist With God

Swami continues: Hear with utmost attention! The Lord is speaking now: The incident of Baba is totally related to God only. When God wants to show grace on you by awarding a fruit, He creates a scene in which there appears a need of service to be done to Him. After getting the service from you, God pays the fruit to you as the salary for your work. The scene is created in such a way that you participate in His work with full love and dedication on Him. Such service does not appear like the useless work done by the poor man for Baba. The service appears to be fully useful to God and

God derives the full benefit from the servant—devotee. ***Now, the payment of salary by God in the form of fruit is perfectly justified and nobody can criticize it as meaningless partiality of God to a specific soul.*** Rama killed Vali through a contract executed with Sugriva so that, in return Sugriva will help back Rama in searching and attaining Sita. Killing Vali, the sinner, was also justified so that Rama need not be criticized for selfish business. Hence, the service done by all the monkeys, who are the incarnations of angels, was rewarded back by God or Rama. In this case, there is a danger for the devotee, which is that the devotee need not be too much grateful to God since only the work is paid. Hence, the devotee has to understand the real background of the work done by him. Now, the payment by Baba for the useless work comes in to the picture. Actually, ***the naked truth in the case of God is that God has absolutely no need of your work for Him.*** In order to bless you with the fruit only, He created this work, which appears to be perfectly useful to Him to avoid criticism for unnecessary partiality. If the work appears useless externally also, the partiality attacks God. The work is useless only in hidden background as the absolute reality, which was exhibited by Baba. In the light of this background, how much grateful you should be to God? Just imagine! Hence, ***you should never aspire for any fruit from God since God has no need of any service from you in reality*** and therefore, the attitude of business should never exist with God. This is the inner meaning of the incident and the words of Baba.

Similarly, the incident of Pundi Swami has also another inner meaning related to God only (Nivrutti). The worms are harming Him, still, He does not want to harm the worms and likes to supply food to them from His leg. He is patronizing even His enemy! He is doing so for certain divine purpose only. The God, Producer—Director—Hero in this world-film pays remuneration to the actor in the Villain role also because in the film, the role of Hero relatively shines with respect to the role of villain and hence this bad role is very much essential. The atheists are essential in this world to test the true devotion of a devotee. If you interfere with the programme of God without understanding this and neck out the villain, God becomes furious with you. This is the inner meaning of this incident relating to God only and not related to any human being.

I am presenting my own story also which is similar to the incident of Baba. Lord Datta wanted to uplift me and hence asked me to do His work, which is the propagation of spiritual knowledge. This work externally appears to be useful service to God since welfare of humanity is His ultimate aim. He rewards me for generating and propagating this spiritual knowledge. In fact, the background reveals the naked truth that God alone

generated this knowledge and propagated it by hiding Himself so that people think that I have done some service to God and in return received His blessings. This avoids the unnecessary partiality of God to me. You may argue that in the light of absolute reality, it is unnecessary partiality only. But, during the period of service, the soul gets reformed and becomes eligible for the fruit. Hence, the argument of unnecessary partiality fails. Such opportunity is open to everybody to do the service of God through propagation of spiritual knowledge and hence you cannot bring the unnecessary partiality shown to some devotees only. ***Some devotees only entered the open programme by their free will and got blessed.***

Chapter 9

LOVE OF GOD ON HIS CHILDREN HIGHEST COMPARED TO YOUR BROTHERLY LOVE

Burning/Throwing Food is Serious Sin

February 03, 2016 2nd Message

O Learned and Devoted Servants of God,

1. Whether remedies like pouring milk into flowing rivers, etc., are scripture-based?

[Shri Anil Asked: Some people practice remedies suggested by some astrologers, which are highly illogical like, pouring milk in flowing river, throwing silver coins in running water etc. Whether such remedies are scripture based? Kindly enlighten us.]

Swami Replied: All these practices are based on the foolish and ridiculous psychologies of some cracks only and are not at all based on the divine scripture, which is the word of God. For such reason only, we have to adopt the scientific analysis based on deep logic everywhere to reject the dirt from the mixed golden powder. God has created food and wealth to support the lives of human beings. This is the facility created by the divine Father for the sake of His beloved children. Remember that all the living beings with developed awareness like birds and animals are also the children of God only. *It is again madness to think that birds and animals are created as the food for human beings.* Will any father ask one child to eat the other child? *Plants are also living beings but without awareness.* Life is the respiratory system (pranamayakosha) that is meant for preparation of food in plants and for oxidation of food in living beings with awareness. Food (annamayakosha) and respiratory system (pranamayakosha) are absolutely inert without awareness. Hence, using plants for food is not sin at all. *The awareness starts from the development of mind (manomayakosha), progresses through intelligence (vignanamayakosha) and ends in bliss (anandamayakosha).* All these five constitute the development of awareness from inert items. The first two parts are purely inert and the rest three parts are purely awareness. Awareness is neither matter (nervous system) nor energy (nervous energy) but it is a specific work form of nervous energy and the specific nature is due to the specific nervous system only in which the inert energy

specifically functions. Awareness is only an activity, which means knowing like other activities as walking, talking etc. This activity is done by the specific machine called nervous system and specific form of inert energy functioning in the nervous system, called as nervous energy. Such awareness depending upon matter and energy is only an evolved item in the course of evolution of human being from the purely inert five elements (*akashat... purushah*- Veda). Such awareness is always very much limited (alpajna) that developed from inert phase (ajna). The awareness of God is totally different, which is omniscient (sarvajna). ***Such extraordinary and super natural awareness is a special activity, which does not depend on matter and energy and hence existed even before the creation of energy and matter.*** This special awareness is not only independent from energy and matter, but also is not a specific work form of energy. It is only a specific work and is not a specific form of inert energy since inert energy did not exist before the creation. Such special awareness was the activity (no entertainment) of unimaginable God before the creation of matter and energy. The limited awareness not only depends on energy and matter but also is a specific work form of inert energy. Work without energy is impossible in the scientific logic of creation. But, in the case of the activity done by unimaginable God, it is the specific work but not a form of inert energy. This makes the super natural awareness as the unimaginable activity of the unimaginable God before creation. Therefore, even in the absence of energy and matter, work is possible in the case of God by which God knows everything including Himself. The result of the unimaginable work is also unimaginable, which is the knowledge of everything and Himself. Such super natural awareness also cannot be called as God because it is only the unimaginable activity done by the unimaginable God. We do not mind even if you call such super natural awareness as God since we cannot distinguish two unimaginations. But such unimaginable awareness is totally different from the imaginable awareness, which is a product evolved during the evolution depending upon energy and matter and also is a specific work form of energy only. Just by the common word namely 'awareness', you should not be misled to think that this limited awareness is the unimaginable awareness. Though, the topic is little bit deviated from the main line, it is once again confirmed that any living being with awareness including the human being is not at all God. Of course, God may enter some specific human being to make it as the human incarnation, which can be treated as God.

Even a trace of food should not be wasted in any way except to satisfy the hunger of a living being with awareness (*Annam Na pari chakshita* –

Veda). All these ignorant activities referred by you are totally against to the word of God. Burning the food in fire, throwing the food in water are serious sins since not only the wastage of food is done but also the environmental pollution results especially in the case of burning the food in fire. Even the thrown food may develop virus causing the pollution of environment that harms the humanity. Some people argue that throwing food in water may help some living beings with awareness like fish etc., If you want to give food to fish (of course, not with the aim to kill and eat it), create an environment to give the food to the fish avoiding the wastage of food. You can collect the fish in a water tank and give food to it for as many days as you wish and then leave it in the river etc., again. Some people leave food during eating and argue that the food thrown outside will help hungry dogs etc. It is meaningless argument. You supply the food to hungry dogs etc. ***If you throw the food outside, supporting your action as charity, it is not justified.*** The reason is that such thrown food may also be eaten by bacteria and worms that develop various diseases in the society. The food may get rotten and also may develop bacteria, worms, virus, etc., which harm good people also leading to great sin. Throwing coins into river is also a foolish activity. Some people argue that such coins will introduce metallic traces into water, which become minerals to help the health of plants and human beings. This is very far-fetched and long stretched bad logic. The ***water gets minerals from the soil itself on which it flows*** and God has made already such scientific arrangements in the nature. A coin is produced after long hard work from metals extracted from the corresponding ores through tedious process of metallurgy. If you want to supply minerals to water, bring the ore and throw it in water. Even that is not necessary because the water of river collects the minerals from the soil itself. You should preserve the ore to extract metals and prepare coins. Instead of throwing the coin into the river, give that coin to a poor hungry man. But, be sure that the coin (money) is not misused by the beggar. It is better to purchase some food using that coin and give it to the beggar asking him to eat it before you because there are some beggars, who sell the food and misuse the money got from it. ***It is very good that you have raised some important practical aspects to open the eyes of ignorant people following blind traditions, which have no sanction from the real scripture.***

2. Will Prarabdha also smash when the corresponding sin is not repeated?

[Swami You repeatedly mentioned in Your divine knowledge that when one stop sinning further, all the his/her past sins will be smashed. Whether this offer by God cover the Prarabdhas also which are given in birth itself. For instant, one born with ambuted leg, so that he will regain full leg after repentance? [The related original question from the internet: If God answers prayers, why do people pray for things like cancer to be healed but not lost limbs? Couldn't he do both?]

Swami Replied: A good question indeed. Prarabdha is the punishment implemented while the soul is taking birth in this world. *Shankara says that Prarabdha cannot be smashed because it is like an arrow that already left the bow, which cannot be taken back.* This is said by Shankara in His commentary on a verse in the Gita in which it is mentioned that the non-repetition of sin smashes all the past sins. The word 'all' exists in the verse as '*Sarva*' (*Jnanaagnih Sarva Karmaani...*). The doubt comes about the word 'all' (Sarva) mentioned in the original verse. According to the original verse, all the sins should be smashed and Prarabdha is not mentioned as an exception. Moreover, if God cannot smash Prarabdha, His Omnipotence will be doubted. Now, a correlation between both these contradictions should be evolved.

The correlation is: God is omnipotent and can smash even Prarabdha. There are several miracles done by human incarnations by which a cripple (unable to walk) started walking. The latest human incarnation Shri. Bhagavan Satya Sai Baba did such miracle in the recent times only. Hence, the basic concept is that God is omnipotent. This can never be challenged by anybody. In such case, why Shankara wrote the above point in His commentary even deviating from the meaning of the word ('all') used in the verse? *The statement of Shankara is related to 99% cases in which Prarabdha is not smashed.* The reason is that in 99% cases, the realization is not 100%. When the action is not done, you should immediately find out its related cause. If you have stored Rupees 99 in a box, you will find 99 rupees only on the final day of count and not 100 rupees. It means, you have not added 1 rupee in the box on the day of final counting. *Whatever you sow, you will reap the same.* You are always questioning “Why this does not happen?” The answer is that it did not happen because of the existence of some related reason for it. When the realization is 99%, the fruit is also 99%. There are so many angles in the decision of God. If the leg is rectified, such fellow may gain his original nature and do the sins. In order to avoid such bad effect, God might have continued that. You are seeing the action of God, Who has a vision

extending up to 1000 miles ahead while you have vision up to 10 feet only. How can you measure the omniscient God with your limited knowledge? As the Divine Father, He has more love on His unfortunate son and as a brother you have lesser love only. Not only your love, but also your vision is less. ***The first and foremost step in the spiritual knowledge is that we should know that God as a Father has highest love on our unfortunate brothers and sisters on whom our love is very less compared to His love.*** If you realize this one concept, all these questions will be thrown away like the birds flying from the tree by firing one bullet from gun!

3. Kindly please elaborate more on the “Same spiritual knowledge contained in all religions.”

Your knowledge says that the ‘same spiritual knowledge’ is contained in all the religions. Some people may not get fully convinced since they may see lot of apparent differences in the practices of religious activities. Kindly please elaborate on ‘Same spiritual knowledge’ part.

Swami Replied: I have attempted on this point to bring out the common spiritual knowledge existing in all the religions almost in all My messages whenever even the least opportunity appeared. ***I never leave any opportunity to correlate the religions. In fact, the common spiritual knowledge is exactly one and the same except the superficial religious practices.*** I often spoke that the common spiritual knowledge is like the same syllabus of a subject taught for the same standard in every state of our country in different languages. Languages differ but not the meaning of the same statement uttered in any language. You are fan of your mother tongue. Therefore, you appreciate the topic 'Quantum Mechanics' taught in your language only. You don't like the language of some neighbor state. You don't like the same Quantum Mechanics taught in that language because you are allergic to that language. The love and reluctance are related to the language only and not to the contents of the topic taught in both the languages. The topic is one and the same and the difference is only in the external communicating languages. You can refer to the topic “***Conversation Between Swami and a Christian Father***”, which forcibly proves the unity in the religions. The exposure of the common spiritual knowledge can be efficiently done by the strong logic as seen in the above mentioned topic. You can collect the points from various messages since this topic is given highest importance to establish universal peace and love between any two human beings in the world.

4. What is the use of punishing or praising somebody for something he has no idea about?

Referring to the statement that suffering is due to the past sins, a person asked the following:

“What is the use of punishing or praising somebody for something he has no idea about? Is it not the case when you see the current life as result of some previous lives on earth? The worse side is that if you suffer others will see it as the result of your doings in previous lives and they may even feel reluctant to help you. I strongly feel this is the attitude behind the caste system and reluctance in accepting the lower caste people.”

Swami Replied: The various points in your question are situated very very far from each other indicating that you take the morning breakfast in Malaysia, lunch in London and dinner in Dubai! You are connecting the ignorance of some unknown item and punishment of sin finally ending in caste system. *Ignorance cannot be supported as an excuse.* Is it unknown but knowable? Or unknown as unknowable? If it is knowable unknown, it is your fault only in not trying to know it. If it is unknowable unknown, such item also appears to you through knowable-known medium. If a person kills another person and says that he has no idea about the murder to be a sin, what will be the colour of the face of the judge to comment on it! Generally, in every corner of the administration, it is an accepted policy that if one is openly punished for a sin, others will fear for it and get disciplined. Every head of the institution feels this in taking action against a crime. Not only the punishment of the sinner, but also the discipline in others makes two birds shot by one bullet. If the indisciplined fellow is punished secretly, you will not only loose the advantage of bringing discipline in others, but also the sinner will not be insulted to do the sin again and the criminal also continues to extend the indiscipline only. The insult of the sinner in the public will help him in controlling the repetition of the sin to some extent atleast. By this, both the sinner and others are benefited. If the sin and punishment are hidden as secret, neither the sinner will be reformed nor others get benefited to have fear for the sin.

Actually, the situation here is totally different because the human beings are not simply the employees and God is not the employer. What all I said above applies to general situations of administration in a college, an office, etc., where the Principal and the Manager do not have personal relationships with the students and the employees respectively. But, in this main concept, God is the Divine Father and all the human beings are His beloved children. *What all you disliked in your questions is actually not implemented by the God due to His personal eternal relationship with the*

human beings. The sin is not punished openly in the public here. The punishments of all the sins are given in the upper world (hell) secretly without the knowledge of the public here. Even in the hell, one does not identify the other. In the heaven (upper world), Abhimanyu could not identify his father, Arjuna! Therefore, the punishments in the hell are noticed neither by the public here nor by any other departed soul in the hell. This is done by God due to His excess love for His children to keep up their dignity as children of God. This world is meant for actions only (Karma Loka) and not the enjoyment of fruits (Bhoga Loka). But, **the father has the responsibility to correct the children and develop discipline.** This aspect is more important than the blind love on the children. Certainly, a son punished by father in public will ask his father “Why do you insult me like this in the public and don't you consider me as your beloved son?” From the angle of ignorant son, all the above questions are justified. But the father is not equally ignorant and is expected atleast to be more wise. His main aim is the welfare of the children and not the blind love alone. **An ordinary father may have blind love, but the Divine Father certainly loves His children, but His love is not blind.** He has maintained the secrecy of punishment in the first stage to see whether the son gets rectified. If the rectification is not achieved, the second stage of insulting him in the public may also be adopted for the welfare of the child. In this world, no sin is punished openly. Only, certain cases of sins of very serious nature (Atyutkata Paapa) are punished immediately. **All the human beings in any age are ignorant and are only children in the eyes of God.** A child doing serious mischief is immediately slapped by the father in the house. Except such serious sins, all the routine sins are punished in the upper world only maintaining perfect secrecy. Getting help from others by keeping the punishment as secret is not a big point. If there is realization, the omnipotent God will do such help to such extent, which cannot be done by anybody.

Caste System is a part of the divine administration only as said in the Gita (**Chaaturvarnyam mayaa...**). But, such caste system decides the caste of any human being not by its birth, but, by its qualities and subsequently expressed deeds, which is also said in the Gita (**Guna karma vibhaagashah**). Suppose I say that all the teachers belong to one community or caste and all the military officers belong to a different community or caste, do you have any objection for such caste system? You require this caste system to get some specific work. A teacher gives knowledge to the child. A teacher is needed for educating your son. For this purpose, you have to identify the teacher separately from other professional

communities. You need the knowledge of the caste system for such purpose. Hence, you should not hate the caste system from the point of purpose oriented search. ***All the professions are equally respectable and in this angle, there is no high caste or low caste.*** A person having good qualities belongs to respectable high caste and the person having bad qualities belongs to worst low caste. From the angle of respect and disrespect, there are only two castes i.e., good and bad. Rama belongs to high caste and Ravana belongs to low caste based on their qualities and deeds. Hence, the qualities and deeds decide whether one belongs to the high caste or low caste. The other type of caste system is classification of human beings based on the address of their corresponding forefathers. Suppose an young man residing in the army colony becomes a teacher and is staying with his parents in the army colony only. To give his address, you have to say that such teacher belongs to the army colony and not to the teachers colony based on his present profession. Such address of the forefathers is given by the caste system based on birth. ***We can respect or disrespect the past forefathers also based on their good and bad qualities exhibited in the past time.*** For the sake of respect, the qualities and deeds decide the caste system i.e., whether somebody has good qualities and deeds or bad qualities and deeds. For the sake of professional identity required for a specific purpose of work, the caste system based on qualities (professional talents) and deeds (professions) is required and here respect is equal for all professions. For the sake of finding the address of the forefathers, the classification based on birth is required. These three types of caste systems can exist simultaneously without contradicting each other. For the sake of respect, you have to say low or high caste based on good and bad qualities supported by good and bad deeds of an individual only. The respect cannot be judged by the caste system based on birth. A good man born in low caste should not be disrespected like Prahlada born in demons. A bad man born in high caste should not be respected like Duryodhana born in the great Bharata dynasty. A good man born in high caste like Rama must be naturally respected and a bad man born in low caste like Taataka (or her sons Maaricha and Subaahu) born in demons' family should be always disrespected. In view of these concepts of caste system, you should not express any prejudice against high caste or low caste without justified reason.

Respecting or disrespecting a person by birth is not our real ancient tradition of sages since Ravana was never respected and Prahlada was never disrespected. If some selfish and mischievous egoistic scoundrels have created ignorant violations of the truth, you should not go on pointing

that past always and criticize the followers of the present rectified system. Today, as per the constitution of this country or any country in this world, no respect or disrespect is done based on the birth, which is done based on good and bad qualities and deeds. If some violations occurred in the middle past, you should not go on pointing out that past always and scold the present rectified people also. One lamb is drinking water from the stream falling from the top of a small hill. A tiger is also drinking water from the same stream standing on the top of the hill. Now, the tiger wants to kill the lamb and likes to show some reason for its attack. The tiger blamed the lamb that the water to be drunk by the tiger is polluted by the lamb. The poor lamb told that the blame is irrational because the tiger standing above is actually polluting the water which is to be drunk by the lamb on the floor. Then, the tiger said that the grandfather of the lamb stood on the top of hill and the grandfather of the tiger stood on the floor, exactly two generations back and for that, the present lamb should be punished and thus attacked the lamb by jumping down! We agree that our middle-aged forefathers created egoistic and foolish traditions like respect of caste by birth etc., and we should not be punished for the middle past of our forefathers. Certainly, we should be punished if we support them and extend the same blind traditions now also and constitutions provide such punishments. ***At the same time, you should not criticize the ancient past sages for their true traditions, which are adopted now by the constitution in any country.*** You should not become that tiger to kill the lamb for the fault of its grandfather! Remove jealousy and hatred in your heart towards your brothers and sisters. Things were good in the ancient time and things are good now.

You must forget the middle past and maintain the unity of humanity with heart filled with knowledge and love. The sin was not decided by the birth in the low caste in ancient time and the same is not decided now also. The sin is always decided by the bad qualities and deeds of the sinner. Rama was not a Brahmin and Krishna belonged to the backward caste called Yadavas. ***Can you show any one hour time in the long stream of time of millions of generations, in our country, in which Rama and Krishna were disrespected?*** Similarly, can you show any one hour time in this long span of time in which Ravana was respected? You want to get some undue advantage by digging the middle past and by throwing false allegations on the present rectified system. We respect you based on your qualities and deeds irrespective of your birth in any caste. One is decided as a sinner by his bad qualities and bad deeds only and not by birth in high caste like Ravana. One is decided as even God and is worshiped by even all the high castes based on his divine qualities and good deeds irrespective of

his birth in low caste like Rama and Krishna. At the same time, we submit our apology to you for the middle age atrocities of our foolish forefathers in that span of time since they were simply reciting the Veda blindly without analyzing the knowledge in it and hence mistakes resulted due to ignorance. Let us live together as one caste of humanity loving each other like brothers and sisters. At the same time, we should differentiate the two sub-castes in the caste of humanity, which are based on good and bad qualities and deeds, based on which only the respect and disrespect must be given. Let us also recognize the four sub-castes based on the professional qualities (talents) and professional deeds for the sake of some specific purpose required by us and all these four sub-castes must be equally respected since every profession is equally respectable. Let us also accept the caste system by birth if our purpose is to know the past address of the human being regarding its forefathers and in this angle, there is no question of respect or disrespect to such human being based on its forefathers, even though we can respect or disrespect its forefathers based on good or bad qualities and deeds exhibited by them in the past.

The final concept is that every individual should be independently analyzed about his/her personal and inherent qualities resulting in deeds subsequently. Mere quality without practical expression as deed is not a great sin or good deed. For quality also, a negligible reward or punishment exists (*Mithyaacharah... Gita*). The real caste system should be decided purely based on the inherent qualities and correspondingly expressed deeds only and respect or disrespect should be based on such real caste system only. Of course, the past middle age forefathers behaved blindly without examining the credentials of every individual irrespective of the caste by birth. Of course, there is a reason justified to some extent for this also, which is that generally a child born in a caste imbibes the qualities and deeds from the running atmosphere in its residence. Hence, an individual born in demons must be a demon only. This is acceptable as a general case, but, analysis of each individual is a must since you may conclude that Prahlada in that time also might have been concluded as a demon by such blind concept, which closes the eyes to analyze every individual. In the ancient time of sages, analysis of every individual was done independently so that ancient Prahlada was concluded of good high caste only and not of bad low caste. Our middle age ancestors maintained such examples selected by analysis of individual passed on from ancient times, but, did not apply the analysis in their time and due to this mistake, they might have concluded Prahlada in their time as demon only. Today, we are doing individual analysis as per the constitution and are not missing a modern

Prahlada. Neither we missed the ancient Prahlada nor the modern Prahlada. We might have missed a middle age Prahlada in the past middle age due to mistake of our middle age ancestors. Ravana is also a similar example as a reverse case. But, at any time (ancient, middle and now), Taataka is always bad like Ravana. *We should be careful about the modern Taataka pleading that she should be also treated as of good caste since there was a slip in the middle age in the case of Prahlada and Ravana.* This is taking undue advantage based on twisted logic. We will say to modern Taataka that we agree our mistake in the middle past, but, regarding her case, the decision is to be done based on the present analysis of her good or bad qualities and deeds.

Even in the past middle age, a few sages like Shankara existed giving highest importance to the knowledge of the Veda and not to its blind recitation. On this point, Shankara argued with Mandana Mishra and established the path of knowledge of the Veda. Let us examine His reaction to the caste system. One day, in the street of the Benares city, He was walking along with His disciples after taking bath in holy Ganges. An untouchable fellow in fully drunken state came in the opposite direction. Shankara told him, “Oh! Untouchable! Move away (Re! Chandaala! Apasara)”. Then, the untouchable questioned “whether the body made of the same five elements as your body should move away or the soul made of pure awareness (nervous energy) existing in the same state in your body also should move away?” Shankara fell on the feet of untouchable praising Him as His preacher. This is the incident that happened.

The misinterpreted version of this incident is like this: Shankara showed blindly the difference between low and high castes by birth on seeing the untouchable. On hearing the knowledge emitted by the untouchable, Shankara realized His mistake and fell on the feet of the untouchable.

Our correct interpretation based on sharp analysis of this same incident is like this: the Veda does not mention the 5th caste called untouchables. The extremely bad people from all the four castes were socially boycotted by all the four castes with a view that such a step will bring reformation in them as in the case of a student suspended from the school for his extreme indiscipline. Generally, due to the general expectation that a child in any caste imbibes the qualities and deeds of that caste existing in the surrounding atmosphere, this is true, but, you have to analyze every individual independently for the possessed qualities and deeds in spite of such general assumption since suddenly there may be an exception. Based on this ancient policy, sages respected Shabari born in

untouchable caste by birth. Therefore, the conclusion of high or low caste is purely based on the nature of the individual and not on the caste by birth. Of course, based on the general assumption, our past middle age forefathers did mistakes neglecting the individual analysis. But, our Shankara was ancient sage, though born in the past middle age. His caste system was based on the individual analysis only and not on the caste by birth. ***In fact, He does not know that the fellow coming opposite to Him was born in the caste of untouchables. Shankara treated that fellow as untouchable based on the expressed bad quality and deed i.e., drunken state.*** How can you blame Shankara following the caste system by birth, when the birth of that fellow was not known to Shankara in advance? ***Shankara asked that fellow to move away based on the expressed quality and deed only.***

Opponent: How Shankara addressed Him as untouchable in the absence of the knowledge of the birth of that fellow? This means that Shankara must have known him previously born in the caste of untouchables. This is a very strong non-bailable legal case from which Shankara cannot escape as per the constitution. You cannot defend Shankara and He must be like other ignorant past middle age Brahmins.

Swami: Your allegation against Shankara cannot stand at all in any Honorable Court. The reason is that, that fellow appeared in the city for the first time. His parents were sages (Brahmins) only since that fellow was Lord Dattatreya Himself, who appeared in the form of that fellow for the first time. Shankara was also Lord Shiva and knows that that fellow was Lord Dattatreya, a Brahmin like Himself. But, Shankara did not support that fellow for being Brahmin and scolded Him based on His exhibited bad quality and bad deed. ***This shows that caste by birth as untouchable or Brahmin was not considered at all.*** The word 'untouchable' indicating low caste was used by Shankara based on the exhibited bad quality and deed of drunken state. You may feel that the word 'untouchable' is very serious touching the emotional side of a caste. ***But, Shankara used this word based on its meaning and not on the caste by birth about which one may become emotional.*** If you see the meaning based on quality and deed, there is no emotion here since it is perfectly true. You should not touch a drunken person because if you touch him, he will beat you. ***Calling drunken person as untouchable is perfectly true!*** Absence of knowledge of the birth of that fellow proves that Shankara did not follow the caste by birth. He uttered the name of

the low caste just based on the exhibited bad quality and bad deed irrespective of the birth. Even if that fellow was not Dattatreya and was an ordinary Brahmin by birth, Shankara must have used the same word indicating the low caste based on low qualities and low deeds. Remember that Shankara wrote commentary on the Gita in which the Lord said that His caste system (*tasya kartaaramapi maam*) was simply based on qualities and deeds only (*Guna Karma...*) and not otherwise like birth and profession. ***The Lord Himself belongs to the highest caste based on qualities and deeds even though born in a low caste (Yadavaas).***

Opponent: If there is no mistake on the part of Shankara, why did He fall on the feet of that fellow? Shankara realized His mistake and submitted apology by falling on His feet. In such case, why do you support Shankara when the defendant Himself accepted the crime and submitted apology?

Swami: Shankara fell on the feet of untouchable not for the sake of apology to rectify the mistake done by Him in insulting the untouchable by using that word. The reason is that the statements rendered by that fellow did not reveal his caste by birth. Even now (while falling on the feet), Shankara does not know his caste by birth. In the absence of such knowledge, how can you argue that Shankara repented for His mistake done to that fellow knowing that fellow was untouchable by birth? The basis of the case is lost because the ignorance of the caste by birth of that fellow was not at all removed by that fellow through his reply-statement. The statement only indicates that since all bodies are made of five elements and since every soul is pure awareness, the caste system should not be followed by birth, which implies that it should be followed by qualities and deeds only. The insult shown by Shankara to that fellow was in accordance with this knowledge because Shankara insulted Him only based on the qualities and deeds and not based on His unknown birth. ***Since that fellow preached this excellent knowledge, Shankara treated him as Guru and fell on his feet in appreciation of his knowledge and not to submit apology for His no mistake.*** In fact, Shankara also neglected the drunken state and respected the knowledge because one should take the knowledge from the preacher irrespective of his personal qualities and deeds. The knowledge given by Krishna as the Gita is to be respected and analysis of His personal qualities and deeds (stealing butter etc.,) should not be done in that context, the meaning of which is beyond your capacity of analysis.

