

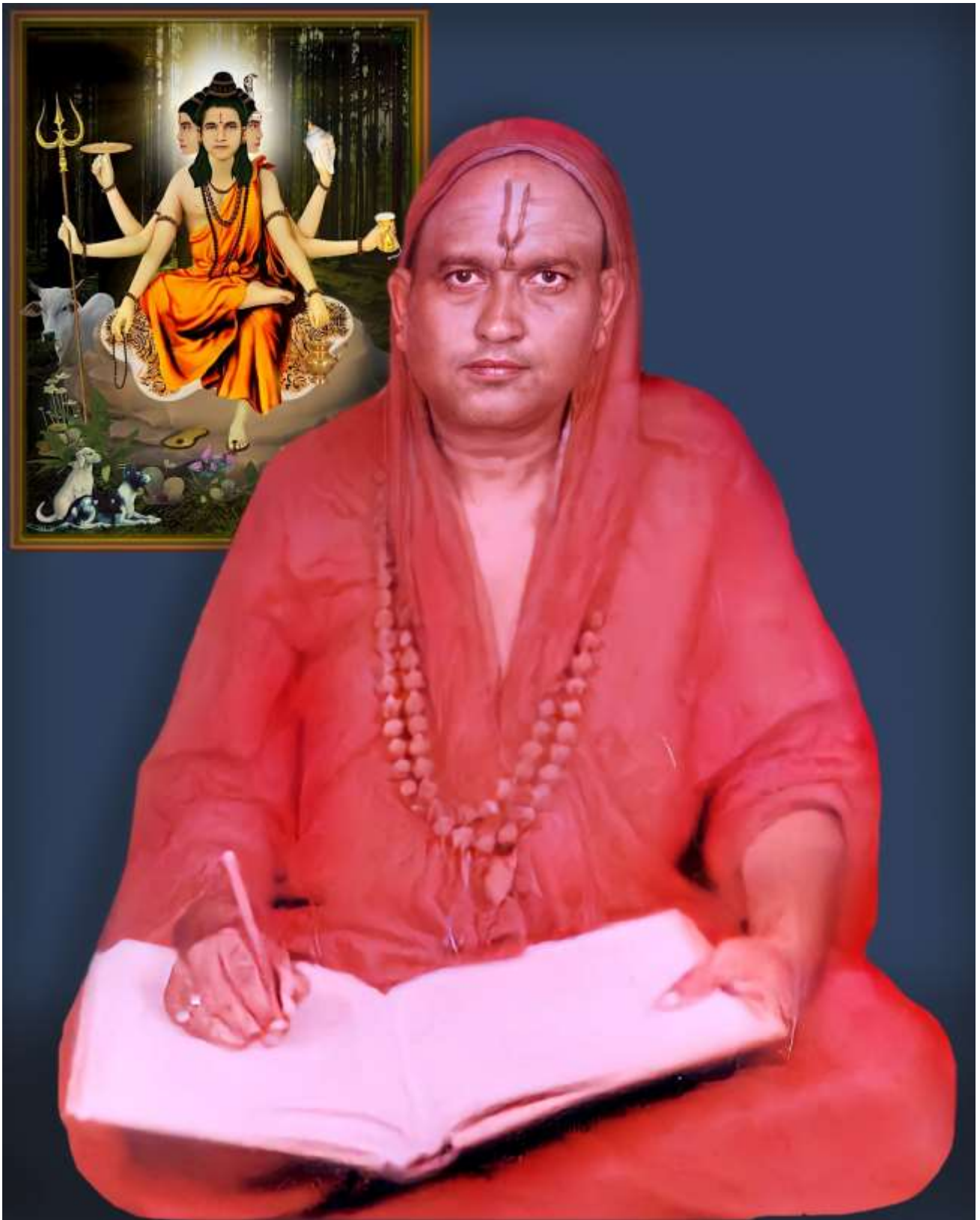
SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 29]



(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

O Learned and Devoted Servants of God,

[October 08, 2020]

1. Is the creation different from the Creator? How did the Creator go about creating the creation?

[Dr. JSR Prasad asked: Svāmipādebhyaḥ sāṣṭāṅga praṇāmāḥ || Recently, in a social media platform, there was a discussion on the concept of Creator and the Creation in Vedānta. A member had asked questions like – is the creation different from the creator? How did the creator go about Creating the Creation, and so on?

A few Advaita scholars replied that the creation is not different than the Creator like in the case of a spider spins out a web from its own mouth and later in the end, engulfs it all (*Yathorṇanābhiḥ sṛjate grhṇate ca*).

I initially started to respond by saying that the creation is different from the Creator and He created the universe for His entertainment only (*Ekākī na ramate*). They did not agree on this point, as boredom could not be attributed to the God in creating this universe since boredom is a mere human quality.

Subsequently, some messages were exchanged. I compiled their objections and comments as given below –

- a) The universe (triguṇātmaka) is our mental projection only. the Individual self – Jīva is non-existent (asat) but derives existential value because of Paramātmā. The knowers recognize this as sat because all form is an expression of Paramātmā. A jewel of gold is not rejected as illusion because gold exists in identification with its substance. God dwells inside the substance having manifested as universe. It's like gold abiding in all jewels.
- b) Any motive imputed in God can neither have Vedic support, nor any reason. Because of His infinite power, the universe could be mere pastime even though it is looking like a big task for us. Vedas declare that He has all desires fulfilled.
- c) It's incongruous to hold that creation stems out from an intelligent being. His contentment, proposed in Veda, will be contradicted if you say He has created. His omniscience too deserves being questioned if you say He did it without a purpose.
- d) Bṛhadāraṇyaka upaniṣad endorses that the Creator and the creation both are one and the same – “In the beginning, there was nothing except death. Darkness. Death died. When death died, it gave rise to waves. Waves gave rise to consciousness. Later, Air, Fire, water and Earth. There is no creator. Creation happened. And Everything happened, is happening and will continue to happen inside the Para Brahman (Naiveha kiṃcanāgra āsīt, mṛtyunaivedamāvṛtamāsīdaśanāyayā).” Just as one RBC is created inside a Bone Marrow and moves on to different places in the body and dies anywhere and is

metabolized and reintegrated in the body again. Similarly, our galaxy or solar system will undergo cycles of destruction and regeneration in Parabrahman.

- e) Having created the creation, Parabrahman entered into it (Tatsṛṣṭvā tadevā'nuprāviśat, tadanupraviśya sacca tyaccābhavat). If there are two states of God assumed, one state before and another after creation, it pollutes by superimposing on God with time-space constraints (deśakāla-paricchinnatā). So it is not proper to say that He created or even desired the creation. Vedic statements like 'So'kāmayata, bahu syāṃ prajāyeyeti' to be taken as Arthavāda only. Such sentences do not carry any direct meaning.
- f) Modern scientists say that the quote – 'Tat sṛṣṭvā tadevā'nuprāviśat' has got different velocities. Parabrahman has a quality of expansion. Expanding universe is expanding beyond speed of light but travel is possible only within the limitations of speed of light. So 'sṛṣṭvā' and 'anuprāviśat' has to happen at same moment!
- g) Creation has not occurred. But creation is apparent - because of His Māyā (Mama māyā duratyayā). the word 'creation' should be understood as 'manifestation' in 'every context.' The Creation is not different from Parabrahman. In Bhāgavatam at 10.87.15, Creation and Dissolution are explained to take place in Paramātman like appearance and disappearance of a pot taking place in clay (Bṛhadupalabdhametadavayantyavaśeṣatayā yata udayāstamayau vikṛtermṛdivā'vikṛtāt । ata ṛṣayo dadhustvayi manovacānācaritaṃ kathamayathābhavanti bhuvī dattapadāni nṛṇām ॥)

I tried to answer the above objections but was not successful due to lack of proper understanding. I am not sure, whether I conveyed their views properly. May I humbly request Swāmi to bless us with the clarifications for the above objections. At Your lotus feet – Prasad.]

Swāmi replied:- Why the spiritual knowledge became unpopular, which is the most important subject that helps all the souls forever? The reason is that the souls are not interested to read the contents of philosophy. What is the reason for that? The only reason is that writers make the subject complicated and confusing because the writer himself does not understand the subject clearly. The subject is presented in such a way not to be understood by anybody and the reason for this is that the writer himself does not understand the subject clearly. Then, why the writer writes this subject at all? The reason for this is that the writer wants fame from the public that the public shall praise him as an exceptional great scholar. The public certainly praises him in this way because it feels that the writer understood the subject whereas the public (itself) could not understand the same subject and by this the public decides the writer to be the top most scholar and this is the desire of the writer also! If this is totally true, I don't find much fault with the writer. But, this is totally false because the writer himself did not understand the subject, which is the reason for non-

understanding of it by others. If the readers are confused, it means that the author is thoroughly confused.

There are several Vedic statements saying that non-mediated God is unimaginable in all times (*yasyāmatam...*, *yato vāco...*, *na medhayā...*, *yo buddheḥ parataḥ...* etc.). The Gītā also says the same (*māṃ tu veda na kaścana...*) and the Brahma Sūtras also establish this in the beginning two Sūtras (The first sūtra says that it will try to give the identity mark called ‘Svarūpa lakṣaṇam’ of God, but, in the second sūtra it fails to give identity mark and gives associated mark or ‘Taṭastha lakṣaṇam’ that can’t give identity of God.). This unimaginable God is unimaginable because there is no space in Him since space was created by Him (*Ātmana Ākāśaḥ*). If space existed already in Him before its creation, we can’t say that He is the creator of the space since space existed in God even before its creation. In such case, we can’t say that God is the creator of space. Since God is always unimaginable, we can’t say that space or world entered God after its creation. We can’t also say that space was created by God within Himself since both the above possibilities mean the same result that God becomes imaginable after creation of space due to existence of space (or world) in Him. Hence, space is created by God out side Himself only so that we can say that God is always beyond space. Once space is created, naturally the word ‘outside God’ becomes significant not with reference to unimaginable God but with reference to the created space. If spacial co-ordinates are absent, there is no volume of God. Any entity without volume can never be imagined because our intelligence is bound by space and can’t be beyond space to imagine God, who is beyond space. The creation of space brings the existence of outside-space so that we have to say that now God is not alone since the second item called space exists. God is the absolute reality and space is only relative reality. Absolute reality exists always whereas relative reality exists as long as the absolute reality maintains it as substratum. The relative reality does not exist before its creation and after its dissolution. But, it exists in the present as long as it is maintained by the absolute reality. **The relative reality does not exist even in the present in case the absolute reality is absent since the actual absolute reality means that it exists in all the three times whereas relative reality means that it exists in the present purely depending on the existence of absolute reality.** Whatever may be the cause for existence of absolute and relative realities, both these can exist together in the present time. Hence, in the present time you can’t say that absolute reality exists and relative reality doesn’t exist.