When you learn Chemistry from a teacher, you should confine to the subject and respect the teacher for his talent in the teaching. Why should you bother about the smoking of that teacher? You are not related in any way to that. The teacher will face the illness of smoking. The teacher may also be Shirdi Sai Baba, Who was also smoking and He, the God, may be testing you by exhibiting external misleading illusion (Maya). This totally different point was indicated in the respect shown by Shankara to the untouchable due to drunken state.

Opponent: The knowledge taught by that fellow is that in all the human beings, the external body and inner soul are exactly made of same constituents, which means that all human beings are one and the same. In such case, where is the difference that can be the basis for the classification through caste system? Hence, the caste system should not exist in any way since even all types of professions done by human beings also have equal dignity without difference.

Swami: Does this mean that a good fellow and a bad fellow are not different? If so, why do you put a bad fellow for the crimes done in the jail and award the good fellows in the society? You are finding fault with the present constitution and also government for doing such administration! You are finding fault with the courts and jails! Certainly, the inner soul made of pure awareness and the external body made of five elements are exactly similar. Not only soul (Atman) and body (Deha) exist, but also, a third category called Jiva exists, who is a bundle of qualities. These qualities differ from one human being to the other human being and so the deeds, subsequent expressions of qualities. In this way, the difference exists forming the basis of classification of caste of good and caste of bad. Except this caste system, the other two caste systems are not to be cared. The other two caste systems are: 1) Based on talents (qualities) and professions (deeds), which should also not be cared since talents and professions have equal dignity (of course, total difference should not vanish since you have to differentiate a teacher from soldier) and 2) Based on the birth in which the basis is the above mentioned soul and body only, which is false since soul and body are similar in all human beings. Please note that talents (qualities) and professions (deeds) are different from good & bad qualities and their deeds. Both talents and good – bad qualities are qualities only. Similarly, both professional deeds and good – bad deeds are deeds only. But, the sub-classification in each category (qualities or deeds) should not be

confused for each other. The result is that only the caste system based on good – bad qualities and their deeds exists, which alone is created by God. The other two caste systems to be ignored are not created by God, but are created by the human beings. Hence, God says in the Gita, in the verse “*Chaaturvarnyam...*” that He is the creator of the caste system and also not the creator of the caste system. Castes based on good – bad are created by God and castes based on birth, talents and jobs are created by humanity.

Opponent: The Gita says that there are only two sub-divisions in the nature called Para Prakruti (inner soul) and Apara Prakruti (external body). The Prakruti is exactly similar in all the human beings and hence no caste system should exist on any basis.

Swami: The caste system based on good – bad qualities and their deeds has to be accepted, which is divine as created by the Lord and also presently constitutional. As mentioned, the qualities in the name Jiva as the third category, differentiates the human beings. If you see Para and Apara sub-divisions of Prakruti, Para is one single item, the soul. But, Apara has 8 sub-divisions, which are the five inert elements along with mind, intelligence and ego. The first five elements are inert forming the body. The next three items (mind, intelligence and ego) are the modes or functions of awareness. Mind functions in creating variations on an issue. Intelligence does the discussion and finally the right decision. Ego is the basic maintenance of the feeling 'I' and not to be mistaken as pride here. *These three modes of awareness form the basis of good – bad qualities resulting in their practical deeds.*

Opponent: In such case, the Apara should confine to the five inert elements and these three modes of awareness should come under Para, the non-inert category. The classification of the Gita as Para and Apara is confusing since the Apara is not only inert (five elements) but also non-inert (three modes). Moreover, you cannot differentiate human beings based on these three modes of awareness. The reason is, in every human being, the functions of these three modes are one and the same. In every human being, mind varying on the subject, intelligence deciding the issue and ego maintaining the basic 'I' are exactly similar. Hence, your classification based on these three modes also cannot stand bringing the human beings exactly similar to each other under one umbrella.

Swami: You are confused again. No doubt, qualities mean the general functions of these three (mind, intelligence and ego) only. Hence,

difference based on the qualities also is not possible as you said. ***But, the difference comes in the final stage based on the direction of the quality decided by the intelligence.*** The direction in one side is good and in the opposite side is bad. Now the difference appears between a good quality and a bad quality. If this difference is also not there, there should be no difference between heaven and hell there and between jail and award here. Therefore, based on this difference, good caste and bad caste appear and we differentiate the good caste of Rama from bad caste of Ravana. Remember that Rama is a non-Brahmin and Ravana is a Brahmin by birth. Hence, our caste system is not based on birth. Even though we differentiate a teacher and a soldier based on talents and professions, since we respect both with equal dignity, it is only classification with respect to just talents and jobs only and has nothing to do with award (good) and insult (bad).

Opponent: Atman is pure awareness, existing in common in all human beings as Para. The group of five elements (a sub-division of Apara) also exists as common item in all the human beings. The second sub-division of Apara (mind, intelligence and ego) along with their general functions (qualities) also exists in common in all the human beings. Therefore, homogeneity exists in all the human beings as far as the Prakruti is concerned. The heterogeneity comes only in the direction of the quality. In such case, how the Lord said that the difference is in qualities (***Guna Karma...***)? He should have said that the difference is in the directions of qualities.

Swami: The Lord said that mind, intelligence and ego are common in all. The names of these three faculties of awareness include their general functions, which are called as qualities by us as above. It is better to call these qualities common in all by the word 'general qualities'. ***We can call the directions of these qualities differing in all as 'specific qualities'.*** Since, the names of these three faculties include general qualities, there is no need of a separate word 'quality' for the general quality once again. The general quality has no separate place (word) since it is a part of the meaning of the name like mind etc. Now, the separate word 'Guna' (quality) should represent only the specific quality or direction of the quality. The specific qualities differ and hence the classification is justified based on the difference in qualities (Gunas) as said by the Lord.

Opponent: You said that pure awareness or Para is Atman or soul. But in the Gita, Para is said to be the individual soul (Jiva) and not

mentioned as Atman. The verse in the Gita clearly says that Para is Jiva and not Atman (*Jiva Bhutaam...*).

Swami: You are exactly correct. The Para stands for the individual soul (Jiva) and not for soul in general (Atman) since the word Jiva is mentioned and not Atman in the verse of the Gita. If the pure awareness without the modes of awareness is called as the individual soul, what is the meaning of the separate word Atman? The meaning of Atman can neither be pure awareness (Jiva) nor the three modes of pure awareness (Manas, Buddhi and Ahamkara). The word Atman cannot draw any of these meanings because these meanings have already their own fixed words. If you analyze the pure awareness, it is the effect of the cause called as inert energy. Hence, the awareness as effect (Kaaryam) like golden ornament differs from the same awareness as its cause (Karaanam) like gold block. Both ornament and block of gold can be also treated as one and the same on one side and on the other side both differ from each other. *Atman means this causal inert energy and Jiva means the productive awareness.* Thus, there is unity and difference between Atman and Jiva. On the side of cause, it is inert energy and on the side of effect, it is non-inert awareness. Therefore, we can use both these words in the same sense and also in different senses as per the context. Atman as inert energy is said in the Gita by the words 'Sthaanu' and 'Achala'. Both these words indicate the causal side of Jiva. Jiva is pure awareness since in the bundle of qualities (Jiva), the common pure awareness exists. We can call a bundle of different golden jewels as gold. *Hence, Jiva represents the pure awareness and also the bundle of different qualities (different modes of awareness).*

Opponent: If Jiva is the common pure awareness existing in all and Atman is the common inert energy existing in all, in such case also, the difference between human beings cannot be achieved.

Swami: It is correct if you take Jiva as pure awareness only. One Jiva differs from other Jiva as proposed by Madhva in view of the *different qualities varying from one bundle to the other bundle (Nichochchabhaavam gataah)*. In one bundle, golden rings, golden chains and golden bangles are present. In the second bundle golden ear rings, golden bracelets and golden necklaces exist. The difference between the ornaments is not only in a bundle but also between ornaments of two bundles. Similarly, not only the difference in qualities (thoughts) exists within Jiva, but also between the thoughts of two Jivas. This means that the word Jiva stands for not only the

common pure awareness including the common three faculties of awareness, but also stands for the difference in specific qualities called as Gunas due to the difference in the decisions of intelligence having opposite directions and also many directions resulting in the space between the two opposite directions. ***By this, we get not only good and bad qualities but also different average qualities.***

Even though, Para stands for the common pure awareness, on further analysis, it draws the three modes of awareness from the Apara category. The basic reason is that the pure awareness and these three modes are non-inert. In such case, Apara is left over with the inert five elements only. Now, after this, such new classification is based on inert and non-inert categories only. Then, Apara stands for inert and Para stands for non-inert. But, in the Gita, the classification of Para and Apara is not based on this inert and non-inert natures. Apara includes both inert and non-inert natures of several items and Para stands for one item, which is also non-inert that excelled all the items in a category called the world. The basis of this classification in the Gita is based on the isolation of the greatest item from the other items of lesser importance. Para is called greatest (Brahman in the sense greatest not God) in the category of created items. It is just like telling the difference between the king and his kingdom. The king is non-inert. The kingdom contains inert properties and non-inert public also like the king. Thus, a major part of Jiva (pure awareness and its three modes including general functions or general qualities) is common in all and a minor part (specific qualities or different directions of general qualities) differs from one human being to the other. Based on this difference, good caste and bad caste result. Nobody can bring oneness in good and bad and bring total homogeneity in the human beings, which is against to the present constitution also that recommends courts and jails.

However, you can bring Para and Apara as non-inert and inert items also with an assumption. The king is non-inert. The public in the kingdom is also non-inert, but, being fully controlled by the king can be assumed as inert. Similarly, the Para (Jiva) has full freedom under the control of which only even the three modes function and can be assumed as inert. Now, you can say that Para is non-inert and Apara is inert. The Veda says that the body is car (Chariot), senses are wheels (horses), mind is steering wheel (ropes controlling horses), intelligence is driver and Jiva is the owner. The ego or Ahamkara can be treated as the registration certificate related to the owner. The car

and driver are under the final control of the owner. Even the driver is controlled by the owner and runs the car in a specific direction as per the desire of the owner only though the steering is in his hands only. This shows the full freedom of the owner (Jiva or Para), by which we can treat Jiva fully non-inert with full freedom. Even though the driver is non-inert like the owner, since the driver is controlled by the owner, we can assume the driver also as inert.

Opponent: The Lord in the Gita says that you should find total homogeneity between a Brahmin and an untouchable (*Brahmane... Shvapaakecha*). The word 'Sama' in this verse means oneness or total homogeneity only. This is against your above argument.

Swami: If a good person and a bad person are exactly equal without any difference, why the same Gita says that good should be protected and bad should be punished (*Paritraanaaya...*)? If oneness in all aspects exists in the entire humanity, why these two different (opposite) words like protection (good) and destruction (bad) are used? The oneness (Sama) used in the verse stands for the major part of Jiva in all the living beings without referring to differing minor part. In the verse, the oneness between a Brahmin and untouchable is mentioned along with oneness between cow, elephant and a dog (*Gavi hasthini Shunichaiva*) also. If you recommend the oneness between the two human beings, why do you not recommend the oneness between the above three animals including the two human beings? First of all, you are showing the difference between human beings and animals. You are allowing the human beings to move in your house with equal status. Are you allowing the animals and human beings also to move in your house with equal status? Hence, the oneness to be seen is in the major part of the living beings with awareness (pure awareness and three modes of awareness including their general functions). *The difference in the minor part* (specific qualities in opposite directions called good and bad) *is also equally important, which is the basis of classification of caste system done by the Lord Himself.* If you say that golden ring and golden chain are one and the same gold, it means that both are similar in view of the major item, which is gold. It does not mean that the shapes of ring and chain, which are minor quantity, must be also one and the same.

Conclusion: This topic is dealt in depth and in all angles since the caste system is said to be the main defect of Hinduism and critics of other religions not only mock Hinduism, but also encourage the conversion of

religion from Hinduism. Especially, the lower castes by birth are attracted by other religions pointed out at their insult in Hindu religion. All this confusion arose due to lack of deep analysis of caste system in Hinduism without understanding the policy of our ancient sages, which is to respect good caste and insult the bad caste without referring to birth or profession. The good person born in the low caste like Shabari is worshiped and a bad person like Ravana born in the high caste is always abused. These two examples are very famous in the holy epic (Ramayana) of Hinduism. ***When the actual policy of Hinduism is so clearly established through such famous examples, how can you say that Hinduism has a different policy?*** Of course, we agree that some ignorant fools of the past middle age have committed mistakes based on their lack of knowledge of the scripture, being involved in its blind recitation. Due to this, some Shabaris and some Ravanaas might have escaped. Hence, the criticism from some followers of other religions based on this past middle age may also be justified. But, such criticism is also not justified in view of the real tradition of Hinduism evolved from the learned ancient sages. Hence, some followers of other religions are taking the undue advantage of the wrong side of Hinduism without touching its correct side and this is exploited through conversion of religion for the sake of improving their majority in the world in view of political purpose. Such exploiters of other religions are as bad as our middle age forefathers. Every religion has correct and wrong side due to such bad followers. Krishna, Jesus, etc., the authors of scriptures are also human beings like these bad followers, but, how much difference exists! Bright diamond and black charcoal are made of same carbon particles but, have opposite difference in their colours. The diamonds form the correct side and the charcoals form the wrong side of every religion. Hence, every religion should take the correct side of the other religion and stop the conversion of religion. Actually, the conversion of religion is meaningless in the spiritual angle (though not in political angle) because the bright spiritual knowledge is one and the same in all the religions at the level of scriptures. These ignorant activities are only at the level of these few bad followers of the religions. Every religion should maintain perfect unity within the specific religion and especially Hinduism should develop unity recognizing the correct side of caste system represented by ancient sages. ***After achieving this intra-religious unity, the inter-religious unity can also be achieved by recognizing the one and the same spiritual knowledge existing in the scriptures of all the religions in the world.***

Chapter 10

NIVRUTTI BASED PRAVRUTTI ESTABLISHES PEACE & BALANCE IN SOCIETY

February 06, 2016

O Learned and Devoted Servants of God,

Ms. Shyama Kamala Lochana (daughter of Shri. Ajay), a computer engineer asked: I am very happy to see your recent message given to my father regarding the propagation of spiritual knowledge. Please give any more information, if you feel to give.

Swami Replied: You have studied computer engineering that is applied in science and technology for the materialistic welfare (Pravrutti) of the humanity. This is a wonderful field added to science. Actually, this is a boon from the Lord. The scripture says that the Veda, the Shastra (secondary scripture like logic) and Vijnana (Science) are from God only (*Vedaah Shastraani Vijnanam etat sarvam Janardanaat*). *This boon of computer engineering is given to this world by God with a primary aim that it can be used in the propagation of the spiritual knowledge avoiding the stress and strain taken by the propagating devotees.* In the earlier time, even human incarnations like Shankara walked from Kerala to Himalayas to discuss and debate with various scholars regarding the spiritual knowledge in the propagation. *In those days, hospitality for devotees was not a problem at all as it is in these days.* In those days, householders were searching for a guest before taking meals, be he an ordinary person. If the guest is a devotee, more happiness appeared in the house holder. If the guest does propagation of spiritual knowledge, there was no boundary for their happiness. This situation is totally reversed in these days and I do not find fault with the householders only since the guests also became fraud, who steals anything available from the house of the householder while going away! Even the false devotees and even the fraud human incarnations involved in the propagation of wrong spiritual knowledge are responsible to this situation. Whatever may be the reason, the present situation is not convenient for giving hospitality to even a real devotee or even the real human incarnation. The reason is that the sharp analysis to be done to isolate genuine from false is tedious and the present householders have neither the required capacity nor time to do such analysis. Avoiding the

guests other than known friends and relatives is the best simplified solution!

In view of these developing influence of Kali (Satan) in these times, God has sanctioned this wonderful field of computer engineering to this world by which all these problems of taking tedious journey and facing the problems of hospitality etc., can be avoided and at the same time, the propagation of spiritual knowledge can be done effectively. One more advantage with this computer field is that a debate can be carried on with full convenience. If you send your opinion to somebody through email, you can take sufficient time in presenting your opinion. The receiver on the other side also can take sufficient time to think about your opinion and reply also taking sufficient time. This makes the discussion and debate to proceed on healthy grounds without mistakes. In the oral debate, you have to present your opinion rapidly and the opponent also has to reply rapidly on the spot itself, in which case incomplete and improper expressions take place leading the debate to wrong sides. ***Often, the scholars involved in the debate have one weakness as per the famous saying that the tube light of the scholar glows tremendously only when the debate is over (Vipraah Pashchima Buddhayah).*** When the debate is over, immediate conclusion was drawn regarding the final truth. Many a time, due to such rapid debates proceeding into wrong directions, the conclusions were not true. Every scholar after leaving the debate repents for the point not glowed during the debate and glowed now only after the debate. Meeting the opponent again and again for this purpose also becomes inconvenient in view of the expenses of extended hospitality calculated by the present householders. Due to this, long stay in one place is not recommendable and the whole country cannot also be covered by such long stays.

In the olden days, it was very difficult to cover even a country by walking as seen in the time of Shankara. The propagation in the country itself becomes impossible and not to speak of the whole world. Another problem for the propagation in the whole world was that all the countries had different mother tongues (languages) and common language of the world was not there. Today, that problem also does not exist because English stands as the universal language. Even the journey became very convenient due to the development of fast vehicles like cars, buses, trains and aeroplanes. After the development of this computer field, even the journey becomes unnecessary. A debate through emails can take place between two scholars staying in the extreme far parts of the world without personal meeting avoiding all the above mentioned problems also. ***The science and technology is tremendously developing by the will of God***

only and any discovery of any scientist is only the sanction from God to his brain. Even the greatest scientist like Einstein agrees with this point.

Main Aim of Sainthood is Propagation of Spiritual Knowledge

The main aim of sainthood (Samnyasa) is propagation of spiritual knowledge and not wearing simply a saffron cloth (*Kashaayaambara bahukruta Veshah* – Shankara). In view of false saints exploiting the householders and also the change in mentality of tradition in the case of householders, the sainthood is abandoned in this age of Kali by the sage Paraashara (*Samnyasah pala paitrukam*). Parashara is the authority in ethics in this age of Kali (*Kalau Paaraashari Smrutih*).

Thus, the primary aim of computer field (and in general science and technology) is only the propagation of spiritual knowledge of God for the sake of Nivrutti as well as Pravrutti. ***The Nivrutti based Pravrutti will establish peace and balance in the society including the ecological balance avoiding the environmental pollution by reducing the ambition of humanity.*** Such propagation of spiritual knowledge will develop the in-built resistance to sin in the case of every individual avoiding so many problems of sins like corruption and inefficient controls of sins etc. The secondary aim is the development of science and technology for the materialistic welfare of the humanity, which is also a basic requirement in pure pravrutti. Since the sin is not controlled and is increasing day by day, today, this same computer field is used to tease girls and women in the name of cyber crimes!!

Therefore, every devotee interested in the propagation of the spiritual knowledge must take the help of this computer field. Another added advantage is that today you can propagate the spiritual knowledge taking it as your part time work without leaving your house, job, family, etc. In the olden days, for the propagation of the spiritual knowledge, one has to leave his house, job, family, etc., and for this purpose the marriage was also avoided for the sake of God's service. Shankara had to leave His house in which His old mother was left alone. If this computer existed in the time of Shankara, there would have been no necessity for Him to leave His old mother alone. Even He could have married, which was the burning desire of His mother because Shankara was the only son to her. I feel that all these problems were created to Shankara, Vivekananda, etc., due to the absence of computer in their times! The long discussion between Shankara and Mandana Mishra took place for about a month and the judge, unable to sit continuously has to adopt a miraculous way to judge the winner and runner in the debate. Had there been computers, Shankara need not have taken

such a tedious long journey to reach Mandana Mishra and such a tedious long debate causing inconvenience to the judge also could have been avoided. Shankara could have sent emails from Kaladi village to Mandana Mishra staying in Mahishmati city in the north. The debate could have proceeded for about six months or so and the judge in Mahishmati city (wife of Mandana Mishra) could have observed both the arguments existing in emails leisurely taking sometime in a day. When you present a number of arguments regarding your theory, the email is the most convenient in all angles. In oral debate, it is very difficult for the opponent to hear all these points and give reply covering all those points since it requires lot of memory. The process of memory consumes lot of mental energy and hence lesser mental energy is available in answering the points coming from the opposite side. If the points coming from the other side exist in email, the reply can be given point by point referring the opposite email continuously. The mental energy is fully conserved in giving the theory only since no trace of it need be used for the memory. While preparing the arguments for your theory to be presented by either side, you might have gone to the end of the presentation. If you give some time to send the prepared email, some new point may strike the brain of either side, which may be inserted in the exact place in the argument. In oral debate, such facility does not exist. You can take sufficient time to present all the points in the theory and your final email appears as if it is the total argument posed to other side without the problem of insertions, etc. In this way, the service of the computer field for the proper debate is marvelous to arrive at the true conclusions involving the least stress and strain by which all the mental energy can be concentrated on the argument only. The continuous presentation leading to stress also can be avoided. While preparing the final form, you can take any number of intervals to avoid the mental stress that consumes lot of mental energy.

How much lucky the present devotees are! Their work is reduced to a trace, but, the fruit for the divine service of propagation of spiritual knowledge is not at all reduced! Opportunity is given to every person in the name of part time work also whether one is married or not, employed or not, a householder or a saint, etc. This is justified in the case of devotees because today the work of the employee in any office is very much reduced by using this computer, yet, the monthly salary is not reduced for any post. In view of the tremendous opportunity provided by God, everybody should be involved in the propagation of the divine knowledge. You need not doubt that if everybody is a propagator, who is leftover to receive the knowledge? There is no place for this doubt since the propagation will not

only help others, but also helps you since due to propagation, your mind also gets reformed. Therefore, ***propagation is a double-edged sword of knowledge to help yourself mainly while helping others***. When a college-student teaches Mathematics to the school-student, not only the school-student is benefited, but also the Mathematics of the college-student gets strengthened by reinforcement.

Chapter 11

GOD DESTROYS UNIVERSE IF SITUATION PROCEEDS TOWARDS NEGATIVE DAY BY DAY

February 05, 2016

O Learned and Devoted Servants of God,

Shri PVNM Sharma asked: The implementation of ethical values in practical life is not seen starting from a peon in the office up to highest ruler of the country. The moral values are failing in every walk of life of all categories of humanity. How to control this and bring a perfect set up?

Swami Replied: At the outset, I am answering your question in a straight way before its further elaboration. The single sentence of answer here is that *unless an inbuilt resistance to sin in each individual is developed based on fear for sin due to the unavoidable punishment from God, no practical solution is possible and you have to brood over like this forever!* Of course, if the situation is not improving and instead, is proceeding towards negative side day by day, the only solution leftover for God is to destroy this world and create it once again after strongly reforming the souls to great extent in a specially created hell. The punishments create lot of inbuilt fear to control the sin even though total and permanent reformation is not possible. If the medical treatment fails, the only way leftover is surgery. *The anger of God towards the humanity affects the nature.* The natural calamities indicate the tension of God regarding the reformation of humanity. Various deities and deities of planets etc., enter into action giving frequent warning bells to the humanity. The warning bells exist in the visible-imaginable domain like earthquakes, Tsunamis, decrease of thickness of ozone layer etc. The mechanisms of the warning bells exist in invisible-imaginable domain, which are the scientific phenomena. The root source of these warning bells exists in the unimaginable domain called God, which is the unimaginable will. The same unimaginable will becomes imaginable will in the case of Divine Father, who is unimaginable God in imaginable energetic form. Both these unimaginable and imaginable will can be called as will of God in general. *Scientists try to bring the unimaginable domain into invisible-imaginable domain since unimaginable domain is not touched by them.* By this, the scientists try to find the source of these warning bells in the imaginable nature itself, which is termed as environmental pollution. The reasons for

this environmental pollution is fixed to certain mistakes like industrialization, use of plastics, liberation of smokes etc., about which the humanity is warned by scientists for rectification. The whole path and goal of science is in the visible and invisible regions of imaginable domain only called as scientific reason. Even if we confine ourselves to this scientific domain only, the psychology of humanity to commit such mistakes is not changing due to its ignorance and ambition, which could not be controlled by scientists. ***Even the psychiatrists are unable to do this control of ambition in humanity.*** Even though science tries to remove these mistakes by smashing the ignorance through scientific explanations, the ambition is continuing the mistakes even in the absence of ignorance. For example, science proves that industrialization is the cause of pollution. Even though the reason is known, control of industrialization is not implemented due to ambition since mere removal of ignorance and establishing truth by science (regarding industrialization leading to pollution) fail to remove ambition. Forests may be developed as sinks for absorption of carbon dioxide, but throwing plastics has no sink except to control psychology through the concept of sin and God. ***Science fails to control the ambition even though it can remove the ignorance.*** Even though science says that ambition should be controlled to control the industrialization, such advice is not effective since it is not cared by the public. Every fellow starts an industry to become rich and preaches simultaneously that all the other human beings should control ambition- based industrialization. He pours a cup of water in the drum expecting all the other people should contribute milk through cups. ***The destruction going to come through pollution is neglected and is not seriously thought of in the mind of everybody.*** All this proves that science is a total failure in controlling the root cause, which is ambition. The reason is that science neglected the unimaginable domain limiting itself to visible and invisible regions of imaginable domain only. A cause of the pollution is industry and this point is perfectly scientific and agreed by all. The cause of Industry, the ambition, is non-controlled by science. Science is unable to enter this internal background (ambition) of study of external physical rationalism. This background is purely controlled by spiritual knowledge. ***Science has gone to the depth of detecting the root reason of pollution, which is ambition of humanity.*** But, science is unable to go below this level in to further depth to find out the control of the root reason. The control system cannot be effectively implemented simply by stating that in absence of control system, the natural calamities result leading to the destruction of world. It means that the control is not much affected by mere theoretical fear. In hell, the fear is introduced by practical punishments,

which establish the fear to a large extent. ***But, here, even the strong punishments in the form of natural calamities are unable to bring the practical fear in the mind of every human being.*** The reason is that every human being wishes others to follow the remedy excluding itself. If really such situation happens, which is the control of ambition in every person except one person starting Industry, the pollution will be controlled since very negligible minority cannot affect the total majority. But, the whole problem is that everybody thinks like this treating himself as that one least exception! The main reason for such psychology is the absence of fear for a perfect control system that punishes anybody without exception. For example: a department to punish anybody throwing the used plastic cover is established. The department is expected to punish everybody including the family members of the officers of that department. The fun is that their family members do not practice the rule and punishments are avoided. Even all the public cannot be covered by such limited number of departments. Therefore, the control system based on the unimaginable domain should be evolved by which a perfect control comes even in the absence of a single controlling department. Such unimaginable domain is God. If the concept of God, that is: anybody violating the rule to destroy the world created by God shall be punished by God, is propagated, even the family members of the officer of controlling department are perfectly controlled! We are not evolving the concept of God just for the sake of control since the concept is perfectly true, which is that the God really exists even without such context. The concept of existence of God should be independently developed without the reference to any practical need. Once the subject of existence of God is established in absence of any other context, the control results perfectly. Some atheists try to spoil this control achieved by the existence of God by saying that the creation of concept of existence of God is good since it controls the slips of the humanity to achieve good results like control of pollution etc. These atheists are spoiling the control system by such comments, which attract theists that the atheist at least recognized God. Such comments clearly exhibit the atheism of atheist and are spoiling the control system in disguise of appreciation of existence of God. Therefore, there is a clear need of establishment of existence of God without referring any context like benefits of theism for society.

Spiritual Knowledge Alone Controls Chain

The control system of root cause is only the spiritual knowledge, which says that ambition will lead to hell due to anger of God (*Trividham naraksyedam... Gita*). ***The spiritual knowledge alone dealing with hell and***

God can be the perfect control system to reduce or even eradicate the ambition, which controls the chain of industrialization - pollution - natural calamity - destruction of world. This destruction of world by natural calamity should not be supported by saying that let the bad people of this Kali age should be destroyed by the calamity, which results in decreasing the weight of the earth (Bhubhara). Such people comment like this without perfect analysis. There are some good people and good devotees on the earth. ***An indiscriminate destruction of public by natural calamity is not correct.*** The final destruction can be justified since by that time the total humanity becomes bad and is to be punished. The natural calamity destroys a bit of humanity concentrated to a specific region in which though major lot is bad, a minor lot is good. Of course, the planning of God is always unassuming and the good minority can escape with their lives saved. One should not mock this by saying “*does it mean that all those, who died in calamity, are bad?*” We say ‘Yes’ to this, which can be disproved by you, provided you can analyze everybody internally and externally with a continuous supernatural recording audio-video system. Such comments are based on the basic ignorance of the perfect administration of God in Pravrutti. The cycle of deeds and punishments for temporary control programmed by God in view of its reformation only, is highly specific and complicated as three-dimensional network involving so many factors and parameters and is undetectable by any human being.

Any sin, here, **has** inbuilt system of its related punishment due to the unassuming mechanism of God. Every sin is followed by its related punishment based on quality and quantity programmed for the reformation of soul indicating the love of God to the soul. The punishment differs from one to the other in so many angles and sometimes may be generalised to a group of human beings facing a calamity in a region. This system of sin and punishment is confined to this imaginable domain only indicating the highest intellectual level of God. A good administrator solves the problems following the rules without violating them. Similarly, God punishes the sinners through a system existing in the imaginable domain itself without involving His supernatural (unimaginable) powers. Just like the fire and burning are constantly associated, ***the sin and related punishment are also constantly associated.*** The administration of God in this imaginable domain itself is very well explained by a Sanskrit verse written by Bhatruhari, which means: a serpent was put in a closed cane box in tight for several days. It found no way to go out and was praying God with lot of hunger becoming very weak even to move. A rat with ambition made a hole on that box and went inside. The serpent ate the rat, became energetic to

move and ran away through that hole. Here, you must realize the administration of God involving the imaginable items only within the imaginable domain. Here, the rat must have been a sinner, perhaps a butcher previously. The serpent might have been a good devoted soul. ***The help rendered by God can be recognized by a devoted theist only.*** An atheist living in path of justice is also helped by God like this. But, he will treat this as an accidental incident only. God is not bothered for such non-recognition of His help since the soul is in right path in Pravrutti.

Therefore, the fundamental basis of the control system of any sin is only the propagation of spiritual knowledge that achieves the control of sin in every human being to full extent or at least maximum extent. ***Hence, God requests every devotee to propagate the spiritual knowledge in the world realizing the best past kings giving lot of importance to spiritual knowledge in their administration.*** We must realize the reason of the past kings for constructing so many temples, churches, mosques etc., and we comment that they were foolish in wasting lot of public funds, which could have been used in establishing industries etc., to develop the materialistic aspect only. In such case, the situation would have been the case of a person becoming more and more fat without the improvement of intelligence.

Chapter 12

**EXTERNAL ATMOSPHERE MORE IMPORTANT THAN
SAMSKARA****Animals Not Punished As Intellectual Capacity Not Exists in
Them**

February 13, 2016

O Learned and Devoted Servants of God,

[Dr. Nikhil: When parents who are devoted to You, discuss spiritual knowledge with their children, and advise them, the children get bored and sometimes irritated. Could You please advise both the parents and children. Parents who are devoted to You, feel that Your divine knowledge is absolutely essential for all human beings, and especially their own children. As a result, they try to emphasize the same to their children by discussing and interpreting various practical life situations in the light of spiritual knowledge. But children do not realize the importance or urgency of learning spiritual knowledge and feel bored and irritated thinking that parents are playing the same tape again and again. If the children do not like the sermons of their parents, then they can at least read Your discourses on their own. But even that is not interesting enough for them. Cartoons, Bollywood movies, dance and music shows on TV, computer games and such things are far more interesting to them. These things have nowadays even taken the place of outdoor games and sports in the fresh air, which are necessary for good health. Could You please advise both parties.]

Swami Replied: Your question is very important since children are the future generation and anything enters the brain of a child easily, especially when preached by their parents due to the strong confidence present in the hearts of children towards their parents. When a soul is born in this world after thoroughly washed in the hell, the child born here contains all mentalities (Samskaraas) in minute quantities only as seeds. These mentalities are both good and bad since human being is a mixture of good and bad mentalities (*Anishtamishtam mishramcha* – Gita). Good mentalities are angels and bad mentalities are demons. *If good and bad mentalities are approximately in equal quantities, the born child belongs to the race of human beings. If good is more than bad, the child belongs to the race of angels.* If bad prevails over good, the child belongs to the race of demons. Thus, in humanity itself, you have both angels and demons. Angels do not commit sins, even if commit, realize immediately. Devils always commit sins and never realize due to ego and not due to lack of

intelligence. ***Human beings are very complicated in the analysis balancing both good and bad and neither we can put them in angels nor in demons.*** Animals and birds also commit sins but have no intellectual capacity to realize the sin. Demons differ from animals in not realizing the sin even though the intellectual capacity exists in them. Hence, punishments are given to demons, but not to animals and birds.

The state of a child resembles more to a bird or animal in the beginning stage due to absence of matured intellectual capacity to discriminate good and bad. Slowly, the child grows and the direction of the child may result in one of these three lines from that common junction. The three lines are related to angels, humans and demons. If the born child belongs to the race of angels by having major good mentalities, even very light atmosphere is sufficient to make it a perfect angel in the rest of life. Similar is the case of a demon-child. The human-child is also similar because it can become angel or demon depending on even light good or bad atmosphere. ***Samskara is important, but, the atmosphere is also equally important or even more important.*** If the atmosphere is very strong, the weak samskara does not have strength to overcome the atmosphere. The reverse of this statement cannot exist because the samskara in a child after returning from the upper worlds is always weak. The conclusion is that ***the atmosphere in this world is going to decide the entire fate of the soul present in the child.*** Hence, this world having a place for such atmosphere has full freedom to lead the soul in any direction. Therefore, this world is called as 'Karma Loka' or the place of free efforts deciding the entire fate of the soul. This is the reason why Swami Vivekananda told that you are the master of your destiny. This means that nothing is predetermined in this world and everything depends upon the self-effort and the external atmosphere. Shankara says that the atmosphere alone is the deciding factor, neglecting even the samskara, which is very weak at the time of birth, continuing in the same level throughout childhood. Shankara gives top most place for the atmosphere as the sole factor to decide the fate of soul neglecting even the samskara, which can be grown in the congenial strong atmosphere. Shankara says that if you are in the association of contemporary human incarnation and its devotees, you are sure to get the total grace of God (*Satsangatve...*). The Sat-Sanga means the association with 'Sat' or absolute reality existing in a specific human form like Shankara. The knowledge radiated from such human incarnation can stand as a perfect representative of that human incarnation itself even in its absence at a later period. Even now, the Gita stands for Lord Krishna to guide all of us. ***There is no difference between the human incarnation***

and its knowledge as far as the direction of spiritual line to be adopted is concerned. Do not take the knowledge itself as the human incarnation and go on serving the knowledge in the form of a book since inert items cannot be served practically as in the case of statues and photos. You can study it and take the right direction as if you have taken it from the human incarnation directly.

In view of the above analysis, creating a good atmosphere for the children is always the best of the propagation of spiritual knowledge. Such atmosphere will certainly lead the child to perfect line in Pravrutti as well as in Nivrutti. First, you must concentrate on Pravrutti, which must be based on Nivrutti. What I mean is that you have to preach the child about the rewards for good deeds and punishments for bad deeds from God. Any soul is attracted to reward whether it is childhood or youth or even old age. ***All the entire humanity is running after God only for benefits from Him, if we are frank for a minute!*** Exploiting the soul on this weakness of attraction to fruits is not that bad since no beginning can be perfect (*Sarvaarambhahi* – Gita). In fact, God also gives rewards for good deeds and this is not a lie. This develops devotion to God exploiting the attraction for fruit and is called as instrumental devotion (Kaamya Bhakti), in which God is made an instrument to achieve the fruit. Even this is not bad because at least God is loved as an instrument and by this, the love or devotion made a humble beginning. Similarly, you have to discourage the child from doing the sin explaining the anger of God to punish here as well as there. This is Nivrutti based Pravrutti since God is the presiding minister for both the portfolios. Since Nivrutti is also based on the same God, the child will not have any difficulty to enter Nivrutti also in the future.

The talent of introducing the concepts into the brain of a child depends on the study of the child psychology. A good doctor gives injection to the child in a very talented way by diverting its attention in some gossip. A bad doctor shows the injection in such a fearful way that the child becomes unconscious even before giving the injection. ***Children like stories and the concepts should come as conclusions of stories, which should not be presented in the beginning itself.*** Simile given to the concept can be also presented in the form of story and the concept of knowledge must come as brief conclusion of such preceding pleasant story. Jesus taught the spiritual concepts to the public in this way since the ignorant and emotional people present there were of the level of children only in that time. If you start with logic and metaphysics in the beginning itself, the child will run away to play games. Not only the child, even a young person will run away to play the game with his best half. Even the

old man will run away to play with his grandchildren. ***There is no difference between the human beings based on difference in the age since the attraction to the world is inherent and natural in any soul.*** At least, the child is frank in expressing its interest in theory as well as in practice with unity. The elder human beings are hippocratic in having some interest in mind, some other interest in words and some other interest in actions. ***Unity in mind, word and action is very good sign exhibited by God as well as by children (Karmanyekam...).*** On this basis only, people say that children are God. As they grow, difference develops in these three modes like other elders.

Shankara is the incarnation of Lord Shiva, Who came to a decision to take saffron cloth for the propagation of spiritual knowledge in His 8th year! No human child can attempt to be in such level even in dream. Shankara shed tears while singing “a child is interested in games. A young man is interested in his darling. An old man is interested in the worries of his children and grandchildren. Who is interested in God? (***Balasthavat...***)”. You can inspire children by the life story of Shankara, Who became the top most Preacher of spiritual knowledge in the entire world (Jagatguru). Even Lord Krishna sang Upanishads on flute, which were not understood by anybody, which were treated by the villagers as some ordinary songs.

The essence of this concept is that ***atmosphere is the monarch in this world to change any child into any state, good or bad.*** Even elder people are changed by the atmosphere. When Buddha preached spiritual knowledge, several elders and even egoistic kings were transformed. If the atmosphere can change even the strong elders, why not tender children in the case of which the strain of the effort is very less. You have to only plan the mode of preaching suiting to the psychology of a child. Prahlada became a born devotee by the efforts of sage Narada even though he was born in the atmosphere of demons. The special atmosphere created by Narada, acted like a boat to Prahlada in the worldly ocean by which Prahlada was not touched by the salt water of the ocean. A child born with total bad mentalities only, having considerable strength also, may not be changed by the atmosphere. Duryodhana, the incarnation of a demon, did not change at all even though there was good atmosphere created by Bhishma, Drona, etc. Duryodhana, even as a child did several evil atrocities to harm his good brothers, Pandavas. Such cases are very rare exceptions and can be neglected in view of the effect of atmosphere on 99% cases.

Naturally, the children are always interested in games. Even God is interested in playing games with the created souls for entertainment. The games of God can be explained to the children like the play of Krishna in

the war to kill Bhishma, Drona, Karna and Duryodhana through playing tricks against the false chess game played by Shakuni. The story of Prahlada shall certainly inspire the children in the devotion to God. The miracles done by God Krishna in the childhood will definitely attract the brain of the child. Even the achievements of Adi Shankara as a child will inspire the children. In the childhood, the children can easily absorb the unimaginable plays of God in His childhood. All these miracles attract children and certainly the greatness of God is impressed on the mind of any child. Deeper concepts like total surrender without aspiration for fruit etc., need not be touched in the early stage. Slowly you have to drive their mind towards God regarding pure devotion. You have to do lot of planning to preach the basic level. Miracles and rewards for devotion etc., are some good fields of interest in the case of children. Through stories, personality of God can be projected in an excellent way as per Narada Bhakti Sutra (*tatkathaa shravanadishu...*).

I once again appreciate you for your concern towards the future generations in the field of the propagation of preaching spiritual knowledge to humanity.

Chapter 13

THOSE INCAPABLE OF FOLLOWING SPIRITUAL KNOWLEDGE BOTHER ABOUT RELIGION

February 20, 2016

1. Why is a soul reborn in a particular religion in this world?

O Learned and Devoted Servants of God,

Shri Anil Antony asked: After the death nobody remembers his or her religion in the upper world and also no Hindu, Christian or Islam heaven/hell exists in the upper world. In such case why soul is reborn in a particular religion again in this world?

Swami replied: The feelings developed here follow the soul to the upper world whether it is hell or heaven. There is no separate hell or heaven for each religion because good deeds and bad deeds are irrespective of any religion. Still, the attachment to the culture of a specific religion remains as it is with the soul. The soul takes birth here in a specific religion based on such specific attachment. The Gita says that the soul is born according to the attachment with a specific feeling that existed before death (*yamyambhaavam...*). The universality of religions is also similar to any other feeling of a specific religion. Whatever may be the religion, the basic concepts of pravritti and nivritti are exactly one and the same in all religions. The grace of God is based on your following the spiritual knowledge and not on a specific religion. You are tested in physics or chemistry and not in the language you have studied the subject. Religion is only a diversion from the basic path. *Those who are incapable of implementing the spiritual knowledge only are more bothered about the religion.* Religion is just a language and spiritual knowledge is its meaning. God spoke the same concepts in the scriptures of all religions.

2. Are the shudras ill-treated by Shankara?

[“Sankara also formulated this training in order to remove the repulsion to the human form. He asked to serve all the human beings treating each human being as Brahman.”

With respect to the above knowledge a person argues as given below: Any evidence?

Rather Shankaracharya used quite harsh, cruel, inhuman and degrading toward lower caste, like –He who is a Shudra by birth is like a walking crematorium. He is not fit for any ceremony.

For a Shudra is like a cemetery. Therefore, the Veda is not to be read in the vicinity of a Shudra. "Put the molten lead in his ears if he hears; his tongue is to be slit if he pronounces it; his body is to be cut through if he preserves it." Shudras like Vidura and the religious hunter Dharmavyadha acquired knowledge owing to the after effects of virtues in past births.

Upanayana ceremony is meant for the higher castes. With reference to the Shudras on the other hand, the absence of ceremonies is frequently mentioned in the scriptures. "In the Shudra there is not any sin by eating prohibited food, and he is not fit for any ceremony". A Shudra by birth cannot have Upanayana and other Samskaras without which the Vedas cannot be studied. Hence the Shudras are not entitled to the study of the Vedas. Kindly give Your response.]

Swami replied: Please read My recent message on this topic and Shankara falling on the feet of an untouchable, who is considered to be lower than even shudra. The philosophy of Shankara says that every soul is God and this is Monism or Advaita. Caste is decided not by birth but by qualities and deeds only and this is the concept of Lord Krishna in the Gita and Shankara was considered to be the best commentator on the Gita. In any sacred book, unfortunate insertions are made by some rouses and we have to isolate them by sharp logical analysis. Shankara said that logical analysis (*sadasat viveka...*) is must for anybody travelling in the spiritual path. The ancient sages gave correct interpretation of caste system to be decided by qualities and deeds only and not by birth. Rama and Krishna (backward caste) were worshiped as God by Brahmins and Ravana, even though a Brahmin was condemned as a demon. Temples were built for Rama and Krishna, who were non-Brahmins (by birth) and not to Ravana, a Brahmin by birth. Ofcourse, we agree that some Brahmins of the middle age misinterpreted the scriptures since they did not know Sanskrit language to analyse and know the meaning of the Veda except doing its blind recitation. Certainly, mistakes happened due to which the unity of Hinduism is cracked. As a Brahmin by birth, I submit My sincere most apology to you for such foolish ignorance of My middle-aged forefathers. Let us be united as brothers to rebuild our sacred religion established by the sages. ***This is not the time for digging the recent past and you must dig up to the end to find out the Hindu religion established by sacred sages.*** In the next step, we must also try to establish the same spiritual knowledge present in all religions to bring the unity or universality of all the religions in the world for ever-lasting peace avoiding emotions that polish the stabbing knives to kill each other.

3. What is the difference between Shaakteya and atheists?

The sect of devotees of power (Shaakteya) end in the first item of creation, which is the Adi Shakti. The primary energy or space is Durga as per them. Athiests also say so. Then what is the difference between Shaakteya and atheists?

Swami replied: The energy mentioned by Shaakteyas is inert, which is the external medium and the internal awareness exists in both Adi Shakti and Shri Durga. The energy mentioned by atheists is simple inert energy. The Shaakteya religion introduces both these forms of inert energy not only pervaded by awareness but also by the unimaginable God. In atheism, the awareness evolved only at some later stage and not in the beginning. *Atheists do not accept the unimaginable God proved by the unimaginable miracles.* Both these deities are energetic incarnations of unimaginable God. Science feels that energy is the primary entity existing in the beginning stage of creation. Space is considered as inseparable form from matter, standing as the integral part of creation and is actually nothing or geometrical as per the idea of Albert Einstein. However, we feel that space is very subtle form of energy called as primary energy. This primary energy and its various forms like matter, radiation, awareness etc., are represented by the deities and they are not the actual represented inert items. The Veda says that the space is the first item of the creation, which is relatively true with respect to unimaginable God. The first phase of the creation is the existence of space without matter (*Atmana aakaashah...*). Science feels that the space is relatively true with respect to matter. *The relativity of space with respect to God is the philosophy of Shankara and the relativity of space with respect to matter is the philosophy of Einstein.* The first will of God is represented by the three faced Durga. Face of Saraswati stands for awareness and space. Face of Lakshmi stands for awareness and the inertia (rest mass) of inert energy. The radiant dynamic form of inert energy stands for the face of Gowri. The background of this first will is unimaginable God only.

4. Kindly explain the inner meaning of the verse Matthews 11:27 from Bible.

Matthews 11, 27: All things have been committed to Me by My Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal Him. Kindly explain the inner meaning of the above verse from Bible with respect to contemporary Human incarnation of God.

Swami: Father means the energetic incarnation of unimaginable God, who is also called as Lord Dattatreya with three faces representing creation, ruling and the final destruction of the world. Son of God means the Human

incarnations like Jesus, Rama, Krishna etc., into whom the Father enters. The entry of the unimaginable God into human being takes place through the Father only. It is just like taking the antibiotic medicine hidden in a safe capsule. The Father representing unimaginable God identifies with the son and declares that both are one and the same. Generally, devotees are fascinated to energetic incarnations. *The devotees are pleased more if the energetic incarnation enters a specific human being rather than the unimaginable God directly.* There is psychological satisfaction in devotees that they are worshiping the energetic incarnation also while worshiping the human incarnation. In fact, the analysis of the media of both energetic form and human form show the common inert energy and nervous energy (awareness). The energy has the inertia as the characteristic of matter (rest mass) and matter has the binding energy in it. Both matter and energy are the two inter convertible faces or aspects of the same entity as per $E=MC^2$, which is experimentally confirmed. Matter is congealed energy and energy is radiant form of matter. In this way, the unimaginable God, the nervous energy (awareness), matter and energy are common in both forms of incarnations and there is no difference between both in any way. This oneness is known to unimaginable God and Father. The devotees of Son of God also come to know this oneness through His spiritual knowledge preached and treat the son of God as God Himself. Those, who do not understand this truth become victims of jealousy and ego to insult the human incarnation as said in the Gita (*Avajaananti mam...*). If the ego and jealousy reach climax, they will even crucify the Son of God. Observing this horrible climax in the case of Jesus, Mohammed eradicated completely the concept of human incarnation forever.

5. Kindly elaborate on the true meaning of Matthew 11:28 & 16:24 with respect to contemporary incarnation of God.

[Matthew 11:28 “Come to me, all you who are weary and burdened, and I will give you rest. 29Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30For my yoke is easy and my burden is light.”

Matthew 16:24 24 Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 25For whoever wants to save their life will lose it, but whoever loses their life for me will find it. 26 What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?”

The above two verses seems to be diametrically opposite, first one giving assurance, second one showing the seriousness of spiritual path. Kindly elaborate on the real meaning with respect to contemporary Human incarnation of God.]

Swami replied: The human psychology is of dual nature. *It needs simultaneous encouragement and seriousness to be varied alternatively like sweet and hot dishes in a meal.* When the encouragement is given, the soul becomes satisfied and inertia develops. This is the needed rest of the soul in the night. After night, the day comes in which activity is to be induced through serious preaching. It is an alternating fashion of potential and kinetic energies. When you are walking to another village, which is five miles far along with your son, your son gets tired after walking a mile and enquires about the rest of the distance to be covered by walk. If you say the truth that it is four miles away, your son will say that he would like to go back by walking one mile back, instead of four miles towards front. You should say that the remaining distance to reach the village is just one mile only. Then, he will think that instead of walking one mile back, it is better to walk one mile front and reach the goal. After one mile, you have to say that by walking two miles the goal will be reached. He will apply the same calculation and walks forward. Now you can tell the truth about the remaining one mile. *Like this, God, the divine Father also adopts the same policy of encouragement and seriousness alternatively.* Psychology is very important in the profession of teaching the students and also in the divine program of preaching the devotees also. Such encouraging statements are called as '*Artha vada*', which means slight distortion of truth to encourage the devotee in the spiritual journey towards the ultimate divine goal.

6. Swami, please elaborate more on the Dwaita philosophy by Madhva.

[Questions from] Shri. Kishore Ram asked: Swami please elaborate more on Dwaita philosophy by Madhava Charya. Especially I am not able to make the difference between Madhva Dwaita and your (Dattaswami) theory/philosophy.

Swami replied: The dualism in Madhva philosophy is 99% only. In Madhva philosophy, God and soul differ from each other in all aspects, but, both are made of the same material, awareness. This shows 1% monism between God and soul. From Shankara to Ramanuja, the monism decreased from 100% to 10%. Shankara told that God and soul are one and the same. Ramanuja told that soul is a part of God. Initially the 100% monism was introduced in order to attract atheists. Slowly, the monism is reduced to 10% only by Ramanuja since God is the whole and soul is a tiny part of God. The fall should not be sudden according to human psychology. Slowly, Madhva brought down the monism to 1% mentioning the perfect dualism. *Shri Datta Swami brought down the monism to 0% since God is unimaginable and the soul is imaginable awareness or nervous energy.* Thus, the monism is brought down from 100% to 0%. *This gradual down*

fall of monism is done as per the human psychology. Shankara gave the highest initial attraction like giving chocolates to a child to bring it to school. As the child grows more and more, the chocolates are withdrawn and real interest in the education makes the student to find out final truth through gradual realization.

7. Did Arjuna not go to the abode of God after leaving his body?

Swami, one person in social media wanted to know more about Arjuna being born as a hunter when he presumed that he reached abode of Eternal Lord after the exit of Arjuna's body. Kindly elaborate.

Swami replied: Arjuna did not believe fully Krishna, the contemporary human incarnation. In the Gita also, he asked Krishna that how could He preached the Sun in the beginning of creation since Krishna was born in his time only. Arjuna could not realize the unimaginable God in Krishna and did not view Krishna as God, but, viewed Him as a human being only. Just like the general public, He was always fascinated to Lord Shiva, the energetic incarnation, for whom he did lot of penance. Had he got full faith in Krishna, there was no need of penance for Lord Shiva. Krishna and Shiva are one and the same unimaginable God internally. For this reason, Krishna advised Arjuna to do penance for Shiva to win the war. Based on this state of psychology, Arjuna was born as a hunter, who worshiped Shiva doing sacrifice of his eyes for God. Later on, Arjuna was born as Swami Vivekananda, who also did not believe Paramahansa as human incarnation until a miracle was shown as proof. When Swami Vivekananda doubted Paramahansa as human incarnation silently in his mind, Paramahansa looked at him saying that He is God. He realized the value of contemporary human incarnation and got final salvation in that birth.

8. Will the samnyasa taken by an offspring benefit the ancestors?

[Shri. Surya asked: Generally, people speak that if ancestors do some good deeds, offspring also gets good fruit and vice versa i.e., if offspring performs good deeds, the parents also get benefited. Is this true? Please enlighten on this. Will the samnyasa taken by an offspring, benefit the ancestors also?]

Swami replied: There are two phases in your question: 1) *the phase of God's grace* in which the forefathers are also blessed by the Samnyasa (sainthood) of the offspring. Here, God is involved, who is omnipotent. His grace is beyond the rules of the cycle of deeds. If the sainthood of the offspring pleases God, certainly, the ancestors of the offspring are blessed. 2) *The phase of cycle of deeds running under the control presided by the deity, justice.* Here, everything runs according to rules and regulations only.

The cycle of deeds is specific to a particular individual only and cannot affect any other individual soul, be the son or the wife. The ***partnership in the fruit of the deed goes to the doer, the person getting it done, the person initiating it and the person supporting it.*** All these four share equally the fruit irrespective of any personal relationship between them or not. Sometimes, the divine arrangement by the deity of justice is done in such a way that the fruit of son may affect the mind of parents. Here, the arrangement is planned in such a way that the enjoyment of a punishment by one soul (son) naturally affects the other souls (parents) and vice versa. Here, ***the fruit of a single person results in the fruit of other person also simultaneously basing on their strong relationship.*** Here, the fruit affects only one soul, but such affect results in affecting the other souls also by virtue of such special planning like one shot - two birds. Such co-arrangement is by virtue of a special plan only and not by virtue of a single fruit of one soul affecting other souls inherently by any special rule. Therefore, it is possible by way of a special divine plan exploiting this special relationship between son and parents. Ex: suppose both parents and son are to be punished due to their separate independent sins. In this case, the suffering of the fruit of the son naturally gives the same suffering fruit to the parents based on the strong relationship between them. But, such mutual suffering is not due to the relationship between the offspring and parents that constitutes a special rule in the constitution of justice. It is only due to the divine plan to get two birds by one shot. This is only an arrangement in the administration to reduce the task of work and this has no relationship with the relationship between parents and offspring decided by any special rule. We have to analyze very carefully the three dimensional network of the cycle of deeds. Otherwise, confusion may result leading to wrong conclusions.

There is no rule that the punishment of the offspring should affect parents and vice versa because the deed and fruit belong to a specific soul only and cannot be related to any other soul in view of these worldly bonds. In spite of this fact, the fruit affecting offspring or parents also affects the other side because of a special divine plan arranged, in case, both the offspring and parents are simultaneous sinners to enjoy the punishments also separately. Instead of separate punishments, a common punishment can be implemented affecting both sides simultaneously. ***If one side alone is sinner, the offspring undergoes punishment after the expiry of parents or the parents undergo punishment before the offspring is born.*** The special arrangement to minimise the work strain as simplification is to be understood here, which may be easily misunderstood as the punishment of

one side affecting the other side always even though the other side is not a sinner. If one side is a realized soul, the affect of the punishment does not fall on that side if the realized soul is not actually the sinner.

Chapter 14

GOD INCARNATES TO CURE MENTAL DISEASE DUE TO MADNESS OF WORLDLY BONDS

February 24, 2016

O Learned and Devoted Servants of God,

1. Why did Jesus say that "I'm ascending to my Father" if He was God?

Questions from Shri Anil: If Jesus was God, why did he say in John 20:17: "I'm ascending to my Father and your Father, to my God and your God"?

Swami Replied: A human incarnation is a two component system appearing in single phase. Sometimes God directly speaks and sometimes the human being component speaks directly. Both the speeches are expressed through the voice of the human being only. Hence, you cannot distinguish the speaker through His inherent and characteristic voice. You have to differentiate the two speakers by the context of the statement only. When Jesus said that He is truth and light, such statement is directly said by God. When Jesus said statements like "O God why did you leave me?", "Let thy will be done", "I'm ascending to my Father and your Father, to my God and your God"? (Such statements are to be considered as the direct statements of the human being component called Jesus. It is something like two-in-one or dual personality (a mental disease). *Of course, the case of human incarnation is not the case of any mental disease since it came to cure our mental disease due to the madness of these worldly bonds.* I have given the case of such mental disease as a simile only so that the concept can be better understood. It is like the dual nature of electron acting as wave as well as particle. If you examine the Bhagavat Gita, it is directly sung by the God in human form and the singer is God (Bhagavan) and not the human being component (Krishna). Hence, it is called as the Bhagavat Gita and not Krishna Gita. *The sage Vyasa, who recorded the song, gave this name so that the reader will easily understand the speaker and need not do the complicated analysis to identify the speaker.* Since it is a long song, such identification is also easy. A proof was also given in the song: God says that He preached this knowledge in the beginning of creation to Sun and Arjuna thought that the song was sung by Krishna and hence questions God about such possibility since Krishna was born in his time span only.

Krishna replies that He was the creator and knows all the past. By this, the speaker is indicating that He is the birthless God and not Krishna, who was born in that time.