The word *Asat* (non-existence) means that this world was non-existent before its creation (*Asadvā idamagra āsīt, tato vai sadajāyata*). In this the word ‘*idam*’ refers to world. The word ‘*agre*’ means before creation. This statement doesn’t contradict the other statement ‘*Sadeva Somyedamagra āsīt*’. Here, both words (*idam* and *agre*) have the same meanings as above explained in the first statement (*Asadvā...*) as well as in the second statement (*Sadeva...*). You need not doubt that this interpretation of both the Vedic statements contradicts its own meaning because this means that the world existed before its creation (*Sadeva...*) and also that the world doesn’t exist before its creation (*Asadvā...*). Here, you have to follow Satkāryavāda by which you can say that this world – product existed before its creation as causal God or absolute reality. **Satkāryavāda means that the product exists before its creation in the form of its cause.** **Asatkāryavāda** means that the product is non-existent before its production either in its form or in some other form like cause. This second theory means that both cause and effect are non-existent (*Asat*) resulting in Śūnyavāda. Śāṅkara agreed with the first theory, which is Satkāryavāda.

In case of worldly examples such relative reality is not clearly appearing in the present time also just like the imaginary world created by the soul (or awareness) is not clear even during its existence. Such relative imaginary world is not very clear to the soul like this relative real world. Soul is a part of this relatively real world and hence, the distinction between absolute and relative realities does not stand effectively in the view of soul since such distinction is for God only because God having both angles is aware of His absolute reality as well as the relative reality of the world. Even though the relatively real world appears to God also as absolute reality to give Him full real entertainment, the essential relative reality of the world is basically known to God. The essential relative reality of the world allows God to do miracles and creation of relative reality. If the relatively real world appearing as absolute reality is really absolute reality, creation of such world is not possible for God since one absolute reality can’t create another absolute reality. The soul itself is relatively real and is a tiny part of this relatively real world and is aware of this (relatively real) world as absolute reality because relative reality becomes absolute reality for another relative reality or soul. This means that the soul has only one angle in which it sees only relative reality, which is the world including the souls as absolute reality. The soul doesn’t have the other angle in which the absolute reality can be seen or even imagined since the absolute reality or God is unimaginable. The soul realizes the relative reality as absolute reality only because the relative reality (world and souls) appears like

absolute reality due to its existence depending on the existence of absolute reality. The result is that the non-existence of essential basic relative reality is never realized by the soul, which itself is a relative reality. Relative reality is always an absolute reality for another relative reality. For absolutely real God, the actual absolute reality alone is the absolute reality (*Sataḥ sat sat*). For the absolutely real God, the actual relative reality alone is the relative reality (*Sataḥ asat asat*). For the relatively real soul, the relatively real world is absolute reality (*Asataḥ asat sat*). For God *Sat* is *Sat* and *Asat* is *Asat* just like a person having vision can see the person having vision and the person not having the vision. A blind person thinking that every person is blind and that every person is having vision through the mind as eye only has only one angle to think that every blind person is having vision.

We shall not compare the soul with God in all aspects since God is unimaginable whereas soul is imaginable being a part of imaginable world. Even two imaginable items can't be compared in all aspects. The similarity between God and soul is that imaginary worlds are created by both for entertainment since the loneliness causes boredom, which is not a defect, but, a fashion of full contentment. The Brahma Sūtram explains this (*Lokavattu...*) and Śaṅkara gives the example of the contented king wishing to go to forest for hunting. The points of comparison between God and soul in this context are:-

1) God is unimaginable (explained above) and soul is imaginable (soul is a specific work form of inert energy generated in functioning brain-nervous system and hence, is a part of imaginable world). The Veda clearly says that soul or awareness is generated from another imaginable item called food (*Annāt puruṣaḥ*).

2) God gets full and real entertainment because even though the imaginary world created by God is relatively real like the imaginary world created by soul, the imaginable imaginary world created by God is very very clear to God due to His unimaginable power called '*Māyā*' so that God gets fully real entertainment. The imaginable soul, on the other hand, has little imaginable power only and hence, can't make its created imaginary world to become very clear to get fully real entertainment.

3) Since God is the creator of this relative imaginary world, God can be told as absolute reality and His created world can be told as relative reality. The soul is not creator of this relative world (it is only creator of its imaginary world) and hence, soul being a part of this relative world, this relative world is as true as the soul itself. 4) The imaginary world of the soul exists within the soul because soul has spatial dimensions and is bound

by space being inert energy (space is subtle inert energy). Soul or awareness needs space for its existence and hence, it is bound by inside-outside concepts of space. Unimaginable God is beyond space and does not have inside concept because space within God makes Him imaginable. Since space is created by God, the outside concept exists because of the existence of relative reality of space and this outside concept is linked to the reference of space and not to the reference of existence of God. The reason is that this concept exists due to the relative existence of space as second item to God and has no reference to God in any way. The world 'outside' simply means the relative space existing along with God and doesn't refer God in any way. We can't say that the relative space is non-existent with reference to God because it is existing simultaneously with God even though its existence is based on the existence of God. Hence, we can say that space is a second item existing along with God. Certainly, space can't enter unimaginable God because if space enters, God becomes imaginable item bound by space having volume.

The process of creation of this imaginable world from unimaginable God is also unimaginable, which is beyond worldly logic. Worldly logic is based on imaginable item generating another imaginable item. Every item in this world is imaginable and God is the only unimaginable item. There is no example in the world in which an unimaginable item other than God is generating imaginable item so that we can follow the process of that example in explaining this example of unimaginable God creating imaginable world.

Vivarta vāda can't be applied here since it is a worldly example, which is creation of wave from stand still water. When water is associated with subtle kinetic energy, then only the wave is produced. God alone created this world without the help (association) of any other second item since God was alone before the creation. Śāṅkara has taken this example neglecting the subtle kinetic energy because simile need not follow all the concepts of the example. Due to invisible subtle kinetic energy, it appears to our eyes as if water alone became the wave. This aspect is taken as the common point to explain the really one God creating this world. Śāṅkara emphasized on causal water neglecting the product-world because He is the incarnation of God Śiva, who is the cause to this world. Even Pariṇāma example can't be taken here because the milk alone did not become curd. It becomes curd only due to the presence of invisible bacteria and Rāmānuja took the advantage of the invisibility of bacteria to say that God alone is modified into real world. Rāmānuja is a soul (Ādiśeṣa as per his followers only), which is a relatively real part of this relatively real world and hence

was very particular of the reality of curd-product or world on par with milk—cause or God. We can say that Śaṅkara spoke from the view of God whereas Rāmānuja spoke from the view of soul. Madhva is also a soul (god Vāyu as per his followers) and is in line with Rāmānuja in this point. If you know the real scientific background of both these examples, you can't use either of these two for comparison to God alone creating this world. Even a magician creating magic-show can't be taken as complete example since the magic show was created by magician through pre-arranged invisible (to the present spectators) tricks whereas God created this world really without such pre-arranged tricks. People quote the Veda for this example of magician creating magic (*Indro māyābhiḥ...*). In this Vedic quotation, the word *Māyā* does not stand for the pre-arranged invisible tricks because *Māyā* means the wonderful (*Maya-vaicitrye*) real power of God to create an imaginable item without the help of second item and without the help of pre-arranged invisible tricks. The word *Māyā* means really unimaginable power used to create really an imaginable item in an unimaginable way to create wonder in us. Śaṅkara has taken the example of magician due to invisibility of pre-arranged tricks (*Māyāviva...*), but, took finally the example of mediated God creating an imaginable item (*Mahāyogīva...*). Since there is no second unimaginable item, unimaginable God Himself in mediated stage (Mahā Yogī) is taken as the complete example. The unimaginable God existing in merged state with the imaginable and visible medium is doing that unimaginable miracle, which can't be attributed to the visible-imaginable external medium, but shall be attributed to the merged invisible-unimaginable God. Śaṅkara has taken the concept of unimaginable nature (*Anirvacanīyatākhyāti*) of unimaginable God in explaining the unimaginable actions of unimaginable God. He asked God about any one of His unimaginable actions that is known by the soul (*Viditaṃ kiṃ nāma Śambho! tava?*).

God created this world through His own nature, which is unimaginable power called *Māyā* without the help of any second substance because He alone existed before the creation of this world (*Sadeva somya...-Veda*). The first item created by God was space, which is very subtle energy. The Veda says that the first creation was space and in another place, the Veda says that first creation was energy. In both these two creations God is mentioned as the direct first cause. In the creations of other items, created items are mentioned as their causes like air from space, fire from air etc. Hence, the first creation is space or energy, which means that space itself, is subtle energy. Space shall not be misunderstood as nothing because from nothing only a chain of non-existent items shall come

(Asatkāryavāda). Even the so called great awareness came from created item only, which is the food obtained from plants as told by the Veda. After creation (*Tat sṛṣṭvā*), God entered the creation as per the Veda. We say that a person constructed a house and entered it, which does not mean that he is occupying the entire house without place to anybody. He entered the house and is sitting in a corner of a room present in that house and this should not be again misunderstood as that he is occupying the entire room. Similarly, God entered the creation (new house) created by Him and this does not mean that He is occupying the entire world like gold occupying entire jewel. This also does not mean that He entered all Zoological living beings (one room) as awareness (since Botanical living beings have no awareness). This means that He entered a very few zoological living beings, which are energetic and human beings, to become energetic and human incarnations respectively (which are the corner of one room). Entry of God in to the world need not mean entry of God into the entire world (the entire new house) or need not mean entry of God into a category called zoological living beings (one full room).