God enters a specific human devotee of His family or inner most circle and becomes human incarnation *to give right direction for the entire humanity (Pravrutti) and also right direction to the very serious rare spiritual aspirants trying to enter the family of God*. Jesus belongs to His family as His beloved son. The word 'son' does not indicate that God had some wife to generate this son, which is our worldly sense only. *All these worldly bonds are unreal and superimposed on the single real bond of any soul with God*, which is servant and master only. God sent Jesus to this world for a specific divine programme, in to whom God entered and merged with Him homogeneously (*Antarbahishcha*— Veda) like one metal entering the other metal to form a homogenous mixture called alloy or solid solution. You must remember that the product is only mixture in which both the metals keep separate identities and at the same time behave as a single item being mixed homogeneously. The alloy appears as a single metal, but, when observed through powerful microscope, the atoms of both metals appear individually with their specific atomic numbers. The atom of one metal did not change its atomic number to become atom of other metal. Since it is a mixture, God can leave it at any time, if the human being component is affected by ego. This point should not be in the minds of the devotees of human incarnation, which is expressed only to pacify the jealousy that develops in the minds of devotees sometime or other since human mind is never constant. *The main purpose of the human incarnation is only to give the right knowledge to humanity in view of several scholar—preachers distorting the truth*. While giving the identity mark of human incarnation, the Veda uses two adjectives for its knowledge (Truth and infinite) and the first adjective is truth. Knowledge in which truth is distorted to please human beings is the wrong knowledge by which the right goal is never achieved. In spite of this primary purpose, the secondary purpose that does not affect primary purpose is the desire of God to enjoy the world by entertainment as equally real. The basic problem is that God is absolute reality and the world is a relative reality like the imaginary world in the daydream. At least, if it is a night dream, the dreamer can enjoy the dream as equal reality. In the day dream, the world is experienced as imaginary only and no real enjoyment is possible without self-ignorance. In the night dream, the self-ignorance makes the imaginary world to become real world. Beware, this is the concept of God and world and not of the soul and world. *Such enjoyment of the world as real, does*

not affect the preaching of true knowledge in anyway. A professor attending a seminar in Mumbai, purchases a sari for his wife in the gap of time between the end of seminar and reaching the Railway station for return journey and this should not be criticized at all.

Therefore, even during the statements of human being component, God is not separated from the human being component so that we say that the separated human being component in this time alone is speaking his own ideas. Even during such time of the speech of human being component, God exists in human being component by pervading it entirely, since God is enjoying the real world by identifying Himself with the human being component attaining full self-ignorance. Here, the quantity of self-ignorance is directly proportional to the quantity of experience of the reality of the world and subsequent enjoyment also. Therefore, whatever may be statement of Jesus (whether Jesus speaks or God speaks) Jesus and God are one and the same in all the times of the whole life period of Jesus (provided God does not leave the human being component, due to ego if developed). Such concept may again bring jealousy towards Jesus in the minds of devotees, which is natural and inevitable and no devotee should feel bad about this, except making a trial to throw it out with effort. In such case, the helping statement is that both God and Jesus maintain separate identities in the mixture at the deepest level and both are not exactly one and the same. In the case of human incarnation, the separate identity of God is also not recognized at all since God is unimaginable and you can grasp the human being component only. Neither God is transformed in to devotee (*Avyaktam... Gita*) nor vice-versa and this point should be kept in mind while thinking that Jesus is God when He stated that He is the truth and light. It only means that unimaginable God is merged with Him and all characteristics of God apply to Him only. Lack of sharp analysis of such statements only misled the surrounding ignorant public to mistake Jesus and crucify Him. The ignorant public thought (especially the ignorant, egoistic and jealous priests in that time, who misled the public thinking that a human being born and eating food like everybody in the name 'Jesus' is telling that He Himself is God) in wrong way.

Entire Spiritual Effort to Eradicate Jealousy & Ego

Later on, Mohammad removed this concept totally since *it is very complicated and ordinary public cannot understand it, even understood correctly, will not digest it due to jealousy to co-human beings.* But, this is the most useful concept even though its background is most complicated. Are we not using T.Vs, computers and so many electronic instruments in

which the background technology is very much complicated? The only difference is that such instruments are inert and do not raise jealousy in us like co-human beings. ***Therefore, the entire spiritual effort is to eradicate jealousy and ego to your co-human beings before identifying, accepting and serving your contemporary human incarnation.*** The very 'I' is a spark of fire for which a specific boundary is drawn around your body. The jealousy-air blowing on it turns the spark into large ego-fire. Hence, Jesus crossed the very basic spark 'I' by passing on the credit of every piece of His knowledge and miracles to God called by him as Father.

When the mixture of God and human being component says that it is reaching God, it can be taken as the individual statement of human being component or can be taken as God acting in the role of devotee and speaking this with reference to the role and not as the actor. Hanuman is the incarnation of Lord Shiva in a role of a devoted servant, who came to preach the devotees, how a devotee should serve the God. In the context of the role, Hanuman, the actor-God always spoke like a servant only and not as God. In this way also, you can take the statement of Jesus-God in the role of a devotee to preach the humanity, how a devotee should be dedicated to God.

The Veda says that father is expressing Himself as the son (*Aatmaa vai putranaamaasi*). This does not mean that the shape of the son is exactly the same as that of father. It is not seen so. You cannot also say that the qualities of father are inherited by son. It is also wrong because gene theory says that only some mannerisms enter issues from parents. The son of Lord Krishna called Samba mocked the sages and got curse. This is a proof to show that the son need not get the qualities from father. Here, the word 'son' (putra) does not mean the issue in male gender only because the word putra stands for son and daughter as per Ekashesha sutra in Sanskrit grammar. ***Even the word 'Purusha' indicates the soul lying in the body and not the specific male gender.*** The Gita says that Vaasudeva controls the entire creation (*Vaasudevah sarvam...*). Vaasudeva means the son of God or Vasudeva. Vasudeva can mean the unimaginable God playing with His wealth or world (*Vasuna divyati iti*). Hence, Vaasudeva is the son of God in Hinduism like Jesus in Christianity. Concept is one and the same in the both the religions.

2. What happens after a person attains moksha?

What happens after a person attains moksha? Does the soul live permanently in heaven with the gods after attaining moksha? What karma does the soul perform after attaining moksha?

Swami replied: Moksha means salvation or liberation from worldly bonds. The liberation of worldly bonds becomes real and eternal only when a new bond with God is formed and as result of that all the old worldly bonds subsequently drop out. Without the attachment to God or devotion (Bhakti), detachment from the worldly bonds (Bhakti) is impossible and meaningless. Such a detachment results in the state of a stone without any bond whether old or new. Detachment from the world is a naturally sub-sequential state of the attachment to God. *Mind needs attachment with either God or world and cannot remain constantly without any attachment like in the state of deep sleep.* Hence, salvation indirectly means attachment to God and as a result of it, the soul takes part in the divine service of preaching the spiritual knowledge either in the upper world or in the lower world. It depends on the required programme that is essential in the upper world or in the lower world. *The soul after salvation is at the wish of the Lord to participate in His service wherever God feels necessary, feeling that His service itself is the salary given by Him.*

3. Are there really big differences among all the religions?

[Regarding “same spiritual knowledge exists in the all religions” a person commented like below.

Your example is invalid. If Telegu quantum mechanics taught me that gravity is blockable? Or that below absolute zero is possible? Your entire argument isn't, but your example is. Science is usually universal. Sciences only disagree on minute details while religions disagree on almost everything.

The classic Christian belief is that Jesus Christ is God's son. But Islam states that God has no family. I do not understand why Islam disagrees with Judaism so much, because I know next to nothing about that religion. Hinduism believes in polytheism, Abrahamic religions believe in monotheism. The entirety of these religions is based on monotheism.

Weather the name is Allah (Arabic is 'Al+Illah' meaning 'The God'), God or Yahweh. All these religions worship the same God. Hinduism worships many gods and gives them different names and looks. These are rather big differences, don't you think?]

Swami Replied: Unity in diversity and vice-versa is in this creation itself. Science feels that energy is the primary entity, which appears in various forms. Energy (Unity) exists in all forms of the world and all these forms exist in energy. Why don't you question science for this problem? You question only the spiritual knowledge! The diversity in unity already exists and is experienced by all leading to splits in humanity. *It is time for us to find the unity in diversity to avoid these splits in humanity so that unity may be developed more and more.* What I said was that the subject of

any scientific topic, be it quantum mechanics or wave mechanics or thermodynamics or any other topic, is one and the same taught in different languages. Remember that I worked as professor in science teaching topics of science! ***Languages are different, but, the subject is one and the same. Even a lay man will agree to this point.*** You have to understand the differences in the concepts based on the then existing atmosphere. You have shown the difference between Christianity and Islam by saying that Jesus, the son of God, was not agreed by Islam. ***Are you not finding the clear development of atmosphere from Jesus to Mohammad?*** Jesus was crucified by the ignorant and emotional public enraged by the blind and egoistic priests. To avoid such revolt from public on the human incarnation or son of God, Mohammad removed this concept for that region and for that period of time, even though He Himself was son of God or human incarnation. ***Such atmosphere never existed in India and hence, Hinduism did not face such problem.*** The Gita of Hinduism clearly says that whenever God comes to the earth to preach humanity, He comes only in the human form (*Manusheemtanum...*). In the same context, the Gita said further that such human incarnation will be insulted by ignorant fools (*Avajaananti...*). The reason is that the human body of God having same characteristics like birth, death, hunger, thirst, sleep etc., is repelled by other human bodies of human beings and hence the very recognition becomes very difficult.

The ego provoked by jealousy will result in negative reaction and may lead to even killing (crucifixion)! You must study the reason for the difference in the philosophies with reference a particular period of time and to a particular type of psychology existing in the human beings in a particular region. Without studying the background and understanding the practical problems to be solved before preaching the spiritual knowledge, focus on the differences of religions is not justified in any way. The cultures of religions like performing festivals based on some divine events may differ from each other, but the underlying stream of spiritual knowledge in all the religions like speaking truth, not harming others, not stealing money or wealth of others, character in sexual life etc., are one and the same in any religion. In Hinduism, the concept of one God was clearly established in scriptures and diversity is only in various forms of media of incarnations. The unity in diversity in Hinduism is a guiding light for the same concept in all the religions of the world to establish love and peace in the entire universe by identifying the spiritual unity.

4. Please advise regarding drinking of alcohol in view of spirituality.

Swami Replied: Your enquiry shows that you are not watching serials in T.V., since you are always immersed in thinking about God! In the serials, whenever a scene comes, showing drinking alcohol, a warning is written that drinking alcohol is injurious to health and takes away one's life. It spoils the liver leading to death. Whatever amount of alcohol is good for health, it is obtained from food items involving fermentation by the will of God. People start taking alcohol in small doses for health, but, in course of time the quantity increases enormously resulting in serious damage of health. *It increases the emotion beyond limits by which the mind loses its balance resulting in committing sins also.* Hence, scriptures condemn drinking alcohol.

In spiritual path, emotion (devotion or Bhakti Yoga) is essential to transform the knowledge (Jnana Yoga) in to practice (Karma yoga). But, this emotion need not be brought by drinking alcohol since due to the effect of alcohol, the knowledge itself disappears! In such case, where is its transformation in to action? Even the action cannot be implemented properly because a person drunk shows mad actions like walking in zigzag way!

5. If full potential is expressed by everyone, the level of devotion should be the same for Hanuman and the monkeys. Isn't it?

Shri. Kishore Ram: Hanuman and monkeys expressed their full potentialities in terms of distance that can be crossed over by them. Since maximum potentiality is expressed by everyone, the level of devotion should be same in Hanuman and other monkeys. Sugriva also served the Lord through a contract, which is not good service. Please remove this confusion.

Swami Replied: All the monkeys expressed individually their potentialities in terms of lengths of distances that can be jumped over by them. Hanuman did not express the distance telling that He cannot jump the sea since He was cursed by sages to forget His actual strength whenever some work is to be done. He remembers His strength only on praise from others, as per the curse from sages. Projection of self-capability is ego. *No monkey thought that in the service of God, God will give enormous strength provided full faith exists.* God does not require your potentiality for His service. He likes only your dedication to His service. A squirrel dropped some sand particles into the sea to help the Lord in constructing the bridge over sea. *The intention and making a humble beginning irrespective of potentiality is always appreciated by the Lord.* The quality of practical philosophy is liked and not the quantity. *Some people try to*

escape the practical sacrifice in the service of the Lord by expressing very less potentiality, which is inadequate to complete the work! They pose that they could have come forward, had they possessed required potentiality! Their idea is to escape from the service by that pretext and at the same time, they think that the innocent God blesses them recognizing their inadequate potentiality. *The squirrel did not make all these calculations.* It thought that the work of the Lord will not stop at all and thought that let it contribute its maximum possible potentiality to the service of the Lord. If a monkey having one mile potentiality in jumping, starts crossing the sea to contribute to the Lord whatever it had, the Lord will make it jump all the sea by His will! This is told that the Lord can make even a lame to jump over the hill (*Pangum langhayate girim*). The Lord patted the back of the squirrel on which the print of three finger lines of His hand appeared forever in its entire race! Such patting was not given to the monkeys.

Sugriva, the son of Surya, who was the first student of God, represents the human psychology in dealing with God. Doing business with God is observed everywhere in this world. All the devotion of all the devotees is directly or indirectly based on business only. Fruits in this world or in the upper world (like protection from hell) are the essential inspirations for the life of devotion. Shankara said that you should not have aspirations for this world or for the upper world (*ihaamutrapphalaviraagah*). *The devotion should be based on your attraction to the personality of God only and not on any benefit from Him.* We hear that a mad fan burns himself to death when his most liked film-hero or political leader dies. We should pity him since he does not know the real background of such exposed pseudo personality. If the film-hero and politician are replaced by God, that is the climax of devotion! When Krishna expired, Gopikas with true devotion, jumped into fire. Radha walked on the sand in the mid-day of summer and the burning sand was like fire cubes of fire alter. She shivered and fell down in every step singing “O Maadhava! I am falling on your feet”. In one step, she really fell down on the sand and was burnt alive resulting in her death (*pratipadamapi nigadati Maadhava tava charane patitaaham*— Jayadeva). *Jayadeva viewed the last scene of Radha by the grace of Lord Krishna.* The Lord even now gets tears on remembering that scene!

You will be astonished to know the behaviour of Sugriva after its fulfilment from the side of the Lord like a politician forgetting his promises after winning the election by the votes polled. Vali was killed by the Lord and the contract was completed from the side of the Lord. Sugriva became king and forgot the Lord, immersed in pleasures. *Remember that the Lord*

did not kill Vali just for the sake of the contract. Vali was the sinner and hence was punished by the Lord as explained by Him to Vali in the last hours of his death.

Chapter 15

UNIMAGINABLE GOD EXPRESSES HIMSELF TO SOULS THROUGH MEDIUM

February 28, 2016

O Learned and Devoted Servants of God,

1. You mentioned that undressed Datta as Digambara Datta. Can You clarify this?

Questions from Shri Anil. In recent poem addressed to Arsha (D/o of Nikhil and Devi), You mentioned about undressed Datta as Digambara Datta, who is said to express Himself as undressed only. Can You clarify this?

Swami Replied: The word '*Digambara*' certainly means undressed only. This word should not be taken in its literal sense and such literal sense results in concluding that Lord Datta appears undressed. This is the climax of madness and such misinterpretation results in practice of some devotees moving undressed under the name Avadhuta. Even if we assume that Datta is undressed, can one become Datta by simply leaving the dress? Can a beggar become king by putting a crown obtained from drama-dress-company?

Actually, undressing Datta means unexpressed Datta. The logic here is that any person undressed does not express himself to any other person in this world. *The ethical scripture also says that one's own undressed body should not be even viewed by himself/herself.* In such case, how others can view the naked body of anybody? Therefore, the literal sense should not be taken here, which is condemned by the ethical scripture. *Only spiritual sense should be taken to understand a great sacred concept of the most pious God.*

The spiritual sense here is: Undressed God means unexpressed God only. Datta, Digambara, means God not expressed to eyes, mind, intelligence, logic and even any imagination of brain of not only human beings but also even angels. Yama says to Nachaketa that even angels were unable to understand the Absolute God. The only conclusion arrived by the angels is: Yama says that the only knowledge of God is that He is unknown and unknowable to anyone, yet, exists. The Veda says in several places that God is beyond words, mind, intelligence and any logic. Even the Gita says that no one knows God. The Veda says that the knower of God is God

Himself. Even the Brahma Sutra says that direct knowledge of God is impossible and only the possible indirect knowledge is that God is creator, maintainer and destroyer of this universe. Therefore, God is proved beyond doubt that He is unimaginable being beyond space having no spatial dimensions. Space cannot exist in God being generator of space.

The absolute unimaginable God is not expressed even to imagination, not to speak of eyes. ***Such unexpressed God is compared to an undressed person, who will not express himself to anybody in such state.*** Due to this simile, the unexpressed and unimaginable God is called as undressed Datta. It is only a simile and not the real concept.

Any person expresses himself to public only when he is dressed. Therefore, the word dressed is simile to the expressed God. It does not literal mean that the unimaginable God is expressed to devotees after wearing some dress. The spiritual meaning is that the unimaginable God expresses Himself to the souls through a medium that is visible to the souls. The angels in the upper world see the unimaginable God expressed in energetic body like Brahma, Vishnu, Shiva, Divine Father etc. The human beings on the earth see the unimaginable God expressed through a materialized medium (human body) as Rama, Krishna, Jesus, Mohammad, Buddha etc. The energetic body can be compared to the silk dress and materialized human body can be compared to the cotton dress. The bearer of any dress is the same unimaginable God and hence there is no difference between Narayana and Krishna or divine Father and Jesus.

Hence, one must understand the spiritual sense in the background and not the external literal sense, which is climax of ignorance and foolishness.

2. How to control ego and jealousy?

Swami Replied: The only impossible point in the spiritual knowledge is to see or even to imagine the unimaginable God directly. Except this one point, all other points are possible only. The Gita says that you can achieve success in any point by constant practice. First, you must identify the ego and jealousy when you are attacked by this joint virus. Diagnosis is a prerequisite for the treatment in the medical education. If you recognize that you are attacked by the specific virus, half of the treatment is over because you have to just take the specific drug to kill the virus. ***This virus decreases since it gets frightened by your recognition itself.*** The physical virus can be killed only by the physical and materialized medicine. But, ***this virus (ego and jealousy) is only psychological and not materialized.*** Therefore, the psychological virus can be killed only by psychological concepts called as spiritual knowledge, which is antidote for it. Diamond can be cut by

diamond only. Materialized virus can be killed by materialized medicines only. Psychological virus can be destroyed by psychological concepts of the right spiritual knowledge only. As soon as you recognize this psychological virus, you memorize the spiritual knowledge related to it. Sometimes, you may fail initially even on such application. Don't be discouraged. Repeat your effort again and again. The medicine is correct, but, the dosage may be insufficient and in such case you have to increase the dosage of the same medicine only. In due course, you will succeed to eradicate the virus forever. Initially, don't be upset by failures since failures are stepping stones for success.

Chapter 16

REAL DIVINE SCRIPTURE COMES OUT OF FIRE TEST OF ANALYSIS

March 20, 2016

O Learned and Devoted Servants of God,

1. Please give the true interpretation of Genesis 11:1-2.

[Shri Anil asked: Padanamaskaram Swami. Please give Your responses to the following questions – Anil

Genesis 11:1-9 The Tower of Babel. 1 Now the whole world had one language and a common speech. 2 As people moved eastward, [a] they found a plain in Shinar[b] and settled there.]

Swami replied: This indicates the universal religion and settlement indicates the eternal peace in the world. When two rivers meet, the joint line is uncertain creating confusion due to absence of clear certainty in the joining boundary. Similarly, when two religions are correlated, uncertain boundary of the joint brings disputes. Moving towards to East indicates the rise of sun, the sharp intellectual analysis in the spiritual knowledge that gradually becomes sharper and sharper like the sunlight, which alone can bring the correlation. In contrast, west indicates sunset leading to more and more darkness of ignorance that divides the religions for quarrels, which means blind following of the scripture containing several insertions made by selfish exploiters. *The real divine scripture comes out of the fire test of analysis, losing all impure insertions with eternal true shinning.* Then, you will find all such final divine scriptures of all religions as the same spiritual knowledge. All the different names disappears and only one name ‘God’ appears and this is one language and speech of any divine preacher in this world.

2. Please give the true interpretation of Genesis 11:3-4.

[3 They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. 4 Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.”]

Swami replied: This is in continuation of the above concept only. Stone is naturally formed like the available scripture passed on to us by the

blind tradition. *We should not build the palace of spiritual knowledge by such blind concepts passed on to us in a natural way without analysis.* We should build the palace by bricks that were burnt in the fire of analysis and final conclusions are the baked bricks devoid of the logic-heat. Such spiritual knowledge alone can take you to the abode of God. Tar is stronger binding material than mortar (as per the assumption of public in that time). This means that the perfect logic can bind the filtered true concepts (bricks) in stronger way than blind faith that binds the blind statements (stones). Such unity of religions pleases God, who will give us a good name through full appreciation. If we follow the scriptures blindly without any analysis, we will be divided and move far from each other resulting in scattering throughout the world. God will not be happy if His children quarrel with each other and get scattered. He will be pleased only if His children get united and live with peace even though they may not worship Him. He does not like worship with quarrels. He likes the children to live united without quarrels even though they may not worship Him.

3. Please give the true interpretation of Genesis 11:5-7.

[5 But the Lord came down to see the city and the tower the people were building. 6 The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. 7 Come, let us go down and confuse their language so they will not understand each other."]

Swami replied: The tower indicates the top most level of the spiritual knowledge of the universal religion built by enlightened spiritual scholars of the world. God came to the tower and told that if all speak the same language, which means that He should be addressed as God and not the same God to be spoken in different languages like Brahman (Hinduism), Jehovah (Christianity) and Allah (Islam). The different names of different languages bring split in the humanity and unity is broken. *Unity can achieve anything even if it is impossible.* Split will make even possible thing to become impossible. The Lord says that if you go down by falling from the topmost level, the confusion results due to different names of different languages bringing splits and emotions. In the state of emotional split, there will be no correlation to understand even the basic logic.

4. Please give the true interpretation of Genesis 11:8-9.

[8 So the Lord scattered them from there over all the earth, and they stopped building the city. 9 That is why it was called Babel[c]—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.]

Swami replied: The divine palace of Universal Religion existed in the beginning of the creation. In course of time, this building was stopped due to different splits created by different languages. The development of different languages of different regions of the world was allowed by God, which is based on different cultures. Yet, the unity in diversity was maintained for a long time even after the creation. Without forgetting the unity of the Universal religion, the diversities were enjoyed according to different tastes. Foods may differ in taste from one region to the other, but the energy liberated from the digestion of different foods is one and the same. The first step was pure unity in the entire world with one name and one language spoken by the entire humanity in which there cannot be any split. This is one type of enjoyment. The second step is formation of different languages in different regions in the world and enjoyment of diversity of names of different languages keeping the unity of universal religion in the mind. In both these steps, unity is maintained without any split. Up to this the hand of God exists. After this, the hand of humanity comes into picture leading to total diversity forgetting the basic unity, which is the present chaos in the world. From this third step, we should raise ourselves to the second step to bring universal peace and unity in the entire humanity by establishing the unity of all religions through universal religion.

5. Kindly enlighten us on the below incident mentioned in the New Testament of the Bible.

[Swami, kindly enlighten us on the below incident mentioned in New Testament of bible. The Parable of the Tenants: Luke 20:9-19

9 He went on to tell the people this parable: "A man planted a vineyard, rented it to some farmers and went away for a long time. 10 At harvest time he sent a servant to the tenants so they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. 11 He sent another servant, but that one also they beat and treated shamefully and sent away empty-handed. 12 He sent still a third, and they wounded him and threw him out.

13 "Then the owner of the vineyard said, 'What shall I do? I will send my son, whom I love; perhaps they will respect him.'

14 "But when the tenants saw him, they talked the matter over. 'This is the heir,' they said. 'Let's kill him, and the inheritance will be ours.' 15 So they threw him out of the vineyard and killed him. "What then will the owner of the vineyard do to them? 16 He will come and kill those tenants and give the vineyard to others." When the people heard this, they said, "God forbid!"

17 Jesus looked directly at them and asked, "Then what is the meaning of that which is written: "'The stone the builders rejected has become the cornerstone'?"

18 Everyone who falls on that stone will be broken to pieces; anyone on whom it falls will be crushed.” 19 The teachers of the law and the chief priests looked for a way to arrest him immediately, because they knew he had spoken this parable against them. But they were afraid of the people.]

Swami replied: All this clearly means that God sent some messengers to the world, who are His loyal devoted servants. The people were not changed. *The vineyard means the land of grapes indicating the whole world as the wealth of God.* Grapes yield wine by which people forget the truth that they are only tenants of God’s property and not owners of anything in this world. The share of this worldly wealth that is to be sacrificed to God is forgotten and was enjoyed by themselves and their families only due to the intoxicating effect of wine. Wine indicates the worldly pleasures enjoyed in unjust way because one forgets justice due to attachment to worldly bonds and worldly pleasures denoted by wine. Since God is the absolute owner of this world, the share to be given to God can be donated to messengers or genuine devotees of God. This is the sacrifice of fruit of work to God as explained as Karmaphalatyaaga in the Gita. Since the sacrifice to devotees is absent, the heir of God called ‘Son of God’ came down. Son of God means the human incarnation of God. Son means the created product, which is the external medium or the human being component. God is existing in that medium. The Veda says that son is a different name of the father only (*Atmaa vai putranaamaasi*). This Vedic statement is said in the context of God (Father) becoming human incarnation (Son of God) only. The Father is the energetic incarnation, who is irrelevant to the humanity and hence comes in the form of a human being, which is the human incarnation relevant to humanity. The Father contains unimaginable God in Him. Thus, there is no difference between human incarnation or son of God, energetic incarnation called as divine Father and the unimaginable God. They could not recognize God in the form of Jesus due to ego and jealousy towards co-human beings. They crucified Jesus. God wanted to destroy those sinners and bring good souls to the earth in their place. God’s anger was seen through disturbances in nature after crucifixion of Jesus. They realised their sin and got reformed expressing deep repentance. God did not give punishment since reformation is the aim of punishment. God’s address in this world is either human incarnation or genuine devotee of God.

The builders of Universal Religion rejected stones, which are blind traditional concepts that were propagated through old priests. Jesus analysed every concept of the scripture giving valid reasons and correct meanings, which were not liked by conservative priests. Since the main

priests propagated such selfish blind concepts, they have become corner stones, which mean very important in the eyes of ignorant public. Such blind concepts are dangerous on both sides since both edges of stone can cut your head to give death. If you follow that concept, your soul is destroyed. If you preach that concept to others, such concept entering their minds will destroy their souls. Following and preaching wrong concepts in spiritual knowledge destroy yourself and your followers. Following wrong concept is falling on the stone. Preaching wrong concept is throwing the stone on others. Both are equally dangerous. This is the meaning of the statement of Jesus, who always analysed the old conservative concepts.

Chapter 17

REAL BOND BETWEEN GOD & ANY SOUL IS ONLY MASTER & SERVANT

March 23, 2016

O Learned and Devoted Servants of God,

1. A Muslim quotes from the Quran and says that eating non-veg. is allowed in Islam. Please clarify.

[Shri Anil asked: Padanamaskaram Swami. A muslim devotee argues with following statements from Hadit and Quran that eating non-veg is allowed in Islam: The Prophet (SAWS) said (Sayings and Teachings of Prophet Muhammad Nawawi's 40 Hadith 17):

"Verily Allah has prescribed excellent in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

Allah says in the Qur'an (The Noble Qur'an 22:36-37):

And the camels and cattle We have appointed for you as among the symbols of Allah ; for you therein is good. So mention the name of Allah upon them when prepared; and when they are settled, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful.

Their meat will not reach Allah , nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.

Kindly enlighten on the genuineness and correctness of above verses.

Also animal sacrifices practiced in Hinduism is correct?]

Swami replied: If you are emotional with very strong settled mind to eat non-vegetarian food by killing animals, you will always search for a supporting scripture only. For you only your favourable interpretation stands authentic. However, if you are searching for truth with open mind, you must go through My following comments without initial prejudice and bias.

There are two ways of examination:

- 1) Any concept should be analyzed with powerful logical analysis only and the concept should pass through this fire test. If it passes through this test, certainly it is the statement of God because God is never illogical. God is the creator of all the living beings. He loves all the living beings as His children. If one child kills the other child, the father will suffer with

highest pain than even the child killed. ***The simple logic is that you should just think about the probable pain that you suffer, keeping yourself in the place of that animal being killed.*** No more logic is needed than this perfect experience. Experience is said to be the highest authority. You should not take every statement of the scripture as authentic since in every scripture there are insertions from exploiters. ***You have to filter such insertions by pushing the entire scripture into the fire of logical analysis.*** Then only, you can find which is told by God and which is told by a clever human being inserting wrong concepts in to scriptures to support its sins.

- 2) Assuming that the statement was said by God, you have to carefully analyze it so that the interpretation of the scripture taken by you is verified to be correct or not. If the interpretation opposes the logical analysis, you must try to search the possibility of a second interpretation of the same text, which is quite logical and is easily available in the text if the statement is really stated by God. Let us examine these statements carefully: God (Allah) has created precious (excellent) in every living being (thing). ***The excellent is precious life that is common in every living being.*** God is not telling “kill the living being”. He is only telling “if you kill, then kill well”. What does this mean? God is not willing to kill the living being. However, if you are rigid to kill it, at least you take the name of God and kill it so that one day or other the fear for God may control you from this sin. God is also saying that you should sharpen your blade so that the suffering of the animal being killed is spared. This again means that God is feeling pained about the suffering of the slaughtered animal. God is also telling to distribute the meat to needy and beggars. This charity is again suggested to reduce the seriousness of sin. If the killing is already a good deed, there is no sin and there is no need of any charity to pacify the sin at least to some extent. God is also telling that He will receive the piety (pity to be shown on the slaughtered animal as per the religious convention indicated by Allah) from you. The word piety is used since you are doing a cruel act of killing the living being just for food even though you have plenty of alternative vegetarian food.