One person on seeing a drama written and directed by him develops desire to enter the drama as an actor but not in all the roles and also not in a group of roles. In cinema this may be different due to shooting tricks. Similarly, God was entertained by seeing His own creation (*Sākṣī cetā...-Veda*) and developed desire to enter the creation in a role of a soul called energetic (in the upper worlds) or human (on the earth) incarnation. Of course, the unimaginable God has unimaginable power to become more than one incarnation without any shooting trick. God merges with the imaginable created medium so that He remains in His own position and at the same time, merges with the medium simultaneously elsewhere due to His unimaginable power (*Sat ca tyat ca abhavat*— Veda). This is possible only for the unimaginable God because an imaginable human being can't remain in the same position after existing in another position elsewhere. The incarnation itself is perfect unimaginable God due to perfect merge with the medium.

Awareness is not God and does not have even the fortune to claim that God is its direct cause (as in the case of space or energy) because the Veda clearly says that awareness or individual soul is created from plant-food. Before the creation of this world, God thought to create this world for time pass-entertainment since He is always fully contented. This process of thinking of God shall not mislead us to think that God thought with the help of awareness in Him. Before creation, there was neither inert energy nor materialized brain-nervous system to generate awareness in God since there

is no question of generation of awareness in God, who is beyond space. Hence, God thought without the existence of awareness in Him because God is capable of thinking even in the absence of awareness due to His omnipotence based on His unimaginable nature. If God entered all the world or all the energetic and human race, there shall not be anything like bad to be leftover since everybody follows justice only due to presence of inner God. This objection rules out the existence of God everywhere in the world and the Veda also refuses every item of this imaginable world to be God or possessor of God (*Neti Neti...*). The Veda says that all this world is God (*Sarvam Khalvidam Brahma*) and this means that all this world is controlled by God (*Tadadhīna prathamā*) like the property controlled by a person is mentioned by the name of that person in writing legal documents of property. If all this creation is God, it means that God did not create anything due to His incapability. Creation of world is certainly His manifestation or presentation of His unimaginable power called *Māyā*. The word 'manifestation' does not mean that God presented Himself in the name of creation since He is incapable of doing creation of something other than Himself even for His own entertainment!

a) We agree with your point that soul is relative reality being a tiny part of relatively real world because if the world is another absolute reality apart from God, one absolute reality (God) can't create another absolute reality (world). One absolute reality can create only relative reality. Hence, the entire world is relatively real. This does not mean that this world is God Himself. In such case, God is incapable of creating another relative reality to get real entertainment by which one can say that the world is not created at all (*Ajātam jāyate kiñcit...-Ajāti vāda* of Gauḍapāda). Śāṅkara didn't accept this even though Gauḍapāda was His preacher. This non-born world means that the incapable God is falsely assuming that He really created this non-born world! God is omnipotent and created really this relatively real world, which appears very clearly to Him also like another absolute reality to give full real entertainment and this is possible for His omnipotent-unimaginable power called *Māyā*. Remember that this world is actually a relative reality (*Mithyā*) only and not absolute reality. *Mithyā* does not mean unreal because Śāṅkara defined it as neither real nor unreal. It is not real because it is not absolute reality. It is not unreal because it is appearing very very clearly like absolute reality and exists in the present purely based on the existence of absolute reality. This self-contradiction can be correlated due to the unimaginable power of God called *Māyā* even if you treat God as real and world as unreal. Actually, world is not unreal in all the

three times (past, present and future) because it is real in the present due to supporting real existence of God.

You mentioned God entering the world like gold entering the jewel, which is not correct because gold enters the jewel even during the creation of golden jewel as material-cause entering the effect. Here, God entered the world after creation of the world willingly (*Tat sṛṣṭvā...-Veda*). Gold enters the jewel by force of worldly logic. You can't say that creation means the plan of the design of the intellectual cause. Even there, the awareness-cause enters the design by force of worldly logic. Hence, even if you say God as material cause or intellectual cause or both, the entry of God into the world is forced by the worldly logic and this can't be told as entry of God due to His willingness. God will not do any action by any external force.

This clear and real relative world is not projection of mind of soul. The mental projection of imaginable soul is its imaginary world and not this external world. This real relative world is the projection of the will power of unimaginable God. Even an atom of matter or a ray of energy of this world can't be created by the mind of the soul as told in the Brahma sūtrams (*Netaro..., Jagadyāpāra...*). The direct support for the world is the will power or *Māyā* of God and not God directly. The ground is God and when an animal sits on the ground with the help of the tail of the animal that is directly resting on ground becoming support to the body of the animal, the tail is *Māyā* and the body of the animal is world. This means that God is not direct support of the world but is the ultimate indirect support. It is told that *Māyā* is world (*Māyām tu prakṛtim...*) and this means that *Māyā* is not absolute reality but relative reality because the word *Māyā* can be derived as that which doesn't exist in all the three times (*Yā mā...*). It is also told that God is the possessor of unimaginable power called *Māyā* and here the word shall be taken as wonderful power (*Maya – vaicitrye*). We can also take a different meaning for the first sense (*Māyām tu prakṛtim...*), which means that *Māyā* is the root cause of world since Prakṛiti also means root cause apart from the meaning of world (*Prakṛtirmūla kāraṇe...*). The possessor of *Māyā* can be also treated as *Māyā* since there is no difference between the possessor of power and power (*Śakti śaktimatorbhedah...*). Another reason is that *Māyā* being unimaginable can be treated as unimaginable God because any number of unimaginable items end as one unimaginable item only. When the Veda says that God is the tail and the body of animal is the world (*Brahma puccham pratiṣṭhā...*), the above logic makes the tail (*Māyā*) to be God.

But the support of the tail must be the ground. Here the ground is God as possessor of *Māyā* or tail. Hence, both ground (God) as indirect support and tail (*Māyā*) as direct support (to the body of the animal, which is world) become one item to be the support to the world or body of the animal.

Gold existing in jewel is not God because jewels of silver and copper also exist in other jewels resulting in three Gods. Since all the matter is condensed energy, you may say that this energy as single item is the single God. Scientists stop with energy as the final cause. There is also no decrease in the total quantity of energy based on the law of conservation of energy to support changeless God. But, energy is inert whereas God is doing the activity (thinking) of awareness. By this we shall not say that God is awareness because God is creating materialized items without the help of any matter as material-cause. God is beyond inert energy, inert matter and awareness creating all the items that constitute the world.

- b) Don't pass a general statement that no Vedic support or support of reason exists for any imputed comment on God. You have to give example and then give your comment. We agree that world is a pass time for God as said in the Veda (*Ekāki...*) and the Brahma sūtram (*Lokavattu...*).
- c) All your above statements are not logical with mutual contradictions. Creation of the world can be done by an unimaginable-omnipotent item also even though such item is neither inert nor intellectual. Creation requiring intellectual cause is valid in the imaginable world having all imaginable items only. If God is also an imaginable item, certainly God shall be non-inert awareness for creating this world having wonderful design. When you are discussing about God, you shall not confine to the imaginable worldly logic dealing with logic of imaginable items only. The Veda, the Gītā and the Brahma Sūtras clearly say that God is unimaginable. The word 'pass time' itself means that God is contented, but, still created this world for pass time and there is no other purpose. Omniscience has no place in pass time since contented ignorant souls also do some activity to pass time. Pass time itself means that some activity is done not with any needed purpose other than pass time-purpose of contented souls. The above statements lack logical links between them.
- d) You have already mentioned about the creation of this world by contented God as pass time. Now, you are saying that God did not create this world and creation and dissolution of items of this world take place

- continuously without the interference of God. This is a clear mutual contradiction. This leads to the doubt about your mental inconsistency!
- e) Again you start saying that God created this world and proceed to say that God did not create this world! Again you say that if the Veda says that God created this world it is only in the praise (Arthavāda) of God there by meaning that actually God did not create this world!
- f) You say that creation and entry of God are done in the same time. This statement makes Me to become mentally retarded! The word 'sṛṣṭvā' means that after creation, God entered the world. Why are you confusing yourself and the readers? You are bothered about space-time concept and fear that this concept will bind God. When space is created, time is also existing as the fourth co-ordinate apart from the three spatial coordinates (length, breadth and height). **Time is not mentioned as an individual item in the process of creation starting from space and ending with awareness (Puruṣa).** The reason is that time is a special co-ordinate of space (four-dimensional space-time model of world). People say that the time is so much distance of sun rise from the horizon point. Both space and time do not pollute God because both space and time speak about this relative creation only as the reference. The words like 'before creation' and 'after creation' are linked with the relatively real creation only and not linked with the absolutely real God. The words 'before' and 'after' refer and touch the creation only and not God. In such case, how God can be bound by space and time, which are not at all referring Him in any way? Their relationship (sambandha) is with creation only and not with creator. These words are indicating the states before and after creation only and do not refer to God either directly or indirectly. Just speaking the two words 'before' and 'after' does not indicate that I am going to speak about God after speaking these two words. Even if I speak about God after speaking these two words, these two words stand in conveying the only meaning of the states before and after creation and such states can't indicate God only. God is indicated not by these two words, but, by the word 'God' spoken after these two words. You have to revise your basic logic especially about relationship (sambandha), which is either Saṃyoga (separable) or Samavāya (inseparable). These two words can't indicate God through either of both these two types of relationship unless and until the word 'God' is uttered. Sambandha must give the indication of one item by uttering the other item.
- g) You started saying that creation has not occurred. This shows the climax of your madness and suggests proper time to be admitted in a mental

hospital. Everywhere you speak about the creation of God and deny the creation of God simultaneously! You can say that God is absolute reality and world is relative reality depending on the absolute reality. You can say that world is neither created nor existing if God is absent. Relative reality means that its existence is purely based on the existence of absolute reality. It is different from existence and non-existence because it is very clear like absolute reality and does not exist in the absence of absolute reality. It is born and appears very clearly due to the unimaginable power of God. The imaginary world of soul is also born and exists, but, does not appear clearly due to weak imaginable power of imaginable soul. You can't say that even the obscure relative imaginary world of this petty soul is not born at all and how can you dare to say that this very clear relative world created by the mighty unimaginable and omnipotent God is not born at all! This makes God to become totally incapable of not having even the least capability of soul that is creating obscure imaginary world for time pass!

Chapter 2

O Learned and Devoted Servants of God,

[October 11, 2020]

1. Does ruling over all creatures mean a license to kill them?

[Śrī Anil asked: Pādanamaskāraṃ Swami, Please give Your replies to the following questions. At Your Divine Feet, anil.]

1. In Old Testament, Genesis 1:28-30, it is said like this: God blessed them, and God said to them, “Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth.” 29 God also said, “Look, I have given you every seed-bearing plant on the surface of the entire earth and every tree whose fruit contains seed. This will be food for you, 30 for all the wildlife of the earth, for every bird of the sky, and for every creature that crawls on the earth — everything having the breath of life in it — I have given every green plant for food.” There is a misunderstanding among some Christian devotees that since God said “Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth”, this gives the permission from God to eat non-veg food. However, in the same paragraph itself, God stresses on the vegetarian food for human beings and even for animals. Swami, kindly clarify on this contradiction.]

Swami replied:- Your interpretation is correct and the interpretation of some Christians is wrong. Ruling does not mean killing and eating. It only means to use them and give food to them. The total objection is about killing them for food and not about eating them after death. The eater is encouraging their killing and becomes the sinner. Even medical science says that vegetarian food is far better than non-vegetarian food.

2. Does being rich take a person to hell?

[Swami in New Testament there is a story mentioning a rich man and at his door there was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich. The rich man lived a luxurious life. After the death of both men, Lazarus went to heaven and sat on the lap of Abraham, while rich man went to hell fire. When seeing Lazarus in heaven, the rich man prayed to have pity on him upon which Abraham replied: “Son, think about how you lived while on earth. You had every-thing you wanted; you lived comfortably. Lazarus, on the other hand, had nothing. So now, he is here, being comforted, and you are suffering. And there is no way to cross the huge divide between us. No one can pass from one place to the other.” Then the rich man requested to send Lazarus to his family so that they will be warned of the consequence after death. To this Abraham replied that they have the teachings of Prophets to learn, and even if a dead man

returns and teach them they will not believe because they have not listened to the prophet of God. Swami, I request You, why the rich man went to hell, he did not do anything bad, he neither cared for Lazarus nor disturbed him. Also Lazarus might have suffered due to his past sins and rich man received happiness here also due to his own past deeds. Some people say that the rich man had the capability & resources to help the Lazarus but he did not do that, that is the reason why he went to hell.]

Swami replied:- Richness and poverty are not the direct reasons to go to hell and heaven. The associated effects with richness and poverty are bad and good respectively. **Sin is always associated with richness and merit is always associated with poverty.** When Jesus told that a rich man can't reach the God, the inner meaning is only this since richness directly does not hinder anybody to reach God. Charity is merit and is associated with poverty. A rich man always tries to accumulate his wealth by doing sins. Not only this, even if charity is done, charity to undeserving receivers is sin.

3. Is using drugs to get happiness a sin?

[Nowadays there is an increase in usage of drugs among youths. They say that by using drugs, they are forgetting all their anxieties and troubles and get ecstasy mood. This is very easy method and no need to put effort like meditation, concentration etc to achieve such state. By doing so they are not disturbing others, hence it is not sin in their view. After all enjoyment is the aim of life. They also say that even some Sadhus use drugs. Swami, kindly give reply to this argument.]

Swami replied:- Drugs spoil the health and reduce longevity so that the precious life is lost, which should have been used properly in spiritual efforts to get the grace of God. This applies to any human being and hence, even to saints also. When health is spoiled, it is also sin because that much part of life is wasted, which is not used in spiritual efforts.

4. Do the outcomes of wars indicate the side of justice?

[God Kṛṣṇa advised Arjuna to fight to Kurukṣetra war to annihilate demonic Kauravas. It is a victory of justice over injustice. In the present world, so many border conflicts are going on. India and Pakistan have fought 4 times. India has won all 4 wars. In 1962, China attacked us and due to our unpreparedness, they easily won the war taking possession of some of our territory. Now China is posing a war against India. In these types of war, how to decide, who is just and who is unjust, and outcome of war gives any indication in this direction?]

Swami replied:- Certainly, the sin of an individual or a group of individuals brings individual or collective punishment respectively. Deciding the sin is possible for omniscient God only. We know only the external behaviour of a human being and not their internal secret behaviour

since we are unable to examine the soul continuously and deeply. Intensive sins give immediate results in this life itself.

5. How to overcome laziness in performing certain worldly activities?

Swami replied:- Laziness has also a good side that it helps in postponing bad activities in worldly life as well as in spiritual life. Fastness also has bad side that it makes the soul to do bad activities without analysis. Laziness and fastness shall be maintained by you simultaneously to use either of these two in the related contexts. Elimination of any quality is not wisdom, but, using it in proper context is wisdom. God has created and gave these qualities to you to be used in proper contexts. Elimination of any quality is impossible, which is staying in you like hill precipitated from millions of past births. You have purchased the knife to cut vegetables in your kitchen and not for killing some zoological living being.

6. Why did Arjuna ask Krishna to repeat the Gītā after the war?

[In Gītā, why Arjuna asked Kṛṣṇa to repeat the Gītā again? During the war he had already heard the Gītā and got motivated to kill the Karuravas? Then why did he ask again for repetition?]

Swami replied:- The Gītā contains not only the motivation of the soul for doing practical work in materialistic line to establish justice and to condemn the injustice, but also contains several other important points regarding justice and injustice of materialistic line and clues in spiritual line. Several other important points came regarding worldly life and spiritual life in chain linked with the main point of doing action in worldly life. Arjuna should have grasped when God Kṛṣṇa told him all these points in nutshell. God is not a bathroom tape recorder to hear songs whenever one likes. This is the reason why Kṛṣṇa refused to repeat it again. Kṛṣṇa repeated (called ‘**Anu Gītā**’), but, not the same the Gītā because the repeated Gītā was not a true copy of the original Gītā. Sage Vyāsa recorded the original Gītā already for the sake of the world. One must concentrate on the knowledge given by human forms of God because knowledge is directly useful for the soul to get spiritual uplift. The patient shall concentrate on the prescription slip given by the doctor which alone is useful for the patient. Then why Kṛṣṇa repeatedly stressed on the concentration of the soul on Him, the doctor? The reason is that the medicine to be used is not available in any outside medical shop and hence, you have to concentrate on the doctor also. To speak more really and clearly, the doctor himself is medicine! This is reason why Kṛṣṇa was stressing everywhere in the Gītā on the aspect of concentration on Himself!

Chapter 3

O Learned and Devoted Servants of God,

[October 12, 2020]

1. Why are there differences in the Gospels written by different Apostles?

[Śrī Anil asked: Pādanamaskāram, Swami. Please grace Your replies to the following questions at Your Divine Feet –anil

1. Swami i am giving 2 instances of differences in Jesus’s life history depicted in the gospels. The Gospel written by Mathew and John did not mention about Jesus ascending to heaven after He become visible to the disciples after His resurrection. But the gospel written by Mark and Luke mention Jesus ascending to heaven. In the gospel written by Mathew & Mark it is mentioned that both the thieves mocked Jesus while on cross to save Himself. But in gospel by Luke it is written that out of two thieves crucified along with Jesus one criticised Jesus, but the other prayed Jesus to give a chance to be with Him in heaven, which Jesus sanctioned. Also there is no mention of rebirth by Jesus in any of the 4 gospels. Swami, these types of differences in reporting the gospel matter to us in the spiritual path?]

Swami replied:- Analysis will solve this problem. Disciples have different mentalities in taking the points. Some may feel that some points are very important and some other may feel the same points as negligible. Due to this one leaves a point and other may mention the same point with lot of stress. This is the reason why God told that He will directly come down to preach the spiritual knowledge in systematic way (*Jñānī tvātmaiva...—Gītā*). Spiritual knowledge is very important torch light and any diversion of the angle of light may show diverted wrong path. When Kṛṣṇa told the Gītā, sage Vyāsa recorded it and there is no diversion in it because sage Vyāsa Himself is the human incarnation of God. Regarding Jesus going to heaven or not is not at all important because Jesus is the incarnation of God and is the Lord of heaven. **The important point is regarding our going to heaven.** Hence, this is not a significant point. Regarding the thieves, whatever may be the fact of incident, the resulting concept is not affected in anyway because if the thief is not reformed through realization, God will not show grace on him. If the thief is reformed, certainly God will bless him. Regarding rebirth, the actual version of Jesus was having both sides. He told that re-human birth exists rarely for a soul involved in spiritual path throughout its life, but, could not complete his effort. For such a good soul re-human birth is justified, which

also shows the omnipotence of God having the capability of giving re-human birth. He also told that the souls after judgement may go to heaven permanently or to hell permanently so that there is no re-birth for such souls. Hinduism says re-birth for every soul, which does not mean re-human birth. Permanent heaven and hell exist on this earth also for giving immediate fruits for intensive good and bad deeds in this present life itself, which also stand as proof for the public regarding the inevitable enjoyment of fruits of deeds. The whole picture means that there are hell and heaven in the upper worlds and also hell and heaven on this earth. The question of re-birth is immaterial because the concept that good fruits are enjoyed in heaven and bad fruits are enjoyed in hell is not changed at all in the final conclusion. The only point is that enjoyment of fruits forever in upper worlds does not require re-birth whereas enjoyment of fruits on the earth requires re-birth after death. The actual story is like this:- The picture depends on the reduction of intensity of fruit enjoyed. The most intensive deed gives most intensive fruit here itself for any soul in this life itself. The hell and heaven in the upper world are used for giving enjoyment of intensive fruits to the soul after death covered by energetic body with awareness. The intensity of fruit is reduced to some extent in the upper worlds. With the residual fruits (Karma śeṣa) the soul comes to the earth with re-birth to enjoy the residual fruit on the earth. But, the soul again does deeds on the earth and the fruits are added in the list for the future, making the cycle of deeds and fruits endless. Hinduism also clearly says about the inevitable re-birth of soul and very rare re-human birth. The Gītā says about re-birth (*Dhṛvaṃ janma mṛtasya ca*) and Śaṅkara says about very rare re-human birth (*Jantūnām nara janma durlabhamidam*). This concept is misunderstood as that for every soul re-human birth is inevitable whereas it is told that re-birth is inevitable, which is not re-human birth. Due to this misunderstanding a false concept is developed that the soul will get re-human birth again and again so that there is no hurry for spiritual effort in this human birth itself. This is very dangerous false consequence. To avoid this, the four disciples thought that the best projection of the concept will be that there is no re-birth at all and the soul has to face the final single judgement in the end of this life itself and has to go to hell or heaven permanently. If the education system says that there will be only one final examination in the end of the academic year without March-September repeated cycle, every student will certainly get a pass mark in the single final examination! Hence, this is a very good projection to force the human beings to follow justice and devotion to God in very serious manner. The

cycle of animals is a clear distinct hell on the earth. Even in the human world, you can find both hell and heaven.