If you have open mind, My interpretation will touch your heart. But, if you have closed mind and is very fond of eating meat, you will not agree with My interpretation that opposes this slaughter of animals. You will rigidly take your own interpretation because ***you can't avoid meat and you badly need the support of the scripture for the slaughter so that you will not feel guilty of consciousness due to satisfaction arrived that the slaughter is acceptable to God.*** But, such satisfaction is artificial only and

somewhere, sometimes, prick in the consciousness of every non-vegetarian is inevitable because self-analysis is the highest authority.

All this applies to the sacrifices in Hinduism also. The Veda, the scripture of Hinduism clearly says (*Manyuh pashuh*) that the animal to be killed in sacrifice is not the actual animal, but, your animal nature like ignorance, rigidity and stupidity. The goat represents innocence of ignorance. Killing of goat means killing of your ignorant innocence. *If you are innocent, all the exploiters of the scripture will take undue advantage to make you a scapegoat in any activity.* Killing of innocent goat means that you should be always active and alert so that no exploiter of the scripture can fool you in the name of the original scripture by forcing you commit the sin so that his sin gets support of majority. In spiritual path, majority is not appreciated as in the case of politics.

2. If God is a separate entity, then how can God be omnipresent, omnipotent and omniscient?

[Padanamaskaram Swami. Kindly give Your response to the following question asked in internet. Shri Krishna Vijay asked the following question in internet

Datta shri ji. I have this question since years and I did not get a convincing answer yet. Can You answer this?

Your end statement here mentioned God as a separate entity from us. At least that is how it sounded to me. If God is a separate entity, then how can God be omnipresent, omnipotent and omniscient? If God is omnipresent, then God is present in both you and me, in everything in this existence. Then how can one say God is only good? Everything comprises of good and bad both. And God is everything. Then God must be bad also. Right?

Then the whole concept of sin becomes obsolete. The moral code, the practices, the rituals everything followed in the name of God becomes obsolete because there is no 2 separate entities but one. The worshipper and the God are the same. Under this pretext, why do these concepts exist? Why does God exist as a separate entity? Why morals, why rituals and customs and practices? Are they created by us humans or God?

Did God tell people to worship or pray to him? Construct temples, churches, mosques etc.? If that God is one, then why are there many many many different ways of worship, customs, rituals, traditions?]

Swami Replied: While doing analysis you must be slow and steady and should not be fast, which results in several confusions. God is omniscient, which means that He knows every bit of this creation in and out. For such over all knowledge (knowledge of everything in the creation), He need not be omnipresent. If He is omniscient based on the reason of omnispresence, it is logically supported. If God is an imaginable item

subjected to logic, He should be omnipresent if He is omniscient. ***If He knows everything, He should exist everywhere if He is an imaginable item.*** But, God is unimaginable and due to His unimaginable power, He is omniscient even though He is not omnipresent. Such unimaginable power makes God omnipotent. Omnipotence means to be capable of doing anything even beyond logic. Therefore, God is omnipotent and this omnipotence is sufficient to make God omniscient even though God is not omnipresent. The Veda says that no item of the creation is God (*Neti Neti*) and the Gita says that God is not in the creation (*Natvaham teshu...*). God is beyond this imaginable world and hence is unimaginable. Since God is not in the world and also not the world, all the objections shown by you will vanish. If God is in demon also, when God kills the demon, it results in saying that God killed Himself! All such foolish thoughts disappear since God is beyond the world. In fact, God is unimaginable because God is beyond space having no spatial dimensions.

Even though God is beyond world, He enters this earth through several human incarnations of various religions to preach spiritual knowledge so that the society of the entire world runs peacefully. God never said that He should be worshipped. Worship is our concept only. ***Even though, we do not worship Him, if we follow justice and maintain peace in this world, God is extremely happy.*** The cultures of various regions differ and resulted in different religions. Variety is inevitable in this nature. Our duty is to recognize the unity in different religions so that we don't quarrel with each other and live united. One day, the universal religion will engulf the entire world like a huge tsunami and all these variations will vanish forever.

3. Why is the goddess Lakshmi always seen sitting at Lord Vishnu's feet?

Why is the goddess Lakshmi always seen sitting next to Lord Vishnu's feet whereas other goddesses do not? Also, what message does it give to society about women's status in Hinduism? (a question from internet)

Swami replied: Goddess Lakshmi is the deity of wealth, which brings ego into any soul. Lakshmi represents matter or material wealth of this world. Lakshmi is also the power of embodiment of Sattvam, which is for the knowledge and submissiveness before the Lord. It is not the question of male or female and husband or wife. It is the question of God and soul representing master and servant. ***The real bond between God and any soul is only master and servant as per Madhva.*** As per the old tradition, the wife serves her husband like a servant serving the master

(Karaneshu daasi). The statements in the scripture are based on the old traditions existing in the world in that time since relevance is very important. Traditions have changed and in the modern tradition husband is servant of wife. I am not saying that this is wrong or that was wrong because the gender should not be linked to the greatness of the soul. Ravana is a male but the horrible demon. His wife Mandodari is a very chaste lady and is far greater than Ravana. ***The greatness depends on the qualities and subsequent deeds and not on caste, gender, colour, region, religion, education etc.*** The old tradition always reflects in the scripture since scripture was composed in the old time. You cannot bring the present traditions and disputes of gender etc., into the scripture. The message of God to humanity is based on the then existing conditions of culture and traditions of the society. ***If God gives message based on some new conditions arriving in future, the then existing public will not receive the message in a palatable way.*** We have to take the basic essence of the message only and not the conditions of the then existing culture, which may be modified in the future. There is only one basic point here: The husband, Lord Narayana happens to be God and not a human being. If He is human being, we can discuss about the legal issues of gender since it becomes a general case of humanity. You cannot superimpose the present social problems on the relationship between God and soul, which is not the relationship between one human being (husband) and the other human being (wife). Any human being, whether male or female in the place of Mahalakshmi shall opt to sit at the feet of Lord only. Here, Lakshmi is soul and Lord Narayana is God based on the old tradition becoming servant and master. Both are not human beings to allow the issues of the human beings, which cannot be superimposed on God and soul for criticism. The Veda says that any soul irrespective of gender is female and wife of God only (***Striyah satih...***). Meera asked Tulasidas “*Is there a male in us, the souls?*” The concept is totally different, which cannot allow such sociological issues like caste, gender etc. Had I told that a lady X was sitting at the feet of her husband Y in some past history, you can criticize that past time as domination of male gender, which was wrong and say that the present equality of gender is correct. The topic of such context has homogeneity in the sense that X, Y, present husband and present wife—all are human beings only.

4. Why did not God stop criminal acts?

Shri Narayanan Shanker from Quora Forum: Why did not God stop criminal act? In our law anyone who witnesses crime and does not stop it becomes an accomplice in the criminal act. Why do we say then he protects us, actually he doesn't.

Swami replied: A crime takes place today in presence of police force under the control of a politician existing in the Government. Do you say that police and Government are not protecting forces? In your presence also, a crime takes place and you cannot prevent it due to your insufficient strength. Have you supported the crime since you could not stop it? There is a reason for you in not attempting to stop it, which is your inability. Similarly, there is a reason in the first example, which is partiality of the politician controlling the police force. Therefore, when a criminal case was not stopped by God, there exists some reason, which may not be partiality or inefficiency, but may be different from these two. Without going in to the details of background, you cannot say that God is wrong or inefficient to protect us. The souls in the first Kruta Yuga age did not do any crime since they were fully controlled by God. In course of time, the souls desired freedom and God gave it limiting Himself as an adviser. *The parents control children, but, when they grow, the parents will not interfere with their freedom, yet, advise them to go in right path.* The human beings are given the best faculty of analysis to discriminate good from bad using logical analysis and God is constantly helping the souls with the advises through scripture and human incarnations. Moreover, we do not know whether X committed crime on Y in the previous birth and present is vice-versa. If it is not of that type, certainly Y shall be punished at a proper time. The criminal is jailed and court-trial is going on. Will you say that the criminal is not immediately punished and hence the court is inefficient? Moreover, the punishments are used to reform the soul and not for vengeance. The application of punishment to the full extent or to the partial extent depends on the degree of reformation required for the soul as per the guidance of God. This is a system, which is already setup in a particular way that was felt best by constitution or God. Your remark exists in the present system also in which one may escape punishment forever also. But, in the administration of God, punishment is sure. The present judiciary system is based on witness, which may be false also. God Himself is the witness being omniscient and hence no wrong track of the case due to the false witness. The present Government is not your protector since your remark applies to it also. You cannot be protector of yourself since you are also unable to stop the crime. Then, who is protector? Based on the present statement given by you, you are not allowing the concept of God and hell

also so that the hope of resistance of crime inbuilt in every human being due to fear is also lost because you are doing away with the basic God Himself. Your criticism ends without any solution and leads to the progress of crime to climax very shortly. It is destructive and negative approach denying all hopes of possibilities. If faith in God and fear to hell are strongly established in every heart, even the police and politician can be controlled at least to some extent. It is not proper to criticise God in this way without understanding the basic background of creation during the evolution of time.

5. Why isn't the Gita considered the most sacred despite being the direct word of God?

Omprakash Kumare requested Your answer: Why don't Bhagwad-Gita is considered most sacred, and above Vedas, despite being the only direct word of God in Hinduism?

Swami replied: The Veda is also spoken by sages into whom God entered and spoke the spiritual knowledge. They were also human incarnations of God like Krishna. Even Krishna praised the Vedas through whom God alone is to be understood (*Vedaishcha sarvaih...*). Of course, in the Gita, concepts are made more clear. The Veda says that sacrifice of money is the practical test. The Gita says that sacrifice of the fruit earned by hard work is the practical test for love to God. Here, the bond with hard earned money is stronger than the bond with the money given by forefathers. Sacrifice of more strong bond is indicated by the Gita. The Veda said that God enters this world. The Gita said the same more clearly that God will enter the human form while coming to this world. Logical analysis is very important before accepting any scripture since there is every possibility of the scripture to be polluted by insertions from exploiters. 'Who told?' is not important. 'What is told?' is the most important. In view of the insertions, these two statements stand very valuable.

6. What kind of miracles of God you can see only in India?

[Someone anonymous requested your answer:]

Swami replied: God has distributed miracles very widely so that even devils perform miracles. A miracle is unimaginable event indicating the unimaginable God as its source. This is the basic concept and except this purpose, the miracle has no any other utility. God comes in human form everywhere in the world and performs miracles whenever required. *God does not concentrate much on miracles since a wide distribution of miracles was already done including devils also.* God starts the preaching

assuming that existence of unimaginable God is already established. The teaching in school starts assuming that you have already learnt the alphabets. Recent human incarnation, Bhagavan Shri Satya Sai Baba showed several types of miracles in the presence of entire public of the whole world. Jesus also performed several miracles in foreign country. For God, miracles, heaven, hell etc., no region or country has any special significance.

7. When was the first time Viswamitramaharshi mentioned Gayatri Mantra?

[Shri Aditya Mandapaka requested Your answer]

Swami replied: I have already commented that such questions have no significant use in the spiritual knowledge that concentrates mainly on your approach to God to please Him. These are questions of past history regarding date, month and year. A king might have existed 100 years before or 200 years before. What is the difference? What is the way of administration of that king towards public is most important so that it can guide the present rulers of the country? In this way, even history is useful and hence is given place of a department in the system of education. Pragmatism is most important guideline in any branch of knowledge.

8. How does the soul enter the womb? Kindly explain.

[Shri Bhargav Patel asked: Some says A) it enters the male sperm through food which the males eat (through rain it enters the crop then man eats that food and then it comes to sperm and from sperm to females womb).in that case even females eat food then why does it not enter the female body first). B) Some say when sperm and egg unite in womb cell is formed and after that the soul enters the cell or fertilized egg. there are so many birth and death happening all over the universe (fishes insects birds and so many other species take birth and die) how come so many souls travel all over the universe and always find an impregnated ovum so that soul can enter the fertilized egg. there is much confusion about this kindly explain the process of rebirth as to how soul comes in the womb of all species I will be happy if you reply? By Bhargav Patel]

Swami replied: Again, this is a topic of research having no pragmatism. Why don't you take this point simply that the soul enters the womb either through male or female (sperm or ovum) while taking the food. In the Brahma Sutras, you find the explanation of process of the entry of soul through rain, crop etc., as you have described above. The miraculous divine mechanism takes perfect care about the plan in which the soul enters the correct womb of mother and there is no scope of any error as in the case of scientific procedures. *You must take a long jump over some*

unnecessary areas, which are in no way related to the uplift of soul to get the eternal grace of God. Shankara told in His commentary (Adhyaasabhashyam) that such unnecessary areas are to be avoided in the interest of the actual issue of spiritual progress of the soul. He says that discussion on such unnecessary topics is like powdering the already powdered grains (*Pishtapeshanameva*). One is asked to go to his daughter's house to know about some problem relating to her. He went and returned. He should narrate all the information about that specific problem faced by her. In this context, if the person goes on describing for two hours all the details of his journey like name of every station and exact span of time the train stopped in each station etc., without opening the actual topic, what will be your reaction to him? At the maximum, he can say that the train started at 10 Am and reached the destiny by 6 Pm and that the train was late by two hours, it is tolerable to some extent. Instead of such waste details, it is better to know about the details of the punishments faced by the soul in the hell for its sins so that one shall be careful to avoid doing sins in this world on hearing such details. Such description has practical use in the spiritual progress of the soul.

9. Why did God choose the 7th day as the rest day?

According to Genesis 2:2, God rested on the 7th day. Why did God choose the 7th day as the rest day? Why did He rest on that day?

Swami replied: This question is also similar to the above questions. Ok. God did not rest on 7th day. You tell Me, which date you like for His rest. Suppose I put the same question to you. You work for 6 days from Monday to Saturday and take rest on Sunday, the 7th day. What is the reason here? All these are insignificant light points. Will God need any rest? Is He a human being to become tired on doing work? All these are superimposed on God so that a human being on doing work for 6 days continuously should take rest at least on the 7th day. If this concept is projected, a greedy person will not listen and works on 7th day also to earn more and finally spoil his health. For the sake of such people, the ancestors created certain statements so that everybody is forced to take rest for one day after 6 days. If you say that if one works on the 7th day on which God takes rest, God will be angry, even the greedy person will fear and take rest. All this is done for the welfare of the entire humanity and not to cheat the humanity for getting some selfish benefit. God also appreciates such traditional statements created for the welfare of entire humanity. This clarification should be kept confidential since if the greedy person knows this, he will again start working on 7th day!

10. What lies beyond seventh sky according to Islam?

[To the above query somebody responded like below:

What lies beyond the seventh sky is a unknowable. A tree marks the end of the seventh heaven beyond which no one can pass. So, what's beyond is Allah's well-guarded secret.

Sidrat al-Muntahā (Arabic: *سدرة المنتهى*) is a Lote tree that marks the end of the seventh heaven, the boundary where no creation can pass, according to Islamic beliefs. During the Isra and Mi'raj, Muhammad, being the only one allowed, travelled with the archangel Gabriel to the Sidrat al-Muntaha where it is said that Allah assigned the five daily prayers to all humans. Sidrat al-Muntaha]

Swami replied: The unimaginable God is called as Allah in Islam. As per Hinduism, the creation contains 14 worlds, 7 above and 7 below. This creation is also compared to a sacred tree (*Asvattham praahuravyam*). *Allah's well guarded secret in to which nobody can pass exists beyond the boundary of 7th world.* This means, beyond the boundary of this imaginable universe, unimaginable domain of unimaginable God exists. See the beautiful correlation between Islam and Hinduism! Are the quarrels between these two religions not meaningless and utterly foolish?

11. Who rules hell?

Swami Replied: There may be a controlling deity of hell working under complete guidance of God. Such deity in Hindu Religion is called as Yamadharma Raja. Everyone and everything is under the absolute control of the absolute God only. In fact, deities are not necessary. But, *deities are employed by God to give them opportunity to serve God.*

12. If Krishna is God Himself, to whom was He referring in the following verse?

[If Shri Krishna is God, whom did He refer to as "Him" in the 62nd verse of the 18th chapter of the Gita?

Tameva śaraṇaṃ gaccha sarvabhāvena bhārata |

tatprasādāt paramāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam ||62||

Take refuge wholeheartedly in Him only, O Bhaarata. With His grace you will attain supreme peace and the eternal abode.]

Swami Replied: The president may say to a person “You must respect the chair of president”. He need not say this statement as “You must respect my chair”. Both these statements mean the same. ‘Me’ and ‘President’ are one and the same. If the word ‘President’ is used, it means that any person sitting in the chair of president is to be respected. If the word ‘Me’ is used, it means that he alone while sitting in the chair of president should be respected. The first sense is more proper and logical.

The second statement means that other human incarnations should not be approached for surrender. ***The unimaginable God present in every human incarnation is the target of every surrendering devotee.*** Even though you are respecting the person sitting in the chair, you are indirectly respecting the chair only. As long as the person sits in the chair, the chair and person cannot be isolated and differentiated. Based on this monism between chair and the person, several references can be found in the Gita like “*surrender to Me alone*” (***Maamekam sharanam vraja***). There is no difference between these two modes of expressions. In the simile given above, the chair and the person sitting on the chair are clearly visible separately. Even in the homogeneous alloy, the individual atoms of both metals are separately visible through microscope. In human incarnation, in which we say that unimaginable God and human being are homogeneously mixed, we cannot find separately the unimaginable God even through imagination. Hence, you have to take the human being component, Krishna, alone for the unimaginable God also. Even if you want to differentiate both, it is impossible because one component is unimaginable. Hence, ‘Me’ alone should be used to represent the unimaginable God also. A demon with ego will exploit this situation and say that he himself is the unimaginable God. But, Krishna is not such selfish and egoistic demon. He defined the human incarnation as the unimaginable God entering human being (***Maanusheem...***). By this, He made clear that Krishna, the human being component seen by all is not the unimaginable God but the unimaginable God exists in Krishna. He also made this point very clear by saying that some ignorant people think that the unimaginable God is modified into the human being component in human incarnation (***Avyaktam vyaktimaapannam***). By this, He frankly told that unimaginable God and the human being component are separate and ***the human incarnation is only a mixture but not compound produced after reaction.*** He also mentioned that the unimaginable God cannot be seen and even cannot be imagined (***Maam tu veda na kashchana***). All the points are clearly explained and no exploitation was done even though fair chances are available. If such exploitation is done as done by a demon, such knowledge is not true. ***Unimaginable God will not stay in any human being even for a fraction of second if ego enters it.***

13. Why did not Laxman take his wife during the 14 years of exile, but Rama did?

[from Ramayana (Hindu epic):]

Swami Replied: I have already explained this. Lord Rama is testing Lakshmana, for the sake of the world of devotees only. The test is to the mind of Lakshmana to see whether he thinks about this point at any time during the 14 years of stay in forest. Lakshmana came to serve the Lord so that the Lord is pleased by his service. When Rama and Sita were together in the bolted hut enjoying each other, Lakshmana was very happy since the Lord is happy. He sacrificed his pleasure for the sake of the Lord. He didn't take food or even slept for a minute and constantly walking around the hut like a watchman. Young Rama and young Sita were enjoying each other. Lakshmana, being even younger than Rama should have more attraction for the enjoyment. But, never such idea of self enjoyment or jealousy to enjoyment of Rama entered the mind Lakshmana at any time during these 14 years. Lakshmana was the incarnation of Adi Shesha, who was given the unique opportunity of being associated with the entire body of the Lord from top to bottom throughout all the times. Even Mahalakshmi did not have such unique opportunity! When Sita scolded Lakshmana, Rama punished her later on by sending her to forest. When Lakshmana became unconscious in the war, Rama told that such brother can't be obtained even though a lady like Sita can be obtained and hence declared that He is not interested to fight further (*Yatra bhraataa sahodarah*). Lord always has many folded love than devotee like a secret tsunami! *We mistake His external silence as love on one side (devotee's side) since we are unable even to imagine the cyclone of love-whirl on the devotee that is going on in His deep heart!* The external silence of the ocean always indicates many many fathoms of depth in it!

Chapter 18

PRAISE OF GOD IS ABSOLUTE TRUTH WITHOUT TRACE OF LIE

Praise Total Lie or Partial Lie in Human Beings

April 09, 2016

O Learned and Devoted Servants of God,

1. Why are the verses written by God if He does not require our worship?

Questions from Shri Anil: God do not require our worship. But, there are lot of Vedic hymns which praises God in different ways. These verses also authored by God Himself?

Swami replied: Praise of God does not have any exaggeration. Every praise of God is absolute truth only. It is said that any praise of God is statement of reality only though it looks like a praise (*yatharthā vyāhṛtiḥ saāhi nastutiḥ parameshṭinah...*). Praise is the result of either total lie or at least partial lie. In the case of praise of a human being, this applies. *Since every praise of God is truth only without any trace of exaggeration, there is no fault at all in praising God.* When you praise yourself or other human beings, sin results due to total or partial lie existing in it. In the praise of God, since there is no lie and hence there is no sin, there is no place of criticism of such statement of truth from anybody. Knowledge of truth is the meaning of the word 'Veda'. *God, the author of the Veda has given the knowledge of absolute truth without any trace of lie or exaggeration in it.* Communication of truth to the humanity is the basic idea of God. If a human being has written a prayer on himself, which generally consists of total or partial lie, the objection posed by you may have some value. Even in the case of human being, it is not necessary that every human being writes praise of himself consisting total or partial exaggeration always. He may write a statement of truth about himself without any exaggeration. If somebody writes that he is born in 1947, there is no exaggeration or praise in it. In the case of God, the case is totally different. *Any extent of praise stated by God or stated by devotees is only absolute naked truth without even a trace of lie.* Therefore, no statement of God about Himself or no statement on God by any devotee can be criticized in any context. There is nothing which God cannot do (omnipotence) and nothing which God

cannot know (omniscience). Therefore, God is beyond the criticism of any created soul. The Gita says that one just knows the factual concepts of God from all the Vedas (*vedaishcha sarvairahameva vedyah...*).

2. What is the significance of Jesus's raising in 3 days after His crucifixion?

What is the significance of Jesus's raising from death 3 days after crucifixion? What was He doing during 3 days?

Swami replied: It is just a miracle, which is the unimaginable event focusing on the existence of unimaginable God to humanity, which thinks that everything is imaginable for its intelligence. Since soul is the highest item of the imaginable creation, there is every chance for the human being to think that since it is the best imaginable item of the imaginable creation, can be treated as God thereby denying the existence of anymore unimaginable God. Therefore, the fundamental concept of this miracle should be noted, which is acceptance of unimaginable God through unimaginable events called miracles. Whatever concept is exhibited by the unimaginable event called miracle, that alone should be grasped by us and all the rest part of the miracle is unimaginable only, which is not necessary to be communicated to us since it is unnecessary part for our spiritual knowledge.

Death means the individual soul covered by energetic body leaving this gross body. The body of Jesus did not decay in the three days, which became alive and arose after three days and walked as witnessed by some devotees. This is totally unimaginable event or miracle done by the unimaginable God. He lived 50 years more propagating spiritual knowledge in India since the region in which He was born was not congenial to receive and realize His preaching. As usual, as per the rules of nature, a body having birth receives death also. After the natural death, the soul covered by energetic body, amalgamated with the unimaginable God of human incarnation becomes eternal, appearing to very strong devotees fanatic of that specific form only and all this is true with Jesus also. The fans of a specific human incarnation are not disappointed at all since any human incarnation becoming energetic incarnation after death of body pacifies the strong fanatic devotion. A devotee realizing the absolute truth of spiritual knowledge finds the same unimaginable God coming in the next human incarnation. The human body of unimaginable God is just an external dress only. ***Rama came as Krishna in new human form.*** But, Jambavan, fan of Rama did not accept Krishna as God. To satisfy his strong fanatic devotion, Krishna appeared as Rama again due to the unimaginable miracle of the

inner unimaginable God. ***The statement of Jesus that He will come again means only that the same unimaginable God again will appear in a new human incarnation for the next generation.*** Of course, the statement of Jesus that He will raise the collapsed church again in three days means that His body will raise again alive after three days after crucifixion. Saibaba also left the external gross body for three days and He was declared as dead by doctors. ***Three is certainly a divine number indicating God doing the creation, doing the maintenance and doing the final destruction of this world.*** The three faces of Lord Dattatreya indicate this concept. We can say, at the best, that in those three days, God was in the state of entertainment with the world, which was created basically for such divine purpose only.

Chapter 19

BUDDHA STRESSED ON MAIN ASPECT OF JOURNEY**Desire Root Hurdle of Entire Spiritual Journey**

April 10, 2016

O Learned and Devoted Servants of God,

Shri Pavan asked: I heard some scholars saying that Buddha mentioned in the list of incarnations as per Bhagavatam is totally different from the present Gautama Buddha, whom we are referring as Buddha. Can you please clear this point?

Swami replied: After the incarnation of Krishna, the Dwapara age ended and a few years only passed over since Kali age started. In this short span of time there is no necessity of establishing a separate Buddha apart from this Gautama Buddha. Of course, there are two reasons for such misunderstanding of our scholars:

- 1) Gautama Buddha negated God as an atheist and
- 2) Gautama Buddha said that the Vedas were written by human beings only (Paurusheya)

Both these points are only misunderstandings of our scholars due to lack of correct interpretations of intentions of Gautama Buddha. Both these clarifications are:

- 1)Gautama Buddha never said like an atheist that God does never exist. He only kept silent about God, which is the correct explanation of unimaginable God. Even Shankara stated the same that the nature of unimaginable God (Parabrahma) can be best expressed through silence only (*Mounavyaakhyaaprakatita parabrahma tattvam...*). Buddhists, the followers of Buddha, have misunderstood this silence as negation. Even though preachers shouted vehemently stating that God exists, some souls have become atheists! *If silence is expressed, what will be the fate of souls?*
- 2)The unimaginable God never dictated the Vedas or any scripture in the world directly to any human being here. God, beyond imagination is not having facial mouth to dictate the scripture. *The unimaginable God entered the sages, who became human incarnations to express the scriptures containing unimaginable knowledge.* God is the speaker and the sage is the recorder. The name of each sage is mentioned in the beginning of every part of the Veda (suktam) as the recorder of the

dictation of God, the author. What Gautama Buddha said is not negation of God as the author, but adding the name of the recorder also as an addition. Since, the unimaginable God became one with the sage, there is nothing wrong even to say that the sage is the author.

Due to these two misunderstandings of Buddha, our great scholars have separated Gautama Buddha from Buddha, the incarnation of God. In this short span of time, if Gautama Buddha, a non-incarnation of God became so much famous, why the real incarnation of God, Buddha, was not even heard by anybody so far? Till you say this point now, everybody is unaware of this foolish point. If you don't like somebody, you are changing his address itself! If there are certain doubts, you must take the trouble of applying sharp deep analysis to get clarifications for such doubts. Without taking such serious trouble, the easiest way for you is just to change the total address of the preacher labelling Him as an ordinary human being or even an atheist! ***If you observe the life history of Gautama Buddha, the divine miracles of Lord Vishnu were clearly shown.*** In the midnight when Buddha was leaving the palace by the chariot, neither sound of chariot nor sound of running horses was heard at all! In the forest, the saffron cloths fell on Him dropping down from the sky!

If you come to the preaching side of Gautama Buddha, it is the excellent knowledge. God comes in human form only to preach the humanity. ***Buddha sat under the tree and got enlightened indicating that one should do the deep sharp analysis sitting alone in perfect silence for self-realization.*** Shiva also is seen in meditation always indicating that devotees should sit in meditation doing self-analysis. Buddha declared that the root hurdle of entire spiritual journey is the worldly desire or attraction to worldly bonds. Everybody approaches and worships God seriously for the sake of selfish desires here and for the sake of selfish protection from hell there after death. Shankara said that both these types of desire should be avoided (***Ihaamutra phala viraagah...***). One becomes cheap in the eyes of God if worship is done to fulfill selfish desires. This is true even in this worldly domain. If the son serves the father with a desire to get his property, son also becomes very cheap in the eyes of father. The son may hide his desire in his mind and the ignorant father cannot notice it. But the omniscient God knows everything hidden in you. Therefore, avoiding this desire is the main aspect of this spiritual journey. If you spend all your life time in thinking about the goal only, you will not take up the journey at all. Hence, Gautama Buddha kept God outside the immediate context of journey and stressed on the main aspect of the journey. Setting the goal aside is not negation, though it looks like negation. ***Negation of goal is not***

His intention at all, but, concentration of journey is the immediate practical need. Similarly, giving importance to the recorder is not neglecting the real author. Even the receiver, Arjuna, was said to be equal to God and sage Vyasa, the recorder is considered to be human incarnation of God like Krishna. Lord Dattatreya is dictating all this exceptional knowledge through this Datta Swami (Myself) and Pavan (yourself) is typing through the computer for the world wide propagation. God gives lot of importance to the practical service rendered by servants like myself and yourself. He is so generous that He treats the devotee involved in practical service even as His master and feels Himself as a servant of such devotee. Hence, all these clarifications clearly establish that Gautama Buddha was the Buddha, who is the incarnation of God Narayana. There is no single negative point by which you can reject Gautama Buddha as incarnation of God.

Similar play was played in the case of sage Kapila, who is the incarnation of God Narayana. Kapila was said to be the author of atheistic philosophy, Nireeshwara Sankhya. Kapila explains a lot to His mother regarding the devotion to God. In Sankhya philosophy, God was not mentioned separately but the word 'Purusha' is mentioned as neither cause nor effect (*Naprakrutih navikrutih*) remaining neutral. Krishna in the Gita also said that He is neutral (*Naadatte kasyachit...*). ***God is said not to be the cause because the cause is unimaginable.*** In general worldly logic, the imaginable cause alone is recognized as cause. Hence 'not cause' means not the imaginable cause. Actually, here, God is said not to be the cause of merits and defects of the deeds of the souls. Since God has no cause, God cannot be the effect. Without such clarifications, Kapila is simply labelled as an atheist differing from the Sage Kapila, the human incarnation of God. The word 'Purusha' stands for the human incarnation of God as per the Purushasuktam of the Veda. You take Purusha as God in the Veda and take Purusha as soul in Sankhya philosophy! Of course, followers of Sankhya of Kapila also became atheists just like Buddhists.

However, if you are rigid in establishing the difference between Gautama Buddha as atheist and Buddha as incarnation of God and similarly Kapila as atheist and Sage Kapila as incarnation of God, we have no objection to your rigidity. In such case, we reject the atheists and accept the human incarnations of God only. But this is not wise in view of the above mentioned concepts of analysis. The incarnations of God are not limited as mentioned in the Bhagavatam since the same Bhagavatam says that the incarnations of God are infinite in number (*Avataaraahyasankhyeyaah...*). From this point of view, Shri Shirdi Sai Baba is also the human incarnation

of God based on the next statement of the Bhagavatam itself. It is the greatest surprise to hear that somebody recently commented that Shri Shirdi Sai Baba is not incarnation of God as per the list given in the Bhagavatam! What about the next statement of the same Bhagavatam that the number of incarnations of God is infinite!! It is a self-contradiction of two statements in the same Bhagavatam indicating the climax of the ignorance of such person commenting like this!!!

Chapter 20

ATTACH TO GOD INSTEAD OF SELF FOR PEACE**Atheist Can Believe God Based On 50-50 Probability**

May 07, 2016

O Learned and Devoted Servants of God,

Shri Karthik asked: I am adopting some special technique to attain peace by connecting myself (I) to pure awareness. Is it correct?

Swami replied: It is certainly correct to attain mental peace by detaching yourself from the gross body and attaching yourself to the pure awareness. In this process, there is only self-effort. For scientists and atheists, this procedure is highly suitable because they do not believe in the existence of God, who is beyond this world. *They believe only in the existence of this world and in the existence of themselves present as components of this world.* Therefore, based on their faith, this advice can be given since no advice beyond this world is acceptable to them. When Shankara came to this country, everywhere only atheists existed. In such atmosphere, the maximum limitation of the advice can be only the self-association and the maximum benefit that can be given to them is only mental peace related to physical health in terms of absence of tensions. By this, tensions can be relieved because the self is detached from the external world and is confined to pure awareness only. No doubt, good health is maintained.

But, what will be the solution when a horrible and irreparable disease attacks the body? Such disease may be beyond even the hands of doctors. In such case, this self-association (Atma Yoga) becomes useless. Therefore, the best advice is that you catch God instead of yourself from the beginning itself so that all your effort and all your possible time is dedicated to God from the beginning itself. God can cure such disease in a fraction of a second to help you by maintaining peace in your spiritual progress. *The peace you get by self-association is also given to you by God, which is nothing for him.* You are earning Rs. 10. The employer, who gives you Rs. 100, can also give to you Rs. 10. Of course, you are expected to be a believer in God unlike the scientist and atheist. Even if you are a scientist or an atheist, you can start believing in God based on 50-50 probability. By attaching yourself to God, you are sure to get the mental peace (Rs. 10),

which you are getting by self-association. The reason is that *whether you are attached to self or God, it is immaterial because you will get detachment from the world in both cases and can get Rs. 10 in both cases.* The general concept here is that if you are strongly attached to something, you will be relieved of all other things. By this, you are not losing Rs. 10 in this case (association of God) also. Moreover, you may get Rs. 100 (cure of irreparable disease) if the option of existence of God is true in 50-50 probability. In this option, even if God is absent, there is no loss to you because your association with self also cannot cure the irreparable disease. You lose nothing by associating with God instead of yourself. “No loss” is a common point in absence of God and presence of self. But, if the existence of God is true as second probability in 50-50 probability, there is a chance of cure of the irreparable disease in the option of associating with God. Hence, it is better you catch God from the beginning instead of yourself. Preaching of association with self by Shankara was inevitable because the then existing atmosphere was full of atheists at that time. Simultaneously, for theists, Shankara preached about association with God through several prayers. The Gita also says that the final result of self-realization is only mental peace and nothing else (*Shamahkaaranamuchyate*).

Chapter 21

PROPHET SUGGESTED PUNISHMENTS TO STOP MUTUAL KILLING

Today Propagation of Spiritual Knowledge Sufficient

June 07, 2016

O Learned and Devoted Servants of God,

[Shri Anil asked: Padanamaskaram Swami. Kindly give Your responses to the following questions. 1. There are some misunderstanding regarding the following verses from Quran. Kindly give the right meaning of these verses.

a. Fight non-Muslims: Qur'an 9:29

This widely known verse orders Muslims to fight non-Muslims simply because they do not believe in the same God that Muslims do:

"Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection."

b. A woman inherits half of what a man inherits: Qur'an 4:11

This verse says that a woman inherits half of what a man inherits:

"Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise."

c. A woman's witness testimony is half of that of a man's: Qur'an 2:282

This verse says the witness testimony of one man is equivalent to the witness testimony of two women:

"O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two

witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things."

d. A man may marry the wife of his adopted son: Qur'an 33:4

Muhammad married Zaynab, the wife of his adopted son. This verse suggests that the adopter may marry the wife of his adopted son and vice-versa:

"Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way."

e. Turned into Apes: Qur'an 2:65

People who broke the Sabbath were turned into apes: "And you know well the story of those among you who broke Sabbath. We said to them: "Be apes—despised and hated by all. Thus We made their end a warning to the people of their time and succeeding generation, and an admonition for God-fearing people."

f. A man can have sex with prisoners of war: Qur'an 33:50

This verse allows men to have sex with women who are prisoners of war: "O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful."

g. A man can marry a girl who hasn't reached puberty: Qur'an 65:4

This highly controversial Qur'anic verse prescribes the waiting period of a female who has not yet reached puberty thereby permitting men to have sex with girls who have not reached puberty:

"Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is

until they deliver their burdens: and for those who fear Allah, He will make their path easy."

h. A man may marry four wives: Qur'an 4:3

This verse allows a man to marry up to four wives:

If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.

i. "Cut off their hands": Qur'an 5:38 & Qur'an 5:33

This verse orders an irreversible punishment for thieves, taking away their chance to rehabilitate, improve as human beings and become a productive member of society later on. As an example, Terrence Barkley was arrested on his 16th birthday for stealing cars, but that resulted in him getting out of gangs and into college to study criminal justice at the University of Central Missouri. If Terrence's hands and feet had been cut off according to Islamic laws, none of this would have been possible.

As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise."

Sura 5:33 orders the cutting off of the hands and feet of those who wage war against Allah and his Messenger.

The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;

j. "Beat Them": Qur'an 4:34

This verse advises men to beat their wives if they don't obey them:

"Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great."

2. If anyone desires a religion other than Islam, never will it be accepted of him; and in the Hereafter, he will be in the ranks of those who have lost (their selves in the Hellfire) (Quran 3:85)

3. Qur'an 5:51—O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.]

Swami Replied:

Introduction: The human incarnation of unimaginable God or Father of heaven (called Allah), Prophet Mohammad gave comments on the situations of events existed in some old span of time. *These comments exactly suit and were valid to that context of time and to that limited*

region of the world in which the pious Prophet appeared. If the same situations occur anywhere exactly, same comments can be applied at any time in the same region or in other regions of the world. If approximately similar situations occur, the essence of the comments of Prophet made can be applied to other events also provided there are some similarities at least. I will illustrate this with the following example.

Ex.: Some time back in My native place a case appeared before Me for judgement. There were two brothers. The younger brother earned a house by his own efforts while he was unmarried and not knowing the responsibilities of family. The elder brother had already his family. The clever elder brother influenced the mind of the innocent younger brother and got registered the younger brother's house in his name. Later on, the younger brother also got married and had family. The younger brother requested the elder brother to give him at least half of the house for him and his family to live. The elder brother refused stating that the house was earned by him and was registered in his name. Both were devotees of this Datta Swami, whom they consider as human incarnation of God. This Datta Swami passed the **Judgement: The elder brother must give the total house to the younger brother and can stay in that house as long as the younger brother allows.**

The above Judgement should be restricted to that specific case only occurred in the past time and cannot be generalised to apply to all contexts and all times. Suppose in some other time and some other in place, a father gave two houses to his two sons. You cannot apply the above statement to this context also blindly and say that Datta Swami's judgement is ultimate anywhere and anytime and the elder brother always should give his house to his younger brother. The background of this context was totally different from the background of the above context.

Similarly, in the time of the divine Prophet Mohammad, the atmosphere of a specific region was horrible in which several religions appeared with several Gods and all were fighting with each other. The fight brought climax of Chaos and people were killing each other based on the religious differences. Then, Allah appeared in human form called Prophet Mohammad. ***He established a religion which is the actual Islam proposing only one God called Allah.*** If this religion gets established, the quarrels will stop and killing each other will end. There was a vigorous necessity to establish Islam even by force to stop mutual fights. Naturally, those ignorant and blind religions opposed the Prophet. This means that their religions should continue and the killing also should continue without end. To bring them to the concept of one God and to avoid the mutual

fight and mutual killing, the Prophet went to the last resort of even killing those leaders and rigid followers of various religions so that eternal peace will be established for future generations. Hence, orders like ‘fight non-Muslims’, ‘cutting off the hands and feet of those against Allah and His messenger’ etc., were passed in that context and in that specific region in which such worst situation existed. These comments of the Prophet were confined to that time and to that region only where people were fighting and killing with each other based on different religions. ***In normal situations same Prophet Mohammad advised the followers to protect anybody in problem and to become the escort up to his/her house.*** Then, preaching about Allah should be done and to leave him/her without any force. Here, in this context, the world Allah means one God only and not several Gods since He established His religion in the context of rejecting many Gods only. Similarly, Lord Krishna, a human incarnation conducted a mighty war to destroy the injustice completely in a specific region and in a specific old span of time. This does not mean that whenever injustice grows, a mighty war is always inevitable. In a specific region and in some span of specific old time, a divine human incarnation preached the required spiritual knowledge to that place and that context of time and underwent crucifixion silently so that the hearts of those people get reformed by repentance. This does not mean that any spiritual preacher of any time in any area should undergo crucifixion silently to reform the hearts of the people. Today, crucifixion is never allowed on the grounds of spiritual knowledge and even on the grounds of political issues.

Today, in all regions of the world all religions co-exist with mutual love and respect to each other. Even if there are differences in religions, situation is limited to some hot discussions and debates or at the maximum abusing each other very rarely. ***You can't bring those comments of the divine Prophet confined to that context and that place to the present context and present world.*** You should not implement those punishments on non-Islamic religions because that situation was very serious and this situation is very normal.

The divine Prophet Mohammad means **One God** as the meaning of the world Allah because the entire lifelong context in which He was placed was horrible fights based on religious differences establishing different Gods. The punishments suggested by Him were in the context of forcible suppression of multiplicity of God by even wars to stop mutual killing based on wrong spiritual knowledge. Today also, many religions and many Gods based on wrong spiritual knowledge exist, but, the situation is not as worse as that of that time. In that context, wars and severe punishments

were inevitable and *in this context of today, propagation of right spiritual knowledge is sufficient*. You should not extend the statement of one context blindly to other different context of the same event also. Today, the solution can come by cutting the wrong arguments with the help of right arguments and hands and feet need not be cut with knives. *The whole problem arises by blindly bringing the comments of God made in one context to another different context due to ignorance without little common sense and a trace of analysis!*

Similarly, issues of inheriting the property, control of women, concepts of marriage, the status of adopted sons etc., present in that context and in that region were analysed with justified logic and judgements were passed by the divine Prophet Mohammad. Everywhere, every time, we must not miss the basic point that these judgements were specific to those situations only. If the situation is exactly same, anytime, anywhere, you can simply extend and apply the same judgement word to word. But, if situations were different, the same judgement of past different situations should not be applied to the new situations without suitable modifications.

Women: In that old context, women were terribly suppressed in all aspects by the ignorant men. This situation existed in every religion and in every region of the world. When you suppressed by somebody, he/she will react and revenge in silent or open ways. Women couldn't revolt in open ways due their weaker physical strength compared to men. Showing difference by caste and gender is the climax of ignorance and stupidity. Naturally, women revolted in silent ways by becoming more alert and intelligent than men. Women became experts in cold war. They were trying to retort injustice through curved ways called cheating. Men blamed women as cunning liars. This was true in that situation but such retort was not unjust since diamond should be cut by diamond only. You cannot blame those women in view of their unjust suppression. Hence, the witness of two women was felt necessary for the truth to come out because of the non-unity of women in those days. Wife being left half of the husband, witness of one man was said to equal to the witness of two women. Suppression of women from education and property made them to become weaker sex. The divine Prophet gave equal right of property to the women because wealth or money is the basic strength of the entire world. Even in Hinduism the Veda said (*Putrebhyo daayam...*) that issues (Putra) should divide the property equally. As per Sanskrit grammar (Ekashesha sutra) the word 'putra' means both son and daughter. But, the word putra was misinterpreted by men to have the only meaning 'son'. *Selfish souls always pollute the scripture and analysis is the filter to be used for cleaning.*

Discipline of the family is essential and one head of the family should exist, be father or be mother. In the old context father (man) remained as head and the entire family including mother (woman) was obeying the head. In the case of disobedience, the family loses unity and discipline. In such case beating was recommended just to induce fear and control. In this way, if understood properly, this gives justified colour. If misinterpreted in wrong way, it shows atrocity against women. This topic should be carefully and patiently understood and everywhere misinterpretation drags you to side. Today, there are several families in which the woman is the only earning member and happens to be the head of the family. In such case if the husband or children become disobedient, she, as the head of the family can beat her husband or children. ***Headship is important and not gender.*** In the old context, the head was always male, it is said that a disobedient wife should be controlled even by beating. Here, head controlling others is real focus and man controlling women is misinterpreted false focus. If the discipline comes by punishment, the anger should no more continue and no injustice should be done to anyone in anyway keeping past in mind ('do not seek a way against them...').

Adopted son: This son is not given by God. This type of son is got by the man only. There is no blood relationship between father and adopted son. The widow wife of such adopted son can be married by the father provided both are willing. This applies to a case of mutual willingness and not force to be applied in every case. Extension of it to all cases is again misinterpretation of selfish people.

Apes: Those who oppose the word of God, become undisciplined criminals to be treated as animals and not at all human beings. Animals have no ethics at all. In the animals also apes are very much unstable in psychology. Hence, such unstable criminals doing various types of sins without ethics are best addressed as apes.

Prisoners: The widows of prisoners are to be supported by providing peaceful family life. Here, wedding means maintenance. Husband means he, who maintains a woman (*Bibharti iti bhartaa*) and wife means she, who is maintained by the husband (*Bhriyate iti bhaaryaa*). The wedding with Prophet or human incarnation means that such unfortunate widow shall be maintained and supported by God. The word wedding should be taken as in the sense of supporting the widow and her children. If the widow and the supporter (man) are mutually willing, both can get further children through the sex. This applies to specific cases only to avoid the secret sexual dealings of a widow with many men and marriage with a man is better than

that bringing diseases. Rules of ethics differ from case to case and no single rule exists that should be applied to all the cases in all the contexts.

Marriage before puberty: This existed in Hinduism also in a specific span of time and not necessary for all the times. The Manusmuruti says that a girl should be married in her 8th year (*Astavarshaa bhavet...*). The Veda says that the girl should be married after 16th year (*Maa me dabhraani...*). This difference is based on the different contexts. A time was there when the girls were forcibly taken away for marriage. But, if the girl was married, she was leftover. To this context the first scripture applies. The normal context of all times was that such danger of looting unmarried girls was absent, which is even in the present time and to this context the second scripture applies. In such normal span of time, a grown up girl has grown up mentally also to select her husband. This process called svayamvaram existed in which a grown up girl interviews various grooms directly and makes her own selection with full freedom. Hence, such rules are specific for specific contexts only and this is very very important point.

Four wives: This rule again applies to a specific context of time and region in which a man was marrying many many girls based on his power of money and rowdy nature. Such infinite number is reduced to four and here one is also suggested. Hence, from case to case the number varies from one to four. A soul can't do justice to more than four based on the condition of health in that time.

Cutting hands of thieves: This again differs from context to context. When the sin of stealing reached climax and not controlled by any punishment, the last resort of the punishment was this. This can't be applied to another context where the sin is under control.

Cutting hands and feet of opponents of Prophet: Jesus was the Prophet before Mohammad as agreed by Islam also. His hands and feet were cruelly nailed. Such criminals opposing God should be given this punishment. Jesus indicated that He and His father are one and the same (Monism). The anger for crucifixion came at this point. *Jesus told the absolute truth as said by Shankara.* The ego and jealousy of other co-human beings reached climax and Jesus was brutally killed. To avoid this horrible crime from which no involved soul can ever be excused by God, Prophet Mohammad established dualism (God and soul are totally different) and separated Allah from His messenger. Though He was human incarnation of Allah, to avoid such anger of God on souls, He rejected monism based on the context. In fact, both theories are correct and one and the same. When current flows through wire, current (God) is inseparable from the wire (messenger) and the electrified wire shows the property of

electricity (shocking) whenever and wherever touched. For all practical purposes though both are different, remain as one and the same. The electrified wire is called as electricity itself. Prophet Mohammad criticized Jews and Christians in old context only and not in all contexts of all times. The reason for such criticism was only in the context of crucifixion of Jesus, since He was crucified on twisted background of political offence of anti Government, though the hidden real reason was the disliked spiritual knowledge of Jesus. He was aiming at the religious leaders and their followers only, who plotted the crucifixion in most cunning way and hence friendship with such people should not be done. The latter generations should repent to do such act again and this was the main aim of criticising their latter generations after a long time and this criticism subsequently applies to all.

Chapter 22

GOD COMES DOWN NOT TO ESTABLISH PEACE IN FAMILY OF DEVOTEE MAD OF GOD

God Comes Down to Establish Peace in Society

June 08, 2016

O Learned and Devoted Servants of God,

1. Please give the explanation of the verses John 5:19-24 from the Bible.

[Shri Anil asked: Padanamaskaram Swami Please give Your explanation on the following verse from bible. John 5:19-24 19 Jesus gave them this answer: “Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. 20 For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. 21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. 22 Moreover, the Father judges no one, but has entrusted all judgment to the Son, 23 that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him. 24 “Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.]

Swami Replied: The energetic incarnation in which unimaginable God merged is meant by the word ‘Father’. Son means the human being component selected by Father in which the Father gets merged and such son is called as human incarnation or Son of God. Since the unimaginable God exists in both Father and Son, both are one and the same because anything done by Father and Son must be the same due to the same common unimaginable God. Hence, there is no difference between Father and Son since both are the incarnations of unimaginable God only. Both are like the two hands doing the same work and two legs walking in the same direction. Jesus is the human incarnation like cotton shirt and the divine Father of heaven is the energetic incarnation like silk shirt of the same person called unimaginable God. Jesus says that the Son of God (Himself) will judge the souls and not the Father. The meaning of this statement is that though Father and Son are one and the same, you have to call the mediated unimaginable God by the name of the Son of God only since the Son of God (human incarnation) is relevant to this humanity and not the Father (energetic incarnation), who is relevant to the energetic souls present

in the upper world only. When a person staying in the state of Tamilnadu says ‘our chief minister’, he is only referring the chief minister of the state of Tamilnadu only and not the chief minister of Orissa though both are the same chief ministers only. When you are staying in a state, the chief minister of that state is only relevant to you to approach for any grievance and not the chief minister of other state. This statement reveals only the stress of relevance of human incarnation for the humanity. The *human being believing the human incarnation is always blessed by the absolute God, who exists in that very human incarnation only* and such devotee crosses over from death to life. Here death means the state in which God is forgotten (**Ref.:** Sanat Sujitiam of Mahabharata) and life means the state in which God is always remembered. It is crossing over the worldly bonds to reach bond with God. The believer in the human incarnation participates in the propagation of the knowledge of human incarnation and such a divine servant will not be judged in the upper world since his/her file will be kept inactive in cold storage. Other ordinary souls are judged and dispatched to the concerned upper worlds like heaven and hell as per the judicial inquiry of the file of the soul.

2. Please give the explanation of the verses John 6:25-34 from the Bible.

[John 6:25-34 Jesus the Bread of Life

25 When they found him on the other side of the lake, they asked him, “Rabbi, when did you get here?” 26 Jesus answered, “Very truly I tell you, you are looking for me, not because you saw the signs I performed but because you ate the loaves and had your fill. 27 Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. For on him God the Father has placed his seal of approval.”

28 Then they asked him, “What must we do to do the works God requires?” 29 Jesus answered, “The work of God is this: to believe in the one he has sent.” 30 So they asked him, “What sign then will you give that we may see it and believe you? What will you do? 31 Our ancestors ate the manna in the wilderness; as it is written: ‘He gave them bread from heaven to eat.’

32 Jesus said to them, “Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. 33 For the bread of God is the bread that comes down from heaven and gives life to the world.” 34 “Sir,” they said, “always give us this bread.”

35 Then Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.

John 7: 37 37 On the last and greatest day of the festival, Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink. 38 Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.”]

Swami Replied: When the human incarnation preaches the spiritual knowledge, it is the direct knowledge from the unimaginable God pervading It. The food or bread that is eaten gets digested and gives energy to the human being. Similarly, the knowledge heard from God gets digested, which gives energy to the spiritual effort. Hence, food or bread means the spiritual knowledge. If you receive wrong spiritual knowledge from false human incarnations, it spoils you leading you to wrong direction. If you believe in the unimaginable God, you must believe the human incarnation because the unimaginable God exists in It. Then, you will receive right knowledge and travel in right direction. It is not the human being component of the human incarnation that gives the spiritual knowledge (bread), but the absolute God is directly giving it through the medium of a selected human being component.

Jesus says that He Himself is the bread or spiritual knowledge. This statement means that the human incarnation like Jesus is the possessor of the spiritual knowledge and the spiritual knowledge is the possessed item. You can call the possessor by the name of possessed item. The bearer of apples is invited by calling “O Apples! Come here”. Jesus is also telling that the hungry person should come to eat the bread or knowledge. If hunger is absent, however best may be the food, it gets rejected. The Gita says that only a person with interest gains knowledge (*Shraaddhaavaan...*). Jesus is also telling that whoever is thirsty should come to Him and receive the drink, which means the love to God. After that, rivers of the drink, which mean the streams of devotion will flow in the devotee. ***God gives both miraculous knowledge and also unassuming devotion to His devotees through His miraculous love.*** Miracle should not be confined to a miraculous deed only, which is meant just for the lowest category of atheists.

3. Please give the explanation of the verses Luke 12:49-53 from the Bible.

[Not Peace but Division: Luke 12: 49-53 49“I have come to bring fire on the earth, and how I wish it were already kindled! 50But I have a baptism to undergo, and what constraint I am under until it is completed! 51Do you think I came to bring peace on earth? No, I tell you, but division. 52From now on there will be five in one family divided against each other, three against two and two against three. 53They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.”]

Swami Replied: The human incarnation (like Jesus) comes to the earth ***not for establishing peace in the family of a Nivrutti devotee, who is***

mad of God. God comes to earth to establish peace in the society of Pravrutti devotees, which is relevant to the entire humanity having love to God. This is the general aspect. The special and very rare aspect is to guide a very rare devotee interested in Nivrutti, which deals with very rare madness to God. *The meaning of this statement gets misunderstood easily and we think that God has come in human form to break our family bonds by separation and split playing some cunning tricks disturbing the peace of family and thereby that of the entire society.* Not at all. There is no need for God to do like that. The actual point is that in Nivrutti you will be very much attracted towards the human form of God due to high relevance. This attraction to God exposed brings subsequent detachment from family that results in divisions and fights. However, this state can be avoided by keeping your bond and service to God in secrecy so that you will carry on your spiritual journey in very smooth and cool atmosphere without hurting the ignorant family. If the family is also devoted to God like you, there is no question of split and division. However, if the family has some devotion mixed with some ignorance, first, you can propagate the spiritual knowledge to your family since your family is a part of humanity only. By this you have already started the divine work of propagation. Your family may be reformed and may come in line to co-operate with you. If both these ways fail and if the family remains totally ignorant and very rigid to your spiritual progress, the above path of secrecy as stated by the Gita (*Rahasi sthitah...*) can be followed. This path of secrecy is better than fighting with the totally ignorant family, hurting it and simultaneously getting yourself disturbed also. The dropping of family bond takes place spontaneously without any effort as a subsequent natural consequence of your attachment to God and hence is not sin at all. However, the same should not be applied to your attachment to a prostitute through higher attraction. The personalities of most pious God and most cunning prostitute differ very much from each other like truth and lie. Any quality is neither good nor bad by itself and becomes good if directed to God and becomes bad if directed to world. A thorny stick burnt in fire altar becomes sacred ash to be kept on the forehead. Rose scent poured in drainage is rejected by its bad smell. Hence, what Jesus said is about the natural consequences of your attraction to alive human incarnation and not about His effort to cause such splits by cheating tricks as if it is the purpose of His visit to the earth!

4. Please give the explanation of the verses Mathew 19:23-28 from the Bible.

[23Then Jesus said to His disciples, “Truly I tell you, it is difficult for a rich man to enter the kingdom of heaven.24Again I tell you, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.”

25When the disciples heard this they were greatly astonished and asked, “Who then can be saved?” 26Jesus looked at them and said, “With man this is impossible, but with God all things are possible.” 27“Look,” Peter replied, “we have left everything to follow You. What then will be for us?” 28Jesus said to them, “Truly I tell you, in the renewal of all things, when the Son of Man sits on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. 29And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for the sake of My name will receive a hundredfold and will inherit eternal life. 30But many who are first will be last, and the last will be first.]

Swami Replied: Wealth or money is the basis of all worldly bonds. If the basis is sacrificed for the sake of God, all the worldly bonds get dissolved in the case of majority of the humanity. The Veda says this point very straight (*Dhanena tyaagena...*) and the Gita says more precisely about sacrifice of the fruit of the work done by the soul (Karmaphalatyaaga), which is most difficult. Lord Krishna, stealing butter (wealth) of Gopikas is the strongest test, which involves wealth linked to issues as generally wealth is earned even through unfair means for the sake of blind passion to issues. *Midnight dance takes second place only*, which is the sacrifice of the bond with life partner for the sake of God. Of course, wealth is also linked with life partner and hence the basic sacrifice is referred by Jesus, which is the toughest. Jesus said that such basic sacrifice is not possible by the effort of soul alone and is only possible to grace of God. Peter asked Jesus for the fruit in return on doing such tough sacrifice. Jesus told that if the bond with wealth and family is cut, the devotee will receive hundred fold bliss with God due to His association here itself and the trace of happiness that always ends in misery due to worldly bonds is beyond comparison. The word life here means bliss, which is the eternal unlimited happiness.

5. Why did Jesus say “Father, if you are willing, take this cup from me; yet not my will, but Yours be done.”?

Swami Replied: Jesus indicates that the cup or body of human incarnation filled with the divine nectar or spiritual knowledge served the devotees and since the work is over, He is ready to depart from this world as per the will of God. Even the life is sacrificed on the will of God and this indicates total surrender to God. The total surrender to God is in the mind,

word and action of Jesus and this is called as the pure unity of these three internal means (*trikarana shuddhi*). Generally, we find humans to speak lies by words even though such sacrifice is not in the mind and hence will not be in the action. They try to cheat the omniscient God, which is impossible. The cheating can be done in the case of human beings as they do not know the mind of others. ***Most of the prayers done by most of the humanity come under this type only.*** You recite a prayer written by Shankara, who spoke the truth of level of sacrifice in His case. We are just repeating the same prayer without examining it whether it applies to our level or not. The omniscient God keeps silent to your prayers with a smile that indicates His omniscience.