2. Did both Jesus and God suffer the agony of crucifixion?

[Swami, Jesus told “Why have You (Father) left Me?” on the cross. What is the meaning of this statement? When in trouble people generally say, ‘God why are you left me’. Whether Jesus said that statement in this angle? Or it was a situation in which ‘Father’ withdrew physically from Him during that time? If that is the case, why Father should withdraw from the body of Jesus? Afterwards Jesus is going to be in the ‘inactive state’ inside the cave for 3 days. Father of Heaven also can stay in Jesus during the crucifixion and after the crucifixion even while He was in the cave in the inactive state? Can one say that during crucifixion, both Son and Father would have undergone the agony of crucifixion combinely? Kindly clarify this.]

Swami replied:- The human incarnation is a system of two components in one phase (the human being component). The unimaginable God becomes Father of heaven (called Datta in Hinduism) and Father of heaven, the first energetic incarnation merged with the human being-component, called Jesus. The unimaginable God is beyond space and hence, is not touched by any agony. The Father of heaven has relative awareness as soul, which is divinised by the merge of imaginable God and hence, undergoes the pain along with the human being component. You can’t distinguish the three (unimaginable God, Father of heaven and Jesus) even in the climax level of imagination during this merged state. The human incarnation shows both divine nature (of unimaginable God and Father of heaven, who are in merged state forever) and the human nature (of human being-component). Such suffering is expressed by the human incarnation in real sense only so that the sacrifice of God for devotees is real and sincere, which is not a false show. This establishes the real love of God for devotees. Both the souls of Father of heaven and Jesus are souls of relative awareness only prepared for the suffering of pain and agony. The statement “O God! why did You leave Me?” shows the climax of agony in which the fact that God is in Him is forgotten and this shows the natural human tendency of the human being component. **If the suffering is not real, Jesus would have not requested God to avoid the agony if possible.** The love possessed by God is not a drama but the real practical fact. The human being component shall have such climax of patience to withstand the suffering and since this point is not known, every soul is very anxious to become human incarnation! The philosophers of Advaita (Monism) are unaware of this responsibility and are aware of the power of God transmitted through human being component. One devotee went to

Bhagavān Śrī Satya Sai Bāba and asked His state to be given to him. Bāba immediately transferred His state to the devotee with lot of happiness. In that state, the devotee became human incarnation and was hearing lakhs of cries of devotees for protection at a time. The devotee was terribly worried and cried requesting Bāba to take back His state! Powers are always accompanied by responsibilities!

3. How can we enjoy even physical torture like a spectator?

[In the divine discourse given on 25 Dec 2005, You mentioned that Jesus was confined to His causal body and was watching both the crucifixion of the gross body and the agony of the subtle body. You also mentioned that one should be the spectator of everything; it means that one should watch both the internal and external cinema shows. If somebody scold us or abuse us it can be treated as a feeling and can be watched as a cinema show. But when somebody physically beat us it will be very difficult to treat it as a cinema and enjoy. How can one achieve such a state in which even physical torture also can be enjoyed like Jesus did during extreme torture situation?]

4. In the internet a person asked: Why would the Father sacrificed His Son instead of sacrificing Himself? Both are Gods. So Anyone will do?

Swami replied:- The human incarnation is a single phase-three component-system as I told above. The unimaginable God is watching the show of crucifixion since He is beyond space. I called this unimaginable God (the third component) by the name of Jesus because there is perfect merge (as far as the human imagination goes) between unimaginable God and Father of heaven and Father of heaven (energetic) and Jesus (human). In this perfect merge only, the human form is seen and the other two forms are not seen and hence, the only one name 'Jesus' applies to the visible single human phase. Father of heaven is invisible whereas unimaginable God is invisible and unimaginable. The second question is also answered because the resulting merged relative soul of Father of heaven and Jesus together suffered the agony in crucifixion. The Father of heaven is energetic form of God related to the energetic beings of the upper worlds. The unimaginable God merged with Father of heaven for the sake of His expression to the devotees for worship. The same Father of heaven merges with a selected human devotee for the same point of expression. Since the suffering of a co-human form was seen by humanity, the expression of suffering becomes crystal clear, which brought kindness into the hearts of even cruel people.

Chapter 4

O Learned and Devoted Servants of God,

[October 13, 2020]

1. Can a rich man be saved by God?

[Śrī Anil asked: Pādanamaskāraṃ, Swami. Please grace Your replies to the following questions at Your Divine Feet –anil

1. When the rich man approached Jesus for salvation, as per the order of Jesus he could not sacrifice his wealth as he possessed lot of wealth. Subsequently Jesus told that “The truth is, it will be very hard for a rich person to enter God’s kingdom. Yes, I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter God’s kingdom.” After hearing this statement, the followers asked, “Then who can be saved?” To which Jesus replied: “This is something that people cannot do. But God can do anything.” From Your knowledge we know that God do not force anybody to follow His preaching’s, He only gives the direction through knowledge. If that is the case why did Jesus replied as given in the underlined text above? Is it means that in future birth, the rich person is eventually going to be saved by God?]

Swami replied:- The essence of all this is the quality of sacrifice that is very very essentially needed for a soul to become God through becoming human incarnation in the present life itself. The bond with God shall be in climax position. It means that any other bond shall be defeated by the bond with God whenever competing election comes in the form of divine test. Any other bond means only worldly bonds because there are two items only, which are God and world. The soul is also a part of world and is intervened with the world from the beginning like a wave in the water of ocean. **It becomes very very difficult to sacrifice worldly bonds for the sake of God. Hence, the divine test is the most difficult one.** The value of fruit is always directly proportional to the difficulty of the test. If one gets through the IAS examination, he becomes the District Collector. If one gets through the group IV examination, he becomes servant in the office in low level. The sacrifice of worldly bonds shall be done due to love on God. Mere sacrifice of worldly bonds without devotion to God is utter foolishness. Detachment from world must take place due to attachment to God and thus, the divine test involves both sides competing with each other. Very strong worldly bonds are bond with issues, bond with wealth and bond with life-partner. The fourth bond is bond with own life itself and this is the ultimate king worldly bond. God competes with all these four

bonds and success in all these four tests decides the ultimate divine fruit, which is of two types:- i) Monistic bond with God to become incarnation and ii) Dualistic bond with God to become master of God controlling even God through unimaginable dualistic love. One should not be fascinated to become God, who is having terrible responsibilities along with unimaginable powers. It is always better and wise to become the second type in which there are no responsibilities at all and the omnipotent God follows your wishes. Śrī Paramahansa told that He likes to be an ant enjoying the sugar and not to be the sugar to be bitten and enjoyed by ants.

The idea of God is that no human being can succeed in these divine tests unless lot of spiritual effort is done, which is very very rare. **The rich man is generally more attached to the world and because of this reason only he became rich!** ‘*God can do anything*’ means that He has all the unimaginable powers apart from unimaginable responsibilities also. Even the rich man can get salvation provided he is detached from the worldly bonds and is attached to God only. Everything depends on the spiritual efforts of the soul because God does anything without violating logical ethics.

2. Why did Jesus say that this world was not His kingdom, when all of creation is God’s kingdom?

[Before Jesus’s crucifixion, He was brought before the Roman governor named Pilate. Then Pilate asked Jesus, “Are You the king of the Jews?” “Is that your own idea,” Jesus asked, “or did others talk to you about me?” “Am I a Jew?” Pilate replied. “Your own people and chief priests handed You over to me. What is it You have done?” Jesus said, “My kingdom is not of this world. If it were, My servants would fight to prevent My arrest by the Jewish leaders. But now My kingdom is from another place.” Swami in Your preaching You mention that the entire universe is the kingdom of God including this world and upper-worlds. In such case why in the above statement, Jesus referring to a kingdom which not in this world? Kindly clarify.]

Swami replied:- God is beyond this entire creation, which includes this earth and upper worlds also. Jesus is not referring this earth in contrast with the upper worlds. Certainly, the entire creation is under the control of God. Jesus was talking in the context of Jews referred by the Governor. Jesus is referring the spiritual world, which is quite different from this materialistic world. What Jesus preached was about God and not above the worldly king. The word king and kingdom were utterly confused by the priests willingly as per their plot. Governor also understood the plot of priests, but, followed the administrative norm of majority. In fact, the public majority was with Jesus only, but, the presented public was under the control of priests and a false majority was projected. All this happened

as per the will of God only because His program was to bring soft nature in the hearts of those people through kindling kindness.