6. Please give the explanation of the verses Matthew 11:28-30 from the Bible.

[Matthew 11:28-30 28 “Come to me, all you who are weary and burdened, and I will give you rest. 29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy and my burden is light.”]

Swami Replied: The yoke means the propagation of His knowledge in the humanity, which is very easy without any burden since no much sacrifice is involved in it except some time and energy which are wasted in useless works. But, in course of time, due to propagation, the soul gets reformed and reaches the goal. This is just initial initiation asking to donate the rupee thrown in the dustbin and is not asking neither the rupee you enjoy nor the rupee you save for your old age and duties to your family. God is asking you to divert the dustbin rupee to Him!

7. Please give the explanation of the verses Luke 14:15-24 from the Bible.

[The Parable of the Banquet: (Luke 14:15-24)

1Once again, Jesus spoke to them in parables: 2“‘The kingdom of heaven is like a king who prepared a wedding banquet for his son. 3He sent his servants to call those he had invited to the banquet, but they refused to come.

4Again, he sent other servants and said, ‘Tell those who have been invited that I have prepared my dinner. My oxen and fatlings have been killed, and everything is ready. Come to the wedding banquet.’ 5But they paid no attention and went away, one to his field, and another to his business. 6The rest seized his servants, mistreated them, and killed them. 7The king was enraged. He sent his troops to destroy those murderers and burn their city. 8Then he said to his servants, ‘The wedding banquet is ready, but those I invited were not worthy. 9Go therefore to the crossroads and invite to the banquet as many as you can find.’

10So the servants went out into the streets and gathered everyone they could find, both evil and good, and the wedding hall was filled with guests.

11But when the king came in to see the guests, he spotted a man who was not dressed in wedding clothes.12‘Friend,’ he asked, ‘how did you get in here without wedding clothes?’ But the man was speechless. 13Then the king told the servants, ‘Tie him hand and foot and throw him outside into the outer darkness, where there will be weeping and gnashing of teeth.’ 14For many are called, but few are chosen.”]

Swami Replied: A man and woman marry and then merge with each other to generate issues. God also merges with the energetic form to become energetic incarnation (Father of heaven) and then merges with materialized human form (Son) to become human incarnation (Son of God). This merge in worldly logic is called as union of couple after wedding and the same word is used in the spiritual field also for the sake of better understanding of humanity through much familiar example. Hence, these parables help the clarity of knowledge and should not be taken in the actual sense of the worldly logic. The Veda says that the creator (unimaginable God) alone is male (Purusha) and the creation is female (Prakruti). The formation of energetic incarnation is one wedding in which the unimaginable God (bridegroom) merges with the imaginable energetic form (bride). The issue of this first wedding is the formation of divine Father, the main energetic incarnation. This divine Father (bridegroom) is the energy-mediated God, who weds a human being component (bride) by merging with it and the issue generated here is the male human incarnation or Son of God. The male character of both energetic and human incarnations is due to the male character of the real male unimaginable God present in both. The Father of heaven (contains unimaginable God and being the creator) is male Father. The human form (or creation) is the female daughter. The result is that Father (Brahma) married His daughter (Sarasvati). Ignorant people criticise this without knowing the actual meanings of father and daughter in this context. They bring the meanings of these words from the worldly context, apply the same to spiritual context and get confused. *If you make a statement that a poet generated a poem and enjoyed it, does it mean that the father married his own daughter and enjoyed her?*

The word ‘Son’ indicates the human being component getting merged with God, which is termed as wedding function. After wedding (selection) the merge takes place between father of heaven and son and Son of God is evolved. The divine father sent invitation to the lowest category of human beings, who always care for the world only negating the God (atheists). Such souls are in the bottom most plane with serious illness. Jesus said that the doctor is first needed for a serious patient only. Hence, first invitation

was sent to the most fallen souls to come for this function, which means that they should believe the human incarnation and get benefited. Such worldly mad souls were engaged in their worldly works only and did not turn up to this function (concept). They were destroyed by the worldly forces (bad qualities), which are said to be soldiers (God created all qualities) of God. Their city burns, means that all that was earned is destroyed after the death since the soul has no trace of contract with anything built up by it in the previous birth. The soul is born as a dog and visits its own house in the previous birth (with memory of previous birth given by God as special case) and is strongly beaten by stones thrown by its own grand children of previous birth!

The next choice was mild patients having some illness and some health mixed. These souls are involved in the world and also in love to God since both fields of God and world are associated with such souls. These are said to be on cross roads. A cross road is a junction of two paths (worldly path and spiritual path). If the serious patient runs away from the doctor, the next possible best service can be done only to a normal patient. Perfectly healthy person or salvated soul does not require the help of human incarnation—doctor. Such people accepted the concept of merge of God with human being (wedding) and came with good dresses indicating their happiness and acceptance of the concept. However, rarely a devotee comes without new clothes, which means that the wedding or merge of God with human being is not acceptable due to ego and jealousy and such non-acceptance is indicated by the absence of new clothes. Such fellow was thrown by God since neither he recognizes God in human incarnation here, nor recognizes God in the Father of heaven there due to repulsion of common media resulting in jealousy. Nowhere and no time, such soul has the opportunity of salvation (repulsion of common media means repulsion between human form of God with human being here and repulsion between energetic form of God and energetic body of departed soul there).

Jesus says that many are called, but few are chosen. This means that the human incarnation attracts many devotees. But, only few deserving devotees stay with God in human form with full faith and many get rejected due to their ego and jealousy towards the co-human form of God showing all the properties of the medium like birth, death etc. Elsewhere also, Jesus told that the devotees need not fast since the bridegroom is present there. Here, the word ‘bridegroom’ means God, who alone is the male and all the souls created by Him are not only females but also His wives as said in the Veda (*Striyah satih pumsah...*).

8. Please give the explanation of the following verses from the Bible.

[The Cost of Discipleship (Matthew 8:18-22; Luke 14:25-33; John 6:60-65)

57As they were walking along the road, someone said to Jesus, "I will follow You wherever You go." 58Jesus replied, "Foxes have dens and birds of the air have nests, but the Son of Man has no place to lay His head." 59Then He said to another man, "Follow Me." "Lord," the man replied, "first let me go and bury my father."

60But Jesus told him, "Let the dead bury their own dead. You, however, go and proclaim the kingdom of God."

61Still another said, "I will follow You, Lord; but first let me bid farewell to my family." 62Then Jesus declared, "No one who puts his hand to the plow and then looks back is fit for the kingdom of God."]

Swami Replied: A devotee told Jesus that he will come back to join the divine service after visiting the house once. Jesus told that the human incarnation has no residential place since it has to move everywhere to propagate the divine knowledge. Hence, *neither the human incarnation nor the devotee in the service can be stagnant in one place since moving everywhere constantly is required*. However, the system in that old time was quite different from the modern latest situation in which one need not leave the residential place for propagation in view of the latest computer technology blessed to this world by God. Hence, divine service can be rendered by the devotee staying in own house along with own family also provided internally the mind is attached to God and subsequently detached from family and world. To remain in the family and do the divine service with secret attachment to God and secret detachment from the world requires highest talent called yoga. Yoga means attachment to God and detachment from the world through highly talented way of secrecy and art of acting (*Yogah Karmasu Koushalam*— Gita). The scripture called Yogavaashishta tells that for ordinary people, such talents are impossible and the straight way is to be away from the family while doing divine service. However, Lord Krishna says that such talent can be attained by constant practice (*Abhyaasenatu...* Gita). *This talent is essential in this modern time especially when one need not leave the house and family in view of the available computer science for propagation.*

The devotees following Jesus were not having such talent since they were straight fishermen. Neither facility of computer was available to avoid journey, nor such high talent is possible with them. Hence, Jesus is following the path of Yogavaashishta and asks the interested devotees not to go back to their families if they are interested in joining the divine service along with Him. *Once they go back, they will not come back*. One is going back to bury his dead father. Jesus told that the dead (not having

God's grace on them, which is the real life) will bury the actually dead people. Only the real devotees are alive. Scripture says that forgetting God is death (*Pramaadaakhyo...*). Even farewell to family was not accepted by Jesus because an ordinary devotee without the above talent will be bound there itself by the bond to the family. However, with the present computer facility and the above divine talent, one is virtually attached to God and subsequently detached from the world even without physically leaving the family and house. Jesus was actually bothered only about mental attachment to the world and mere physical detachment from world does not matter at all for God. As long as the actual concept of doing divine service is not effected due to firm decision, external modifications like secrecy not to hurt others etc., are allowed and such modifications are not against the words of Jesus if you understand the actual meaning of His gospel in the context of that time.

9. Please give the explanation of the verses Matthew 15:21-28 from the Bible.

[The Faith of a Canaanite Woman: Matthew 15:21-28

21Leaving that place, Jesus withdrew to the region of Tyre and Sidon. 22A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly."

23Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us." 24He answered, "I was sent only to the lost sheep of Israel." 25The woman came and knelt before him. "Lord, help me!" she said. 26He replied, "It is not right to take the children's bread and toss it to the dogs." 27"Yes it is, Lord," she said. "Even the dogs eat the crumbs that fall from their master's table." 28Then Jesus said to her, "Woman, you have great faith! Your request is granted." And her daughter was healed at that moment.]

Swami Replied: A devotee approached Jesus to help her from a serious suffering through a miracle. Jesus refused by saying that the miracles are for the lowest category, which is not having faith at all in God (atheists). Such miracles should not be extended to devotees also having already faith in God to interfere with the system of justice that gives punishments to serious sins. Especially, the devotees already having faith in God do not need miracles to interfere with the judiciary system of God's government. Such devotion aspiring for a miracle to remove suffering is also very low and artificial since the pure devotion is never for such cheap exchange of unjust favour. The devotion should be pure without any such business, which is the true love aspiring no fruit for it. Hence, *the need of a miracle is totally confined to the condemned quota only to generate faith in the existence of unimaginable God.* Since the devotee has already

fundamental faith, miracle is not required. Devotee is compared to dog indicating the already faith. Atheist is compared to child since the faith is absent due to total ignorance like that of a child. Here, bread means the spiritual knowledge given through miracle to establish faith in the existence of God. The devotee asked that even dog eats the remains of bread. This means that even the dog is hungry for bread. This means that the devotee also loses faith in extreme suffering and hence should be treated like a temporary atheist. The Gita says that God gives first preference to such devotee to remove suffering that disturbs the divine service (*Aarto...*). But, the worst point here is that everybody feels his/her problem as the highest of all problems of all the entire humanity! The judgement of the seriousness of suffering should be left to God since He will remove such really serious suffering even if not aspired and presented by the devotee. ***Once the devotee presents the problem, it will be deeply analysed before action and hence, the solution gets delayed.*** The devotee told Jesus that the dog eats the crumbs falling from its master's table. By this reply Jesus was pleased because the reply shows that the devotee is not having any trace of ego by which the faith becomes great. Even though presentation of problem is wrong as we see the reluctance of Jesus to do the miracle for the devotee, but, the faith not having the impurity of ego impressed the mind of Jesus to do the miracle.

10. Why is a lot of importance given to prayers to Allah in Islam?

Swami Replied: The devotion is in two stages. First is theoretical and second is practical (service). Theory is the source of practice. The theoretical devotion is emotion. But, it should have the background of spiritual knowledge that keeps you in right direction. A ***prayer containing the right spiritual knowledge*** brings the emotion to implement that in right direction. Such prayer covers the first step of right knowledge and also the second step of emotion. After such prayer, the next step is only the practical implementation, which is the divine service. Sometimes, a prayer involves only love to God and in such case, if the background of first step (spiritual knowledge) is absent, even a devotee goes in wrong line and does service in wrong way. Hence, the first step of spiritual knowledge is given individual status and the second step is theoretical devotion that involves prayers developing love to God. The third step is service or practical implementation of the right knowledge with the help of force of emotion. Shankara, Ramanuja and Madhva established these three steps in the sequence of time.

11. Jesus ate non-veg. food. Will such sin affect Him? Rama killed Vali but suffered for that sin. Kindly give Your response.

Swami Replied: Already I have explained this point in some messages in detail. If 10 points are to be preached to the humanity, God will come first with 5 points as one incarnation neglecting the other 5 points. In this first step, God also follows these 5 neglected points in common to the human beings so that He can mix with them freely. In the next incarnation, God comes with the rest 5 neglected points as the main program. If God projects all the 10 points in the first step itself, human beings will refuse all the 10 points in toto. This is the management psychology of employees in the strike. Rama came to preach right conduct in money and sex. He neglected the point of non-vegetarian food and also lived as a non-vegetarian. In the next step, He came as Buddha concentrating on this same neglected point concentrating on non-violence. You can compare Jesus with Rama in the common non-veg. food. When God jumps in the mud pond to lift the devotees, He is also painted with the mud.

12. How to cross the illusions of time and space?

Swami, You mentioned somewhere in Your knowledge that 'To think that the life is very long itself is ignorance.' and 'The earth looks very large under the ignorance.' How to cross the illusion of time and space?

Swami Replied: The four dimensional space—time model of the relativity is the very creation, which is proposed by Shankara (*Mayaavaada*) and Einstein (Relativity). As scientist, Einstein expressed the relativity of creation by saying that space and time are only conventional. Personally, he was a great philosopher accepting the existence of God beyond relativity as absolute. *The word 'relativity' itself requires the presence of absolute side by side.* The absolute God becomes unimaginable since He is beyond space and time. Anything beyond space and time can never be imagined by the human brain. Some of the unimaginable events prove that God is beyond space and time. The unimaginable God through Datta formed a miracle to prove this and this human being component called as Swami existed just to help the receivers by providing a visual physical medium clear to the eyes. Once, on the same day and in same time, this human incarnation, Datta Swami or Son of God (Swami is Son and Datta is God) gave proof to devotees for His existence in four places. The actual miracle is performed by the unimaginable God present in Datta (Divine Father of heaven) and the Son (visible human being component) gets the credit. Hence, a human being component in the

highly risky human incarnation should be very careful of ego on hearing the praise.

13. Are all the things we invent today already foreseen by the almighty when He created the earth?

Are all the things we do and discover and invent today, already foreseen by the almighty when he created earth? How far does His vision go? (question from internet)

Swami Replied: The vision of absolute God is beyond your imagination. Even the time-machine concept and ideas of Einstein indicate that time (relative) is just the sequence of already arranged events in this creation. All the visions in this creation are purely relative and the absolute vision can't be measured with the help of the relative visions just like the depth of the real sea cannot be measured with the help of a dream scale. Lord Krishna says in the Gita that *He is aware of all the past, all the present and all the future (Vedaaham...)*. The absolute God enters the human being component and becomes human incarnation in which the relative vision of human being covers His absolute vision temporarily by His will for the sake of a better entertainment of the creation. God is not only the spectator of this creation cinema but also the real hero actor acting in it side by side. This is the meaning of the statement of Jesus that He is the real king (Hero).

14. How is the wealth of God to be utilised?

Padmanabha Swami temple in Thiruvanathapuram hold huge wealth. How this wealth of God shall be utilised? Kindly give Your suggestions.

Swami Replied: The funds of temples should be always spent under the guidance and headship of either human incarnation or at least a great saint. The actual aim of the funds is to propagate the divine knowledge and devotion in the minds of the people. Lot of funds are available with Government and even a paisa of a rupee spent is not reaching the practical ground! *If the same Government officials constitute the managing board, the same thing may happen.* The power of rupee is always greater than the power of God in the eyes of majority of human beings. Leaving this point that such thing may not happen since the officials also fear for the anger of God, the actual aim of propagation of spiritual knowledge and devotion is not perfectly done. The management is always concentrating on the facilities of the devotees coming to the temple like a businessman concentrating on the facilities of consumers visiting his shop. This aspect should be in second place and in the first place propagation of knowledge and devotion should exist. In the second place also service to poor devotees should be given major place than serving the devotees without any

discrimination as in the case of business saying that consumer is its God be poor or rich! Instead of giving food to all the visiting devotees, food, medicine, clothes and shelter shall be given to the poor devotees. The management is foolishly forcing the rich devotee also to take the food as the remains of God. Even the poor people with good health, able to work and earn should be set aside and old, child, disabled and diseased should be given the entire priority. Propagation of spiritual knowledge will transform the rich people to do such work in their places and this will make the administration of temple funds easy and simple. I have already given this message in detail.

15. Whether it is advisable to approach people with powers to get a cure when there is no hope at all?

[Recently I happen to meet an ayurvedic practitioner in Kerala, who said to cure incurable diseases which doctors said will not be cured at all, mainly related to bones, spinal cords, in very short span of time. He does such miraculous cures by doing 'Chattan Seva' (Vishnu Maya) and Chattan suggest him the medicine which he uses for quick cure. He also charges huge amount of money like 1 to 2 lakhs per case. Many incurables cases were cured in short time.

Whether it is advisable to approach such person for getting cure for cases where there is no hope at all? Who is Chattan? Whether this Chattan seva is devilish?]

Swami Replied: Whenever, a miracle is exhibited by human incarnation or devotee or a devil, the origin of the miracle is only the absolute unimaginable God. He has spread the exhibition of His miraculous powers very widely irrespective of the medium by which the miracle is exhibited since it serves the fundamental aspect of establishing the concept of the existence of unimaginable God. Once the unimaginable God is accepted, recognition of the sin and hell are easily realized by the entire humanity resulting in perfect justice and Pravrutti here.

Chapter 23

NEVER DO ANYTHING TO GOD TO ESCAPE PUNISHMENT

June 09, 2016

O Learned and Devoted Servants of God,

1. Why are the people wearing vibudhi on their forehead under continuous suffering?

[Shri Peddibhotla Krishna Murthy asked: Swamy ji, 1. Swami Pranamams. Vibhudi-its gives trigunatmaka. If so why the people wearing vibudhi on their forehead are under continuous suffering. Why? 2. Bhasma dharma. It is said that bhaskar gives trigunatmaka. If so I used to see a lot of them wearing bhasmam on the forehead, but their problems are numerous in this physical plane. It is the doubt whether they are enjoying sachidananda internally and facing problems outwardly. If such is the case there is no scope for mumukshvu to experience happiness and sorrow as said above pl clarify with reference to upanishads

3. Any human on this physical plane is under the influence of pravrutti and nivrutti what is the way to get rid out of it. With greatest pranamams to Lord Datta Swamy. Peddibhotla Krishna Murthy]

Swami replied: Before believing the concept, its authority is very important. In Hindu religion the Veda is considered to be the best pure authority without polluting insertions since the Veda is preserved through recitation from one generation to the other. Even such authority is subjected to very deep logical discussions by Shankara, Ramanuja and Madhva before arriving the conclusion. I do not find anywhere in the Veda the reference about the sacred ash (Bhasma) on the forehead. The word ‘*Vibhuti*’ stands for prosperity and not for this sacred ash. The second authority is Smruti in the form of puraanaas written by Sanskrit scholars in Sanskrit verses. Any human being knowing Sanskrit language can compose verses and hence smurti cannot be the independent authority. Smruti becomes authorised if the point mentioned by it exists in Shruti (Veda) also. Hence, ***you should not take mere Sanskrit verses as the authority.*** The third authority is logical analysis (Yukti). In fact, this is the highest authority since any scripture becomes authority only when it stands in the fire of sharp analysis. Even the Veda is subjected to sharp analysis by the three divine preachers.

There is nothing wrong in examining even the Veda, which certainly came out without any effect like the divine mother Sita coming out of the fire test without any effect. By this, the doubt that we are rubbing purity on the Veda is removed in the eyes of the scholars of other religions also. Shankara considered four requisites for the path of spiritual knowledge, which are patience, no aspiration for any fruit here and there, sharp analysis to filter truth from falsehood and finally intensive desire for salvation. In these four requisites, only testing through analysis is taken as true authority and not even the holy scripture, the Veda. After Shruti, Smruti and Yukti, the final authority is experience of the concept practically in the world. This final authority is the highest ultimate and if you are not experiencing, the concept is not true at all. When we say that God is unimaginable, the unimaginable events called miracles seen practically and experienced by the human beings prove the existence of unimaginable God. Such God is experienced through inference just like the unseen fire on the hill is inferred by the evolved smoke coming out and seen by eyes. A few atheists may not agree with the experience of devoted scholastic majority of human beings and the minor experience cannot cancel the major experience of scholars. A few blind people may say that the Sun does not exist since he is not experienced by them.

In the light of the analysis of authority as mentioned above, the view that sacred ash applied on the forehead solving the problems has no basis at all. The reasons are: 1) there is no reference in Veda. 2) Even if it is referred in smruti, it is not valid since it is not supported by the Veda. 3) The sharp analysis clearly proves that the ash cannot have any miraculous power by itself unless God wishes so. Bhagavan Shri Satya Sai Baba created sacred ash to give it to devotees for their welfare. In this case, the ash shows miraculous power due to the will of human form of God and not by itself. ***If the ash by itself has inherent miraculous power to solve problems, the ash given by anybody or collected from any place should show miraculous power.*** It is not showing so. The material, ash is not God to have the miraculous powers. Even if you say that miracles are shown even by others other than God like devotees and devils, this possibility is also ruled out since ash is an innocent inert material and not a living being like devotee or devil. ***Unless God transfers His miraculous power into a specific quantity of ash, ash by itself cannot show any miraculous power.*** The ash is just a specific inert material, which is as good as any other inert material. Every

material including ash is composed of inert fundamental particles called as atoms. Every material is a condensed form of inert energy. Neither matter nor energy has miraculous powers even though both are the fundamental components of the creation. 4) You are also saying that you are not experiencing any miracle from the sacred ash. Even if I consider your minor experience to be neglected, I do not find even the majority experience of scholars regarding the miraculous power of ash. The ash that is applied to the body of Lord Shiva may be sacred and may have miraculous power. ***You cannot expect the ash purchased from the shop to have such powers.*** Even the ash applied to Shiva Linga worshiped by you does not have such power because the Shiva linga is neither Lord Shiva nor Lord Shiva is in it. It is only a representative model (Pratika) of Lord Shiva like the three coloured flag representing this Nation. Of course, one can have faith in the ash applied to Shiva linga to be sacred since his faith that ‘Shiva linga is Lord Shiva’ exists, which helps to develop the theoretical devotion in the case of the beginners. It is a good step for improving theoretical devotion and in such beginning state fruits cannot be expected since there is no objective reality except the subjective benefit based on psychological faith. Hence, the concept of the sacred ash solving the problems without the sanction of God is totally dismissed. If God wishes to solve your problems, this intermediate ash is not required like a priest between God and devotee.

Now, we have come to the second stage of the analysis, which is that God can solve the problems of devotees and there is no need of any ash here. The devotee cannot expect practical fruits for his/her theoretical devotion since the Gita says that God approaches you in the same path as you approach Him. If you approach Him through theory, He will give you theoretical fruit only. Does this mean that we should approach Him through practical sacrifice for getting the real fruit? Even this way fails because such interaction becomes business of exchange of items with currency. Then, does this mean that God gives a real fruit neither for theoretical devotion nor for practical devotion (service with practical sacrifice and surrender)? Then, what is the way to get the real fruit from God? The first requirement is that you should be detached from every fruit. The suffering due to problem is a punishment given by God—Judge here for your serious sins (Atyutkata paapa). You are trying to praise the judge through theoretical devotion and give bribe of practical service to him to cancel the justified punishment! Are you not totally wrong and how mean you are! ***Hence, you should never do***

anything to God for escaping the punishment appearing in the form of problems. Then, you may ask - why shall I pray or worship God since there is no use at all? Are you doing everything for use only? You love and give all your property to your issues without aspiring anything in return. Even if the issues scold and beat you in your old age, you are not changing your already written will in their name! The reason for this is that you have blind attraction above the reason towards your issues. In the case of God, you will have the highest real attraction to Him if you open your eyes and study His divine personality. Therefore, you must give at least the place of your issues to God. Every day, you pray that God is above everything and everybody for you. Is this prayer not utter lie? When this pure stage of love to God is attained by you without aspiration of any fruit in return and if you do practical sacrifice in service based on such reasonless true love, God will take care of everything regarding you here as well as there. When such pure love reaches climax called as madness, God merges with you sacrificing Himself to you (this is meaning of word Datta) making you the human incarnation. If the madness grows further to reach the climax, God becomes your servant treating you as His master (plane of Goloka) and there is no further higher fruit than this. The human incarnation itself is highest (Brahma Loka) and this master—servant state of devotee and God is higher than the highest.

If people say that the sacred ash is Trigunaatmaka, which means the common entity existing in the three qualities called Sattvam, Rajas and Tamas, this is the climax of fun. The common item in these three personified qualities (Brahma, Vishnu and Shiva) is the absolute unimaginable God (Datta Parabrahma). If such foolish idea is maintained, the applied ash on forehead develops negative reaction giving skin allergy! People do not make even the basic analysis before something is spoken. Innocent devotees are misled and enter in to confused thoughts.

2. Why does God not show mercy in fulfilling the problems of the poor?

[4. Pranamams Why the God will show disparity different from mother when the poor person suffers from various problems. 5. God stays with poor. He is fond of living with them. Then why does not God show mercy in fulfilling their problems as just mother shows? Why this disparity?]

Swami Replied: You said that God favours poor only and again say that even poor are not helped by God. This also does not stand in the

analysis. *The punishments and favours come as fruits for bad and good deeds.* In the Gita, God says that He takes away neither good nor bad fruits and people speak as they like due to ignorance (*Naadatte kasyachit...*). This is the subject related to the part of the administration of God called as judiciary system. As told above, God should not be approached in the line of business and bribe. God should be approached in the line of your issues and family members to do practical service and practical sacrifice without aspiring any fruit in return, which is known as Nishkaama karmayoga in the Gita. Without the background of deep spiritual knowledge of prayer, the devotion sometimes becomes blind and enters into wrong directions. A devotee should never find faults with the divine Government, which is indirect criticism of God. Infinite number of faults exists in human Government and you will not succeed in the search of any merit. Infinite number of merits exists in the divine Government and you will not succeed in the search of any defect.

A pure devotee like you is often misled by the false authorities like books written in Sanskrit verses by scholars having half knowledge. A full knowledge-scholar like full pot need not be argued since no change is required. A totally ignorant person like vacant pot also need not be argued since he will listen and change easily. A half knowledge-scholar like half filled pot making huge sounds is mixture of ego and ignorance. *A little known gives ego and the rest unknown gives ignorance.* Nobody should take blindly a Sanskrit verse quoted by anybody without analyzing it, verified by major experience.

3. How can a desire to achieve Pure Awareness/Salvation becomes selfish?

[Shri kishore Ram asked: Padanamaskaram Swami. My humble request to please answer my queries. 6. Swami, how can a desire to achieve Pure Awareness/Salvation becomes selfish? For example if the goal to meet and serve Swami's mission is there the desire to attain Pure Awareness will actually help more in spiritual practice (sadhana). Please clarify.]

Swami Replied: When pure awareness itself is yourself, wish to attain it is naturally selfishness, which is not in wrong sense. In actual sense selfishness means anything related to self. When we say that a person is selfish in earning, the word selfish means that the aim of earning is only to see the entire earned money comes to himself only. Here, there are two parts: 1) to see that the total earning comes to himself only and 2) doing justice/injustice in earning the money. The word selfishness is related to the first part only. The second part may be

justified or may be unjust. We wrongly take the second part as unjust only and tag it to the word selfishness. Hence, there is no negative side in the word selfishness because the second part may be also justified if he alone is doing the total work. One need not feel even a trace of guilt to utter the word selfishness. It is ignorant tradition to feel the word in negative sense.

Certainly, attaining pure awareness (self) is very good initial step for health that helps the divine service. In this Atmayoga process, you are detached from body and get attached to pure awareness. You get peace. The clue in this peace giving you good health by relieving from tensions is that you are concentrating (attached) to one item (self) from many items related to body. When you withdraw from many and attach yourself to one, the peace comes giving good health. Three points exist here: 1) to attach to one and withdraw from many by mind, 2) many to one avoids tensions giving peace and 3) peace gives good health needed in divine service.

That one item to which you attach from many can be anything in the creation except the unimaginable God. It need not be self only. It can be the imaginable mediated God also. All the advantages (lack of tensions, peace, good health and efficiency in divine service) are coming in toto even if that one item is God instead of self. To get all these advantages, there is no need of God or self since that one item can be anything like a tree, a hill, a river, a dot etc. There is no extra advantage if the self is that one object. But, if the object is imaginable mediated God like a statue or photo or imaginable visible mediated God like human incarnation, additional advantage is there, which is to solve other serious problems including a serious disease in the field of health also due to the miraculous power of unimaginable God (either by indirect worship of representative model of God or by direct worship of human incarnation). Such additional advantage is not possible in the case of any object including self, which is other than the God. Same concentration and same worship giving same fruits with unique additional advantage should favour God as object if the selecting soul is wise. Entire humanity is doing like this since from several generations. Only a few are seen interested in this Atmayoga due to over intelligence. I am specifically using this scolding word because it is foolishness to forego the additional advantage for no cause. Two companies are offering you a job. The second company is offering more salary for the same work with

the same facilities. No person joins first company unless he has psychological disorder.