3. Was Pilate free of the sin of killing Jesus?

[The Roman governor Pilate could not find any charge against Jesus for His crucifixion. Pilate declared that to the people and tried to free Jesus, but public pressurised Pilate to crucify Jesus. When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it." Swami, here Pilate initially tried to free Jesus, but since the public objected fearing them Pilate could not free Jesus and he washed his hand saying he is not responsible for Jesus's death. Would Pilate be devoid of the sin of Jesus's killing?]

Swami replied:- Not at all. Even if he used sanitizer, even a trace of his sin was washed. He acted as per his nature. **Power and wealth are most costly wines to which some are always addicted.** Hence, one shall not blame God by saying that the Governor acted like that by the will of God since God wanted the crucifixion to happen. Intellectual people always try to throw blame on God and try to escape from the punishment of sin. God is not such a fool to be exploited by the intellectuals. God gives double punishment to such intellectuals, one for the crime and other for the intelligence trying to divert the truth. Even if God did not wish crucifixion, the Governor would have behaved in the same way.

4. If Mary was a highly devoted soul, why did Jesus indirectly imply that she was not?

[Angel Gabriel appeared to virgin Mary and said "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. To which Mary replied: "I am the Lord's servant," Mary answered. "May it be to me as you have said." Even though Mary was unmarried, she meekly accepted the message from God. Would this prove that Mary was a great devotee of God? In Catholic tradition, Mary is regarded highly for her devotion to God. Elsewhere in one occasion when Jesus was busy in preaching to a group of people, Mary came to meet Jesus, then Jesus said: "My mother and my brothers are those who hear the word of God and do it." How to co-relate these two incidents?]

Swami replied:- A devotee can become dualistic incarnation through devotion to God while remaining as a devotee and such dualistic incarnation is greater than the devotee becoming monistic human incarnation. This fact is exhibited by God Himself since the dualistic incarnation commands God as its servant. Kṛṣṇa became the servant of Rādhā and Rāma was defeated by Hanumān in a war! Jesus regarded His family members as the dualistic incarnations of God.

5. Why did Jesus say to His sympathizers that they should weep for themselves and their children instead?

[When Jesus was carrying the cross a great number of people followed Him and sympathised. To them He said “Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children”. Swami, why did Jesus say like this to the sympathising public?]

Swami replied:- Jesus was carrying on the divine program of God in spite of terrible agony of crucifixion. Such agony was temporary for a few hours only and after that He is going to sit on the right lap of the Father of heaven forever. The public might be happy in the world by associating themselves with their bodies and by associating with their dearest children. Their happiness is temporary limited to a few more years of human life whereas they are going to suffer for very long time in the liquid fire of hell. Hence, the wisdom enlightened by logical analysis clearly shows that Jesus shall not be sympathised but, the public is to be sympathised. **Temporary things shall be always neglected and eternal things shall be always cared for.** This is the reason why wise people are always caring about the eternal spiritual line whereas the foolish people are always caring about the temporary materialistic line. **Foresight is always the merit of intelligence whereas short sight is always its defect.**

Chapter 5

O Learned and Devoted Servants of God,

[October 14, 2020]

1. Why did Prophet Muhammed object to castration?

[Śrī Anil asked: Pādanamaskāraṃ, Swami: Please grace You replies to the following questions -at Your Divine Feet –anil

1. Narrated Abdullah in Hadith: 'We used to participate in the holy battles led by Allāh's Apostle and we had nothing (no wives) with us. So we said, Shall we get ourselves castrated? He forbade us that and then allowed us to marry women with a temporary contract and recited to us:- 'O you who believe! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression.' (5.87). Swami, in this incident why Muhammad objected the castration? Can we correlate the temporary contract with a woman in the above incident to the ancient tradition of 'devadāsī' in Hinduism?]

Swami replied:- Castration is not acceptable to God because any opposing measure taken against the plan of God is misunderstanding of God's administration. The extension of humanity is very important plan of God. If this is understood as the divine program, no devotee shall oppose it. Temporary contract means that extension of this plan even after the purpose is served is not in the line of spiritual life. Control over the over activity of family life is the essence of the word 'temporary'.

2. Did Prophet Muhammad indirectly refer to the concept of Human Incarnation in His reply to angel Gabriel?

[The Gabriel asked the Prophet "What is Ihsan (perfection)?" Allāh's Messenger replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Swami, what is the meaning of this statement. Allāh cannot be seen as per the preaching of Islam. Then why Prophet stressed upon developing devotion as if the devotee can see Allāh? Can we say that Muhammad was referring to the worship of contemporary human incarnation by the first statement and by second statement He indicate the worship of abstract form of God to those who fail to identify the contemporary human incarnation?]

Swami replied:- The concept of contemporary human incarnation was not accepted by the prophet after hearing the incident of crucifixion of Jesus, His preceding prophet. The meaning of '*as if you see Him*' means the awareness about God while doing actions in the world. It means that

one shall control himself in doing sins feeling as if God is looking at him always.

3. Why did Lord Jesus and Prophet Muhammed not reveal when Doomsday would come?

[There is a reference of Doomsday (the day the world ends or is destroyed) in Quran in which one instant, a person asked Prophet about it and in another instant Gabriel asked Prophet about it as given in the following verses. While the Prophet (ﷺ) was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allāh's Messenger (ﷺ) continued his talk, so some people said that Allāh's Messenger (ﷺ) had heard the question, but did not like what that Bedouin had asked. Some of them said that Allāh's Messenger (ﷺ) had not heard it. When the Prophet (ﷺ) finished his speech, he said, "Where is the questioner, who inquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allāh's Apostle." Then the Prophet (ﷺ) said, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet (ﷺ) said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday.)"]

[The Gabriel asked the Prophet "When will the Hour be established?" Allāh's Messenger (ﷺ) replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents. 1. When a slave (lady) gives birth to her master. 2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah. The Prophet (ﷺ) then recited: "Verily, with Allāh (Alone) is the knowledge of the Hour--." (31. 34).

In Bible Jesus also told He do not know that hour (time of tribulations/dissolution of the world) as per Jesus statement "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. Be on your guard and stay alert! For you do not know when the appointed time will come".

In Hadith other reference is there about the hour: Narrated Ibn `Umar in Hadith: The Prophet said, The keys of the unseen are five and none knows them but Allāh: (1) None knows (the sex) what is in the womb, but Allāh; (2) None knows what will happen tomorrow, but Allāh; (3) None knows when it will rain, but Allāh; (4) None knows where he will die, but Allāh (knows that); (5) and none knows when the Hour will be established, but Allāh.

Swami, i want to know why 'the hour' is kept secret? Why both Prophet and Jesus, did not disclose about 'the hour' stating that they do now know it? Both Islam and Christianity do not believe in rebirth. In such case no person who were present with Jesus and Muhammad did not see the end of the world because all of them died by now. Or is it that They wanted to warn the future generation who will face the destruction of the world? Even the interpretation of doomsday as the ones own death can also be given. In such case can one say that the people who were associated with

Jesus and Muhammad were given a warning about their own death? Some people after quoting the above verses say Jesus cannot be God since He did not know 'the hour'. Please clarify.]

Swami replied:- The dissolution of an individual or a group of individuals or all individuals is quantitative angle. Whether the rape is done by an individual or a gang, the sin is qualitatively one and the same and the subsequent punishment applies to one sinner or to all sinners. **When all the world is filled by sinners only, the hour of total destruction comes to the mind of God.** That is the hour when there is no trace of hope in the mind of God to try for reformation again. It is purely the action of God and hence, God alone knows it. Till then, God will be trying for reformation of souls again and again like a father trying for reformation of his children to the last minute. God is the divine Father of all the created souls and always has the attitude of postponing the last hour with a hope of reformation of His children. Even though the human incarnation knows it due to the merged unimaginable God, it will not reveal that in the view of the possible stroke of hearts of humanity. In fact, the last hour comes only when there is no trace of hope for reformation of any soul.

4. How can Jesus be God when He could not protect Himself?

[A muslim devotee asked: If Jesus is a God, how comes He couldn't defend Himself, do you think God cannot protect Himself and He is worthy of worship? Swami kindly give a reply to this.]

Swami replied:- Jesus rose a dead person by His miraculous power. This shows that He has full powers over the control of even death. He did not defend Himself as per the divine plan only, which is not due to His incapability. Jesus did not try to oppose crucifixion because it was will of God. Some people mocked at Him by passing on this comment and those people were fully ignorant of the plan of action of God.

5. Does loving money indicate hating God and vice versa?

[Jesus said: "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money. Swami why did Jesus say like this. Please clarify: Is loving money indicates hating God and vice versa?]

Swami replied:- Money is created by God along with this world and God also created the bond with money in the heart of every soul. God uses the attraction for money to test the attraction of soul to money with reference to the attraction of soul to God. Bond with money is one of the three strong worldly bonds (with money, issues and life-partner) called eṣaṇās.

6. Were Jesus and Prophet Muhammed God-in-human-form?

[Quoting the verses following from the Quran a person tried to prove that Jesus or Muhammad was not God in human form as they do not know the hour.

Narrated Ibn `Umar in Hadith: The Prophet said, The keys of the unseen are five and none knows them but Allah: (1) None knows (the sex) what is in the womb, but Allāh; (2) None knows what will happen tomorrow, but Allāh; (3) None knows when it will rain, but Allāh; (4) None knows where he will die, but Allāh (knows that); (5) and none knows when the Hour will be established, but Allāh.

He (Angel Gabriel) asked: "When will the Hour be?' He (Prophet Muhammad pbuh) said: 'The one who is being asked about it does not know more than the one who is asking.' [Sunan Ibn Majah Vol. 1, Book 1, Hadith 63, Grade: Sahih].

The person further says that Jesus also told He do not know that hour (time of tribulations/dissolution of the world) as per Jesus statement “ No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. Be on your guard and stay alert! For you do not know when the appointed time will come”. Swami, kindly give a reply this argument.

1. Mark 9:1, ESV: "And He said to them, “Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power.”"

2. If Jesus was a Muslim, why did he allow himself to be Baptized by John the Baptist? 🤔

3. If Jesus knew that he came to die for your sins, why then did he ask God to remove the cup of death from him?

4. How can Christians be proud of saying they are in love with Jesus PBUH since they are not even circumcised like Jesus PBUH?

5. Jesus said God is One and follow the Commandments but Paul said three Gods and Jesus died for your sins. Paul is anti Christ.

6. Jesus himself told peter, you are the rock, on this Rock i will build my church. (Matt16:18) what did Jesus mean? Why dint he say Mosque? (Peaceful debate)

7. Contradictories quran

Q 96:2 created man from clinging substance

Q15:26 created man out clay from altered black mud

Which one is authentic???

Only ALLĀH knows the Hour: Quran 31:34

Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is Knowing and Acquainted. Holy Spirits and Prophets do not have this knowledge: He (Angel Gabriel) asked: "When will the Hour be?' He (Prophet Muhammad pbuh) said: 'The one who is being asked about it does not know more than the one who is asking.' [Sunan Ibn Majah Vol. 1, Book 1, Hadith 63, Grade: Sahih]. Jesus said: ‘No one knows about that day or hour, not even the angels in heaven, nor the son, but only the Father.’ (Mark 13:32)]

Swami replied:- Regarding the last hour, already reply was given. One God doing the three activities like creation, ruling and final dissolution are depicted as three Gods and this means only one God doing all the three activities. Clinging substance or black clay mean the same substance by which the human being clings to the worldly bonds strongly. This statement shall not be taken in physical sense but, shall be taken in the sense of clinging quality of the human being. Temple, Mosque, Church etc., are only the representative models of the abode of God and mean the same sense. Baptization is to be taken in spiritual sense, which actually means turning of the soul from world to God. The cup of mouth to be removed as asked by Jesus means the ultimate strongest worldly bond with the life (Prāṇeṣaṇā). When Prophet Mohammad was after Jesus, how can you think of Jesus to be a Muslim? Both are human incarnations of God coming to earth for bringing reformation in souls and the procedures adopted by them were as per the psychologies of receivers existing in their times. This does not mean that there is any fundamental difference among the existing religions in the world. Good people always have full faith on the reformation of the souls through spiritual knowledge and expect a good time in future regarding the establishment of kingdom of God on earth in future. **When the human incarnation says that it does not know the last hour of total dissolution, it is only the humble way of God avoiding the forecast that discourages every soul especially every soul in the last generation.**

Chapter 6

O Learned and Devoted Servants of God,

[October 15, 2020]

1. Why was the father of John the Baptist punished so severely for his lack of faith?

[Śrī Anil asked: Pādanamaskāraṃ Swami, Please grace Your replies to the following questions:

1. There is an incident in New Testament of Bible in which the angel of God (Gabriel) appeared to Zechariah who was a priest and a very good devotee of God observing all the commandments of God. The angel announced to him that his wife would give birth to a son, whom he was to name John, and that this son would be the forerunner of the Lord (Jesus). Citing their advanced age, Zechariah asked with disbelief for a sign whereby he would know the truth of this prophecy. In reply, the angel identified himself as Gabriel, sent especially by God to make this announcement, and added that because of Zechariah's doubt he would be struck dumb and not able to speak, until the day that these things shall be performed. Zechariah became dumb till the birth and naming of the baby (John the Baptist). Swami, after analysing this incident I would like to know even though Zechariah was an ardent devotee of God why such seemingly serious punishment is given to him even though for a short time? Who is the equivalent angel to Gabriel in Hinduism?]

Swami replied:- God plans such incidents to stress on the excellent and ultimate sacrifice of life for kindling the kindness in the heart that purifies even the cruel soul to receive the holy spiritual knowledge from God coming in human form shortly. The blind traditional force brings rigidity, which slowly turns to cruel nature. Whenever such cruel nature rules the hearts of devotees, incidents of kindness are planned by God just like the process of washing is planned on the accumulation of lot of dirt. All these are divine plans based on the then existing psychology of devotees.

2. When Allah Himself is the protector of the Quran, how can people still burn or destroy it?

[A person in a forum asked: As Muslims say that Allāh has taken the responsibility of protecting the Quran, when a person burns the Quran, then why does Allāh do nothing? The verses supporting the protection and preservation of Quran by Allāh are: Absolutely, we have revealed the reminder, and, absolutely, we will preserve it [Quran 15:9] This is an honorable Quran. In a protected book. None can grasp it except the sincere. A revelation from the Lord of the universe [Quran 56:77-80]. Indeed, it is a glorious Quran. In a preserved master tablet [Quran 85:21-22].]

Swami replied:- God knows the exact time to give the punishment for the sin. God waits for a long time expecting the reformation of the soul. Meanwhile the hasty people put so many questions. Why the criminal killing somebody is not hanged to death immediately on the spot? When the human court itself is delaying so much, how can you expect the divine court of the divine Father acting as judge will be hasty in punishing the sinner-soul?

3. Does a country have a horoscope?

[Does a country have a horoscope like an individual based on date of birth? India were a land of sages and saints. Now our country is facing threatening war situation from our neighbours (China and Pakistan). We never attacked other countries. But still we were attacked many times by Pakistan and China. Can we personalise a country and say that it is the fate (karma cakra) of that country that such situation is being faced by it? Or it is the fate of the collective population? Some astrologers based on the formation date (for preparing horoscope) of India and China has predicted a forthcoming war. Is such prediction based on formation date as birth date of the country valid as per Vedic astrology?]

Swami replied:- The formation date and the first letter of the name of the country are used by astrologers to formulate the horoscope of the country. The overall population of the country following a pattern of sins can be the cause for the fate of a country. The kingdom of Lañkā contained demons following sins regularly ended in the action of war that destroyed the whole kingdom. Horoscope having the arrangement of planets is based on the qualities possessed by the public of a country become responsible for the fate of the country. Same process is applicable to an individual also. Following the nature of an individual or the public of a country, the positions of planets are arranged. What I mean is that the nature of the soul or a group of souls decides the positions of planets and not vice-versa. If the nature of the soul or souls is good, God will protect the soul or souls even if the planets are in bad positions.

4. Is God ‘jealous’? Does He make the innocent children of disobedient people suffer?

[In Old Testament (Exodus) It is written that “You shall not bow down to them (idol) or worship them (idol); for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand [generations] of those who love me and keep my commandments. Swami, I want to know that why it is mentioned that God is ‘a jealous God’ in the above context? I also want to know why God is punishing the children for the sins of father to the 3rd and 4th generation? As per You preaching I understand that nobody will get sins of other people. Please clarify.]

Swami replied:- Such statements are called Arthavādas, which mean something told to encourage the follow up of justice and discourage the follow up of injustice. Anybody will suffer for his/her sins only and nobody suffers for others' deeds. **If one is suffering for the sins of others, it only means that the one suffering also is undergoing the punishment of his own sins.** Due to the punishment of one soul, if other souls suffer as in the case of issue and its parents, it means that all the three souls are suffering for their own sins. It is one shot three birds, which is an intellectual arrangement in the administration of God. Any soul suffers or enjoys for its own deeds only. The suffering comes to the soul due to the sin of that particular soul only.

5. Why did Prophet Muhammad say to women that they were unreliable and impure?

[In hadith the following incident is mentioned: Mohammad passed by some women on his way to the mosque. He said to them, "Give for charity. I looked in hell and saw that most of its dwellers are women." The women asked, "why messenger of Allāh? " He replied, "Because you are inferior in your mind and religion, and slander your companion. " They asked, "How are we inferior in our mind and religion? " He replied, " you are inferior in your mind because the witness of two of you is equal to the witness of one man (according to the Quran). You are inferior in your religion because when you menstruate you can't pray and fast. "Swami i could not understand correctly the reasons mentioned by Muhammad for the inferiority of women. Kindly clarify this aspect.]

Swami replied:- All these statements indicate some underlying concept, which is that any soul shall not be discouraged or encouraged by the caste and gender. The encouragement comes from the devotion to God and the discouragement comes from the devotion to world. Qualities developed by a soul are responsible for the superiority or inferiority of the soul in the eyes of God. The Prophet is warning against the traditional psychology of the gender that is superimposed on the soul like women are inconsistent, women are unholy due to menses etc. He is just criticising these superimposed qualities through brain wash.

6. Why did God speak to Prophet Muhammad through angel Gabriel while He spoke directly in the case of Jesus?

[In Quran it is depicted that Prophet Muhammad receives the knowledge (Quran) from angel Gabriel, then subsequently He speak that knowledge to others. In Bible, angel Gabriel spoke to Mother Mary that she will give birth to Jesus by God's intervention. But when Jesus entered into the mission of propagation of knowledge, a voice from heaven spoke "This is my beloved Son, with whom I am well pleased." Swami, i want to know why it is depicted as angel Gabriel conveying message to

Muhammad but in case of Jesus God spoke directly from heaven and Gabriel did not speak in Jesus case?]

Swami replied:- God can speak directly or can speak indirectly through the angel devoted to Him. Such points shall not raise in establishing the superiority or inferiority of any specific religion.

7. In what context did Swami visit Madurai?

[Swami in 15 Sept. 2020 message You mentioned that You visited Madurai Mīnākṣī Amma Temple in 1980 & 1990. What was the context in which You visited there?]

Swami replied:- I really visited the temples at Madurai in those years in the context of pilgrimage with other devotees.

Chapter 7

DIVINE SATSAṄGA ON 10-10-2020**O Learned and Devoted Servants of God,**

[October 17, 2020] [An online satsaᅅga took place among devotees on October 10, 2020. Following is a discourse given by Swamiji based on the points discussed by the devotees in the satsaᅅga.]