When the object is God, there is extra advantage added to the already existing additional advantage if the object is human incarnation receiving your direct worship as service instead of representative model. In representative model also God is pleased but is not receiving your direct worship. There is lot of difference in giving a sweet directly to you than offering the same to your photo and subsequently swallow it! God is certainly more pleased in the direct worship since He enjoys your service directly in which your sacrifice is real and practical. Apart from this, there is a ready reference of God with you so that you can directly clarify all your doubts and get convinced. You will be convinced totally since God alone gives the true knowledge. Others add their own thoughts and you will get the mixed *sheruvani* drinking water mixed with bore water in the way. Hearing God directly is like drinking the original *sheruvani* water going to western hills. Of course, this is a sub-division in one main point, which is concentration on God than self. Another extra advantage is that you are going to apply all the new health to divine service, as you yourself said. If so, you are already concentrating on God before doing His service and this will bring a good rapport with God to please Him in a better way. Even the goal of spiritual effort (Sadhana) is also pleasing God only, you have entered in to sadhana as soon as you started concentrating on God, which is continuously a homogenous form.

4. Will attending the yoga workshops help to improve my concentration on worldly life?

[7. Recently I had a discussion with Shri Surya Sir and he gave me some wonderful points on my query or dilemma. I have come across some Yoga/Pranayama workshops like Art of Living/Isha Foundation etc which will improve the quality of life and decrease one's weakness or some qualities which hamper daily life. My purpose to join the workshops was to improve my concentration and focus on worldly life and as well in Spiritual Practice. Kindly clear my confusion. (Question 6 and 7 are almost similar or co-related)]

Swami Replied: The present workshops are concentrating on Atmayoga just advertising peace by relieving tensions leading to good physical and mental health. Such workshops are hospitals only curing mental problems. In such hospitals, sedative drugs are given so that you withdraw from many to zero instead of one item. The tension is caused by the factor 'many' only and hence whether you withdraw from many

to concentrate on one or zero, the result of peace is one and the same. In the hospital, a better peace comes since withdrawing from many is ending in no attachment to anything (sleep) so that the energy of the bond with one item is also saved in this process in hospital. Of course, the advantage in these workshops is that they serve even an atheist, who does not believe in the existence of God. Let the atheist lose the extra additional advantage since he is not prepared for this better line in the initial stage itself. But, why theist, who is ready for this better line, should be thrown into self-concentration and lose additional advantage? Even an atheist should be convinced for the better line to have the additional advantage by presenting this argument: You have not seen the end of the infinite space and there may be something somewhere in this infinite space, which is not seen and known to you. It is better to come to 50—50 probability. It is better to take the probability with least risk and by selecting such probability nothing is lost. Nothing is also gained by selecting probability of higher risk. A blind man is warned about fire before him. Another man says that there is no fire. If the blind man is wise, he will select the probability with least risk, which is to go back assuming that fire is there. Nothing is lost by going back. Nothing is also gained if he goes forward except burns if the fire exists.

5. Please give an elaborate discourse on the real meaning of secularism.

[8. On the ongoing anti-national issues and sentiments, I request You to please give an elaborate discourse on real meaning of Secularism and how it has to be followed and respected in a country like India. Kishore Ram]

Swami Replied: Secularism means believing God's existence in various names and forms presented by various major religions in a country. Same medicine is in 3 different coloured bottles. Secularism means taking medicine of 1ml from each bottle, total 3 ml per day. Conservative religious tradition is to take 3 ml medicine from one bottle only to which we are rigidly attached as blind fans and criticism of the other two bottles saying that medicine is not correct in those two bottles. Secularism means correcting conservative fans by proving that same medicine exists in all the three different bottles and then to continue taking medicine from all the bottles every day preaching that the medicine is same and only colours of bottles are different. The present secularism is not to take medicine from any bottle and also not to take medicine from 3 bottles simultaneously. Simply people say 'in the name of God' and no name and form of God is mentioned. All the names and

forms are God represented by different major religions should be taken as the name of God. The statement should have been expressed as ‘in the name of God, who is called as Rama, Jesus and Mohammad by the major religions existing in India’, is called as secularism. Even such mention of God is reducing slowly to please atheists to get their votes also! You can see the dollar note on which it is printed that they trust in God. But, such print is absent on our currency notes to please atheists for their votes. Any country should maintain at least the basic concept of God, good rewards given by heaven, and bad punishments given by hell. These three concepts should never be disturbed. Nationality means worshipping the motherland, which is the deity of soil (Bhudevi), wife of the Lord. Through mother you are approaching Father God only for blessings. It is the approach to creator through creation (Shakti). ***People living in the motherland also are part of the mother.*** True nationality is acceptance and praying God for the welfare of the public of Nation through following ethics and thereby avoiding natural calamities and prosperity be attained from the blessings of divine Father. ***There is no better nationalist than Mahatma Gandhi, who was always praying Lord Rama to bless people of India.*** Latter on, the leaders started taking egoistic modern style of caring for the welfare of the public of Nation without reference to God. ***Today, the state of political leaders is to pray God to get blessings from Him so that he/she can cheat everybody and swallow the public money as far as possible!*** God plus public welfare descended to public welfare without God and further descended to God plus self welfare in the name of public welfare. Leaders of first type go to heaven. Leaders of second type return to this middle earth. Leaders of third type will go to special hells there like special guest houses waiting for them here. Normal hell is not sufficient for them, which receives normal sinners, who did not loot public money. ***Any issue of Pravrutti or Nivrutti will have life only when it is based on God.***

The art of living aims at better enjoyment of life here with more health. It is just a program of medical education only for which every human being is eligible. But, if the aim is not self enjoyment in this world, which is temporary and if the aim is to serve God and get lifted permanently, is it not better to gain health for the divine service directly concentrating on God instead of self? You are going to good health whether you concentrate on God or self. The good health gained from the concentration on God can be also used in the worldly enjoyment. The money or wealth given by God can be used for the sake of God only

or for world or for both. In this choice, God or self is one and the same one object. It is better to select God in view of the above explained additional and extra additional advantages if you are theist. If you join God represented by 'He' to the 'art of living', it becomes 'Heart of living' since the entire centre of life is only He or God.

6. How can I practically serve God in the free time?

[Shri Karthik asked: 9. How can I practically serve God in the free time I have everyday after work? Since karma phala tyaga is also a valid way of serving God, then should I work even in my leisure time and sacrifice the fruit of that work to God? Or can I partake in God's mission by say, creating a blog about spirituality or writing stories about God based on my limited knowledge.]

Swami Replied: The procedure of service to God is explained deeply only to avoid the misinterpretations and to project the truth of the topic of ultimate goal to all so that true path is known to everybody to get the same ultimate divine goal. The service is practical, which is the highest and real sacrifice and which alone can have the fruit of divine grace. *Theory leads you to the apparent theoretical fruit* and practical service leads you practically to true fruit. Work is energy and fruit is matter. Both are inter convertible and one and the same (karma samnyasa is sacrifice of work and karmaphalatyaga is sacrifice of fruit of work as said in the Gita). Both or one can be done as per convenience and availability. The decision to participate in the divine service should be spontaneous and natural without any force or exploitation. You can mix spiritual knowledge with worldly issues like sugar with flour of grains to prepare various sweet items. One may eat only sugar like sugar candy and other may like to eat a sweet in which sugar and flour were mixed. Someone may like to eat flour only like scientist or atheist. Krishna is related to both sugar (the Bhagavatam) and flour (the Bharatam) called as Nivrutti and Pravrutti. In Pravrutti God wishes the victory of justice over injustice and in Nivrutti God supersedes both justice and injustice.

Dedicating the service to God in some leisure time is a humble beginning for its steady growth in future. The Bhagavatam is pure sugar candy called as pure Nivrutti. The Bharatam without Krishna, only history of Pandava kings is mere tasteless flour. When Krishna joins this story it becomes a sweet prepared by mixing sugar and flour. A historical story of a dynasty of kings is simply flour without sugar. The Bharatam is the middle golden path, which is mixture of bonds with God and world called as Pravrutti. While taking a cinema both social

story and miracle of God mixed is succeeding very much in these days. Such stories will please the modern public to a great extent since along with strongest worldly bonds, a weak bond with God is also maintained simultaneously. Pravrutti is related to the entire humanity whereas Nivrutti is related to very very few devotees countable on fingers. While doing prayers (theoretical devotion) we go to the highest plane of Nivrutti telling utter lies to God that our bond is with God alone (*Tvameva sarvam mama... Gita*). The actual truth is that the worldly bonds alone are real for us, but we say these lies that our bond is with God alone. What is the reason for this lie? We are in need of some boons from God that alone can help our dearest worldly bonds. By such lie in the prayer, we think foolishly that the innocent God can be easily fooled like the human being. God is omniscient (sarvajna) unlike a human being with limited knowledge (Alpajna) and in this issue the human being is totally ignorant without any trace of knowledge since it is not knowing at all that God is omniscient while doing that prayer. ***We should speak that which is really in our mind and that which we will do really.*** This is called as unity of three instruments (Trikanashuddhi), which are mind, word and action. Before doing the prayer, we should understand and examine it carefully avoiding the blind recitation of the prayer written by somebody, which suited to the level of devotion of the poet of that prayer. Always pray God in your mother tongue and not in any other language like Sanskrit which you do not know.

7. Can You please explain the statement that “credit should be passed on to God”?

[10. “When you do good or great things, immediately give the credit to God. However, if you act stupidly and do bad things, then blame no one but yourself.” Can You please explain this statement further?]

Swami Replied: Any victory observed in your deeds is only due to God and any defeat is due to your personal defect. One must take the revolving fan in space as the spiritual preacher since the imaginable circles of revolving fan drawn in space are the fast repetitions of feelings of the fan again and again that it is zero since it is revolving only due to electricity. By this, it is passing on the credit to the electricity without which it cannot even move at all. If there is noise from fan, it is due to its own defect and hence it owns the defect. Pass on the credit to God and own the defect. This will reduce the ego and increase the surrender to God. Such worship becomes more qualitative.

8. Is it possible to overcome one's animalistic nature by self-effort?

[11. 'Svabhavo vijayati, iti shauryam'. As per my limited knowledge, this roughly translates to 'overcoming your nature, that is real courage'. Please explain this statement. Is it possible to overcome one's animalistic nature by self-effort or is it possible only by surrendering completely to God? I ask this because even to surrender to God, one requires a certain level of faith. And as You've said before, this faith is possible to inculcate only by serving the human incarnation. Then how should an ignorant seeker like me go about trying to develop this faith, especially when I do not have a Sadguru to guide me?]

Swami Replied: The nature of an item cannot be suppressed by itself. The salt will not lose its saltish taste by itself. The ego blows the soul and the nature of soul is increasing more and more only. Overcoming it becomes lesser and lesser by it. The taste of salt can be suppressed by adding more and more water. The dilution overcomes the nature of salt in course of time. Without the second item, you cannot overcome the nature of yourself. Courage attained by such self is another form of ego only, which is the concentration of self. Self-confidence slowly leads to ego and fall. The self has limited powers and self-confidence should be also limited within certain boundary. Confidence is good promoter for doing any work. Instead of confidence on self, you can have confidence on God. In both cases, the common confidence encourages you. The difference is that if the self-confidence crosses limits, it will become ego. But, confidence on God can grow infinitely since the power of God is unlimited and there is no danger of failure at any time. *The confidence on infinite power of God can be infinite and hence the growth of such confidence to any extent cannot become ego.* The advantages of God as human incarnation are already explained above. Every soul in every generation will meet the human incarnation, but, gets only as much as it deserves. The ocean is infinite. If one has a cup, only a cup of water can be taken. If one has a pot, a pot of water can be taken. God is impartial to bless equally every soul, but, the real need of the soul controls the magnitude of the process of receiving the blessing. Sometimes He may send His servants following Him in human forms for the sake of a soul based on the lesser level of requirement. A junior doctor, student of the professor—doctor with first aid box attends a patient suffering with a small wound. A cancer-patient is attended by the chief doctor only. The point is serving the purpose of the patient and not who treats him. *Nearing approach of human incarnation need not be viewed as great deservingness of the soul*

since it shows only great seriousness of the illness of the devotee. A person told Me that God visited many times India as human incarnation than other countries and this shows the high level of spirituality of our country. I replied “Teacher comes to a class of dull students only again and again for repeated revisions of subject and not to the class of intellectual students”. *We should not search for ego, which should be always avoided.* Sometimes, God keeps the best devotees also far from Him since separation increases the devotion to reach climax. Of course, the inner circle of God is always associated with God like His family since the level of highest devotion of the inner circle is in climax and can’t be affected by association. No general policy can be arrived in this aspect, which varies from case to case and the decision of God is always best for devotee.

9. What is the right attitude to approach a problem in life?

[12. What is the right attitude to approach a problem in life? If self-destructive habits are only the outward symptoms/effects of underlying, inner conflicts, then how does one get to the root cause of such problems?

13. God is beyond both good and bad qualities. But people like me are an aggregate of good and bad qualities. Here, I look at bad qualities as those characteristics that drive one away from God. If the bad qualities that have been present since many births are interfering in one’s spiritual progress, how does one overcome their momentum and make the right decisions in day-to-day life?]

Swami Replied: Certainly, the internal qualities get reflected in the external atmosphere resulting in the effects, which may be positive goodness or negative badness of the qualities deciding happiness or misery in the external atmosphere. Ethics explain this subject in the form of commandments from God. An ordinary soul trying for success and happiness should simply follow these Pravrutti-commandments and this stage itself introduces the first impression in the mind of God that is essential basis for Nivrutti. If you disobey His commandments in Pravrutti, how can you be His devotee in Nivrutti? Loyalty is basis of love. Hence, if the internal quality is to decide the external results, the commandment of God that a specific quality is good to be done and a specific quality is bad not to be done should be obeyed, which becomes the root of root.

Again and again I am showing you only one solution that only God is the ultimate (root of root) solution for any problem. If you have enough faith in the omniscience of God, you will not do any sin secretly. The court may not find it in the absence of proof of witness. But, God is

the one witness whose eyes are never closed and see everything, everywhere and everytime. This itself controls the sins and related bad qualities provided the faith on God is full. ***God does not mind if you exploit His name to protect yourself from injustice***, but, today, people are misusing His name to cheat others and do injustice. One must fear for the horrible hells and liquid fire after judgement. If you are diverted to God and His work, there is no leisure time and extra energy to engage in a sin and its related bad quality and ***a non-entertained quality becomes weak and disappears***. If you don't entertain the guest visiting your house, he will not come again to your house. Continuous engagement in God will control everything since God is omnipotent and also very kind, interested to uplift every soul. If you are interested in any other subject, you may be free from bad qualities in that span of time only, which will appear forcibly later on at anytime to revenge on you. Bad qualities or bad thoughts fear for God since there is nothing, which does not fear for the omniscient and omnipotent God. The Veda says that air, sun and even death fear for God functioning with perfect discipline (***Bhishaasmaat...***). ***If you surrender to God with sacrifice and service, I, assuredly tell all of you that even the problems will run away***. No quality is good or bad by itself. Any quality becomes good if it is diverted and dedicated to God. Any quality becomes bad if it is diverted and dedicated to these illusory worldly bonds. Every soul will realise the truth in the last minute of the life by the grace of God. The vast knowledge of God presented now gives right solutions for all problems.

10. Is a curse a blessing in disguise?

[14. It's said that a curse is a blessing in disguise. So can I take the statement in a vice versa fashion? Which is to say, is a blessing a curse in disguise?]

Swami Replied: A curse in disguise is blessing and vice-versa. People pray God for blessings and to avoid curses. Lord Krishna asked His aunt Kunti after the Mahabharata war to ask Him for any boon. She replied "So far, I am in your memory always since I was surrounded by several serious difficulties. Now difficulties ended and happiness started. Now, I will surely forget you. Please give me a boon by which I will be continuously attacked by serious difficulties so that I can seriously memorise you continuously (***Vipadah santu nah shashvat...*** Mahabharata). I once again very truly tell all of you that difficulties come by grace of God and happiness comes by His anger! You may get shocked and retorted to hear this at the outset, but you will realise the

truth by patient analysis only. *Suffering in sacrifice, surrender and service only leads the soul to the heart of God.* All of us must learn this truth from holy Jesus.

11. Is Tuesday inauspicious to start a new project?

[15. Many claim that it's inauspicious to start a new project on a Tuesday. Is there any truth behind this statement?]

Swami Replied: If you are really attached to God by involving in sacrifice and service without aspiring any boon in return, again and again, I assuredly tell all of you that you are above the plane of astrology which is also meant to lead the soul to God.

12. What is the inner meaning of the story that Lord Shiva gets angry at Lord Brahma and cursed Him?

[16. There's a story of how Lord Shiva gets angry at Lord Brahma for telling him a lie. He therefore cursed Lord Brahma that nobody would worship him in this Yuga while Lord Vishnu, who told Lord Shiva the truth, is blessed. Even today, there are maybe a handful of temples dedicated to Lord Brahma as opposed to thousands temples dedicated to Lord Vishnu and Lord Shiva. What is the inner meaning of this story?]

Swami Replied: We hear that Lord Shiva punished Lord Brahma for telling a lie and blessed Lord Vishnu for telling truth. There is no temple for Lord Brahma in this land, but there are several temples for Lord Brahma in some foreign countries. First of all, one should know that these divine forms contain unimaginable God forever, who is divided and yet undivided due to His omnipotence (*Avibhaktam Vibhakteshu... Gita*). Any story can be made up using these three divine forms to preach something good to humanity. These three divine personalities do not mind to act in any role for the welfare of humanity. By role, the actor is not affected at all. Anybody can create any story using these three actors for good purpose. Here Lord Shiva is in the role of ultimate God and Lord Brahma and Lord Vishnu are in the roles of His devotees. You may have to tell lies to other human beings, sometimes, if situations are inevitable and if the ultimate goal is good, there is no sin at all. God forced Dharma Raja to tell a lie for the sake of establishing justice. Dharma Raja went to hell just for not obeying the word of Lord. Your story means that you should never tell a lie to God since He is omniscient and also omnipotent to punish anybody in the creation. Brahma stands for Rajas or ego that made Him to tell a lie that He has seen the head of Shiva expanding fast above and below. Vishnu stands for Sattavam or obedience that made Him to tell the truth that He

has not seen the feet of Shiva below. Due to Rajas Brahma is flying above as swan and due to sattavam Vishnu is going down as pig. The lack of worship of Brahma indicates that He is the absolute unimaginable God, who cannot be worshipped at all by any soul.

13. How can the human intellect progressed in such a manner in the Kali Yuga?

[17. In the last 500 years or so, humans have progressed rapidly in a scientific manner. In general, it can be said that human beings aren't as barbaric or animalistic as they were 500 years ago. This observation supports the Darwinian theory of evolution. As per the Yuga system of evolution and involution, if we truly are living in the Kali Yuga, then how can the human intellect have progressed in such a manner?]

Swami Replied: Darwin's view is that the evolution is a natural self-controlled process without any super control of God. Here the philosophy differs from science. If man is evolved from the ape by losing useless tail, why the tails of all apes did not disappear and why all the apes did not disappear since evolution must affect all apes as per scientific procedures? Why only certain apes were transformed to become human beings? What are the criteria of such selection? Therefore, the final truth is that evolution or involution is not a continuous inert process proceeding by itself. Both are controlled by God and are discontinuous. Whenever there is a need in this world of humanity, either evolution or involution takes place by the will of God. Computer science is a boon from God to science so that propagation of spiritual knowledge can take place easily and this is evolution. Environmental pollution is a curse from God to science for its endless efforts to improve the facilities to humanity and this is involution. A soul of old time having miraculous power by the grace of God is far superior than the present scientist, which is involution. Experimental proof for theoretical logic is evolution since some theoretical conclusions done in the past without experiments are rectified like sound travelling in space (Sound is propagated only by moving atoms and its medium is not vacant space. Ancient logic thought that sound is propagating in space being its characteristic.). *Environmental science clearly says that results of discovery of science stand for generation of nectar and poison side by side.* Many scientists believe and surrender to God inventing wonderful secrets of creation by the grace of God. One scientist was prepared to commit suicide since he was unable to invent a formula for a problem in his research. Bhagavan Shri Satya Sai Baba

appeared before him, told the formula and prevented his suicide! Einstein and Newton etc., were great philosophers also blessed by God in their inventions. Einstein wept for his discovery when Hiroshima was bombed. Both good and bad go together in science based on God's grace and soul's ego.

14. Does God have a plan?

[Questions from Internet]

Swami Replied: God has super plan of doing things perfectly without any plan. The plan is expressed spontaneously in His actions since His wish gets materialised without any gap of time. In fact, His wish itself is perfect plan and hence simultaneous materialization. He is unimaginable God with omnipotence. Chain of His wishes itself is the overall super most plan.

15. If God exists, why isn't He guiding me on a daily basis?

Swami Replied: God is guiding every soul by advising it behind the consciousness. The ego develops deafness due to which some do not hear His voice.

16. What is the secret behind Nadi Astrology?

Swami Replied: The nine planets are the executive secretaries of the administration of this world working under full control of God. All the possibilities of different arrangements of the planets are given here so that an approximate prediction can be arrived. Some Nadi foretellers say even correct names, which is the miraculous power of the grace of God and could not be mistaken as astrology.

Astrology is also the path of philosophy slightly different by attending the problem first and then developing the devotion to God later on.

17. Why has God designed the world in this way, by keeping hunting and killing of other living being as a part of this living system?

Swami Replied: These hunting cruel animals were the soft animals killed in the previous birth. The butchers in the previous birth have become the hunted soft animals. All this is routine divine administration setup by God. There is nothing in this world, which does not come under the rule of God and hence there is no need to question anything here as uncontrolled injustice.

18. Catholics: how are the people in the Old Testament saved?

Swami Replied: In every generation, a few are saved and major lot goes to hell and getting rotated in the wheel of deeds. This is continuous uniform process. No place or no time is specific confined to total positive or total negative effects.

19. How do I overcome severe depression caused by heartbreak?

Swami Replied: Learn to surrender to God and develop patience. You will win ultimately here as well as there. You will feel highly repentance for the foolish suffering you underwent in the past without understanding the grace of God and tactful dealings underlying the plan of your reformation.

20. What steps should I take to start a fight against division of Humans in religions and castes? I want to pass a bill to outlaw these things.

Swami Replied: Propagate this spiritual knowledge given by God to change the people directly. Without that, there is no use of any law. How many laws are not seen by us, which are utterly failing in the stage of implementation!

21. What should I do, if I feel de-motivated and depressed?

Swami Replied: Sincerely approach God and reveal all your pain before Him. Sometimes the pain may do good to you. You must patiently observe its ending effect. If you surrendered to God, certainly, every pain in the end proves that it was for your future good only.

22. How can we talk to departed soul?

Swami replied: What is the use of talking with a departed soul? The departed soul does not have any miraculous power to do any good to you. Instead, try to talk with God to get the best. When you talk with departed soul, it will tell you in the end of talks “please pray for me”!

23. Is it haram to self-harm if I suffer from psychological disorders?

Swami replied: In psychological disorder, you are not in your control even to do anything that controls you. Try to pray the ultimate controller always while you are normal. By this, the disorder also will not come to you at any time.

24. How do I stop watching adult movies?

Swami replied: In any movie, you superimpose God on the available best role. In this way your touch with God continues in all the

times. God will take care of you and best for you will be done. Slowly, you will lose interest on movies and get diverted to God. This is the best talented way to attach to devotion to God and detach from the world.

25. The moment God existed, time had to exist also. So is God time?

Swami replied: Please study the book "*Ideas of Albert Einstein*" in which he clearly established that space and time are relative and not absolute. Relativity is created, maintained and dissolved by absolute. Hence, God is beyond space and time. No co-existence of God and time can occur.

26. Are there certain things that God will never forgive?

Swami replied: If you join the service of God with full surrender and sacrifice, God will excuse all your sins through a tactful and justified way without hurting or violating the routine worldly administration so that you will not be challenged by anybody in future.

27. Does a Hindu God also exist in the shape of a pig?

Does a Hindu God also exist in the shape of a pig? I have seen a picture which has so many faces of gods in my friend's house. I asked him what is this god with a pig face and he replied "I don't know all our god's, the concept is idiotic to me". Could a Hindu explain this?

Swami replied: The pig eats the excretion of human beings. Its excretion is used as the best manure in the fields from which the grains come as our food! What is the difference between human being and pig? Moreover, when a person is fasting due to non-availability of food occasionally on a day, the last remains of the excretion of human being get digested by the end part of the digestive system to supply energy to working systems in the body on the basis of emergency. A poet called Vemana wrote a verse, which states that a fasting person eats his/her own excretion on that day. One eats curd with lot of liking. The curd is formed when the milk drunk by some bacteria is excreted! We should not hate any soul in this creation. There is nothing to hate if you understand the chemistry of creation. Entire creation is made of the fundamental atoms only and all the matter is only a different form of uniform energy. There is no need of love and hatred on various quantities of inert matter and energy. Even a soul is a specific quantity of the same specific work form of inert energy functioning in a specific nervous system. Hence, the worldly bonds should not differ within each other.

28. Are the following incidents a paradox?

Why is it that Hindus worship the form and cremate the dead to make it formless while Muslims worship the formless and bury the dead to maintain the form till day of judgment? Isn't this a paradox?

Swami replied: The soul after death goes up embedded in energetic body to the upper world for judgement from God and for subsequent rewards and punishments. Not even an atom of this buried or cremated body is associated with the departing soul or its energetic body. Even on the last day of judgement nothing from this body can go up. Even on that day only soul with energetic body goes up. Hence, this analysis is not about the person, but about the external shirt of the person, which has no importance in his interview.

29. What is the teaching Sri Ramakrishna wanted to give by cleaning the toilet of a lower caste in his own long hair?

Swami replied: Paramahansa cleaned the toilets of lower caste to indicate that one should never have ego of your progress and that you should not believe the caste system by birth in respecting the other soul by quality in the spiritual path. Ego is the main hurdle even in learning the truth.

30. While performing rituals named "Munja" in Brahmin community, why do the Brahmins cut off the wheat doughed cow?

Swami replied: A model of animal is cut to show that you should cut your animal nature for your progress here as well as there. Even though cow, goat etc., are very soft animals, every animal is basically made of ignorance. You should cut your ignorance but not the actual animal as the Veda says (*Manyuh pashuh*). This means that you should cut your ignorance by knowledge and without that mere softness and submissiveness of your nature has no use in spiritual development.

31. How can the world peace be maintained?

Swami replied: Please read “the conversation between Swami and Christian father” existing in the website www.universal-spirituality.org. Propagate it as far as possible.

32. Does God participate or is he just a spectator?

Swami replied: God is spectator of the entire world and also the hero actor entering this world drama. He gets better entertainment on superimposing ignorance on Him by identifying Himself with a human being becoming human incarnation as per the Veda (*Saakshi chetaah..., Tadevaanupraavishat...*).

33. The Bhagavad Gita says that love and affection are the root causes of sorrow. What does that mean?

Swami replied: The love and affection on the worldly souls results in grief in some way or other differing from case to case. The ways may be: ungrateful revolt, untimely death, going out of the right path and falling horribly etc. The love to God will give you continuous bliss throughout the chain of births. Bliss is the infinite climax of eternal happiness without any trace of grief. But, grief (suffering) is the path to achieve that ultimate goal.

34. Could You please look into the following incidents and let me know all about them?

[Shri Rajat Agrawal asked: Dear Swamiji, This is to bring to Your notice that I keep getting mails from some foreign numerologist, tarot card readers, padre, clairvoyance, medium mexican spirituality about my future career prospects. Some of them have said that some -ve influence is upon me, some say a great evil, some say that my past life was full of miseries and the time is going to get reversed now & they have also asked me not to share these messages with anybody else not even with my family. They also say that good fortune, future is ahead of me and I am likely to get solution of all my problems. I have availed a few of their services and all they do is get me some lucky nos. to play in a game of chance and they assure that I will win lacs of rupees. A game of chance like in a casino, a horse race etc. One of them also gave me some mantras to chant & ways to enhance +ve energy in me through some pictures of drawings. Could You please look into this and let me know all about this. Your's Sincerely Rajat Agrawal]

Swami replied: Forget all these exploiters, who are foolish either by unnecessary over intelligence or by unavoidable ignorance. Don't do anything suggested by them and don't listen them at all. Worship constantly Lord Hanuman for one year with full faith and top most devotion. After one year, He will bless you with slow and steady progress in your life by which you gradually ascend the ladder without any stain. If you ascend the ladder fast, you will suffer with strain and also sometimes you may slip from the ladder. *Lightening progress comes fast and also goes fast.* Apart from the progress in this world, you should also try for the spiritual progress regarding the horrible fate of the soul after death. For this, go through this spiritual knowledge in your leisure times.



Shri Datta Swami
(Dr. Jannabhatla Venugopala Krishna Murthy)