Swami replied: One devotee (Śrī Ganesh) told that he told a lie to the higher officer regarding finishing a work, but, later on it was found that it was finished. One can tell a lie in order to establish justice against injustice. Except this one occasion, lies are sins. Dharmarāja went to hell for not telling a lie even though he was asked by God Kṛṣᅅᅅa to tell a lie in the war regarding the false killing of son of Droᅅa (Aśvatthāmā). He told that Datta Swami made this miracle. Actually, Lord Datta existing in Datta Swami makes any miracle. Datta Swami is the human being-component whereas Lord Datta is the God-component. Datta Swami shall not feel that He has done the miracle. If He feels like that, God Datta will quit Him as in the case of Paraśurāma, who got ego that He killed all the kings. But, the devotees of the human incarnation shall always be in the concept of monism (oneness) between God-component and human being-component because the unimaginable God, who alone can do miracles, merged with the medium for His expression to devotees. Hence, devotees shall not find dualism (two separate entities) between God Datta and Datta Swami. If they find dualism, they are lost. If Datta Swami finds monism between Himself and God, Datta Swami is lost. The unimaginable God, called Parabrahman merged with the first energetic form, called Datta for the sake of energetic beings of upper worlds. This God Datta merged with Datta Swami to become human incarnation for the sake of propagation of true spiritual knowledge on this earth.

There was a debate regarding whether propagation of spiritual knowledge shall be done to atheists or not. One devotee (Śrī Anjaneya Sharma) told that atheist requires miracles initially and hence, there is no use in propagating spiritual knowledge to him since he is like a stone in water so that water can never enter him. The devotee also told that if God's grace is on the atheist, the atheist will himself approach the preacher. The other two devotees (Dr. Nikhil and Śrī Phani) argued that since we don't

know whether somebody is a stone or pot to allow water, we must argue with him through logic and if he does not change, we can leave him to God.

The conclusion given by Datta Swami is that God is the divine Father of all the souls (*Ahaṃ bījapradah pitā...– Gītā*) with lot of affection to souls. In fact, God's grace is more on atheists than on theists because the attention of a doctor is more required by the patient than healthy people. God will never leave any soul, be it an atheist! Even though the soul is left by its brothers and sisters (souls), the parents (God) will never leave the atheistic soul. Even if the atheistic soul is thrown by God in to liquid fire of the hell, it is not with vengeance, but, with love only (*Tānaḥaṃ dviṣataḥ...– Gītā*). The soul is not thrown in to liquid fire forever. It is thrown till it becomes porous to allow water (spiritual knowledge) into it. The word 'forever' means very long time. If an employee is given a letter, which states that he is made permanent, it means that he is permanent up to retiring age only. When the soul becomes porous by losing its rigidity (ego), the soul is given again re-human birth. The liquid fire in the hell is the only miracle that can change the atheist to lose his/her rigidity. Other miracles will not work with such rigid stones. God Kṛṣṇa exhibited cosmic vision, but Duryodhana did not change at all. God will exhibit miracles provided God has a hope for change in the soul be it a theist or an atheist. Miracles are also used by God to help theist or atheist provided there is a hope for spiritual development. Without this hope, miracles are not exhibited by unimaginable God simply to prove His existence. God is not bothered to prove His existence, but, is bothered about the spiritual development of the souls.

When you approach an atheist and try to change him/her through logic, leave the atheist to God after presenting the last logic, which is 50-50 probability. You say to him/her (atheist) "This space is infinite and neither yourself nor myself can find its boundary. I can't show you the existence of hell or heaven or God in this infinite space. You can't also show me the absence of the hell etc., in this infinite space by taking me up to the boundary of space. Hence, hell may exist or may not exist. 50-50 probability comes here. If I believe the hell, if I do not commit sins and if the hell is absent, there is no loss for me. Moreover, there is benefit also that I don't have any tension about police and courts. If you commit sins believing the absence of hell and unfortunately if the hell exists, you are totally lost. In the case of 50-50 probability, the side with lesser risk shall be always selected by a wise man. If a blind person is walking on ground and if somebody says that there is fire before him and if somebody else says that there is no fire before him, what side the blind man shall choose if

he is wise? Certainly, he will go back because even if the fire is absent, there is no loss to him. If a foolish blind man believes in the absence of fire and goes forward and if unfortunately, there is fire, he is burnt! Therefore, take the side of lesser risk in the case of 50-50 probability and believe in the existence of the unimaginable God, heaven and hell. Worship God with devotion and do meritorious deeds without doing sins. Even if God, heaven and hell are absent, you will get the benefit of belief in these three (God, heaven and hell), which is happiness, peace and lack of trace of tension resulting from police raids. All the efforts of the life are only to get this benefit only whether you are a theist or atheist. Apart from this benefit in this world, you will get the benefit that is probable in the upper worlds after the life also, which is stated by several Godmen and divine scriptures”.

If the atheist leads a justified worldly life without doing sins (pravṛtti), it is more than sufficient and devotional life (nivṛtti) is not mandatory for him. But, the existence of at least unimaginable God is essential for anybody in controlling the sins through fear that one cannot escape God even if he escapes police and courts in this world. The concept of human incarnation is not necessary for an atheist. The atheist shall also have open mind to observe the genuine miracles in this world thereby the existence of their source, the unimaginable God, is recognized. The concept of human incarnation is only essential for Nivṛtti in which extreme God’s grace is aspired.

One devotee (Śrī Anil) touched the controversial topic of the boundary of the universe or space. If the atheistic scientist says that he will show the boundary of the universe through research by tomorrow, you tell him that you will show the unimaginable God, heaven and hell by day after tomorrow!

The space must have the boundary because if the boundary of the space does not exist, the boundary of the space becomes unknown to the omniscient God also. Then, God cannot be omniscient due to His ignorance about the boundary of space. Therefore, from the view point of God, the boundary of the space exists beyond which the unimaginable God exists without spatial co-ordinates and hence, without volume. An item without volume can’t be imagined by anybody even after concentrating for millions of births and therefore, the God beyond space is unimaginable. From the view point of the soul, the existing boundary of the universe can never be reached by the soul because if the soul touches the boundary of the space, it touches the unimaginable God existing beyond the boundary of space. Since unimaginable God can never be touched even by imagination of the soul, the boundary of the universe or space can never be touched by the

soul. If the ship touches the boundary of the ocean, it means that it touched the soil existing beyond the boundary of the ocean. Hence, the boundary of the infinite space is untouchable in the sense that it can never be reached by the soul. Assuming that the soul is running to touch the boundary of the universe, the universe is continuously expanding so that the soul can never touch the boundary of space and this can be correlated with the scientific concept of continuous constant expansion of the universe. In the Gītā, God Kṛṣṇa told that His creation is endless, which means that the boundary of His creation can never be touched by the human being or even by the angel (*Nā'ntosti mama divyānām...*— Gītā). Both the human being and the angel or energetic being are souls only. The universe is told as endless from the view point of Arjuna, a human being, to whom God Kṛṣṇa is preaching about the endless creation created by Him (God).

Chapter 8

RESTRICTIONS ON WORSHIPPING GODDESS LALITA**O Learned and Devoted Servants of God,**

[October 18, 2020]

Dr. Nikhil asked: Pādanamaskārams Swamiji, Many people have criticized Your discourse in which You have said that the Lalitā Sahasranāmam is to be recited only by women. Many people including men have been traditionally reciting this stotram for a very long time and they are not able to accept Your words. They say that the Lalitā Sahasranāmam was revealed as part of a conversation between Hayagrīva and sage Agastya, who were both males. They say that since all of us humans are the children of the Divine Mother, there is no question of getting sexually aroused by the descriptions of her divine feminine beauty. No person in his right mind gets sexually aroused on seeing his own mother. In fact, male priests in temples even bathe the idols of the Divine Mother! Many poets, including Śrī Ādi Śāṅkara have described the physical form of the Divine Mother, including her hips, her breasts etc. Clearly such descriptions were not given with any sexual intention. Besides, Lalitā indicates the kuṇḍalinī śakti present in each person. Can males remove the kuṇḍalinī śakti present in them? The critics claim that Hinduism does not support such gender bias. Everyone, males and females can freely worship the Divine Mother. Could You kindly respond to them? At Your Divine Feet, Nikhil.

Swami Replied:- Sage Agastya and Hayagrīva are divine personalities and both are beyond the worldly thoughts. No human being can be compared with both of them. The Gītā says that even a learned soul is dragged by the powerful senses (*Balavānindriyagrāmo...- Gītā*). Prevention is always better than cure. Learned Saints say that only two people succeeded in the worship of divine mother and they are Ādi Śāṅkara and Rāmakṛṣṇa Paramahaṃsa. Both these could see the entire women-world as the form of divine mother. Total control of sex is very essential in the worship of the divine mother. **The male householders, who are already enjoying sex have risk of slip.** Even saints have failed in this powerful line of sex (Kāma). Sage Viśvāmītra did lot of penance for thousands of years and fell in the love of the heavenly dancer called Menakā. Actual mother is different and some form assumed as mother is different in the practical line. The ethical scripture says that father shall not touch the daughter after 16 years age and the mother shall not touch her son after 16 years age. Some demons treating God Śiva and Goddess Pārvatī as Father and mother respectively got the idea of romance on seeing the

excellent beauty of Goddess Pārvatī and they were destroyed. The human being is a mixture (miśram) of divine and demonic natures (*Aniṣṭamiṣṭam miśram ca...*- Gītā). Hence, there is every chance for any ordinary human being regarding the awakening of demonic nature. Due to this reason only, all worldly bonds are allowed with God except one bond, which is God as female wife/darling and devotee as male husband/darling. Learned people say that poet Kālidāsa described the body of Goddess Pārvatī in his epic, called Kumārasambhavam and due to this he got leprosy disease. Later on, for the pacification of this sin, it is told that he wrote ‘Raghuvamśam’ epic in which such description was avoided. The divine mother is also a soul, who has reached such climax position of controlling even God through unimaginable devotion and is always favourable to bless the souls. If somebody is as good as Ādi Śaṅkara or Paramahaṃsa in controlling senses, such great person is not warned by Me. This is only a warning to avoid any risk, but, not prevention totally. Very few exceptional cases may exist.

Mother, father and preacher are to be worshipped as God as said by the Veda (*Māṛḍeḍo bhava, Piṛḍeḍo bhava, Ācāryadeḍo bhava*) and God Himself took these three forms, which are God Śiva, God Viṣṇu and God Brahmā. Viṣṇu has excellent feminine beauty, who is fond of jewels. Viṣṇu became Mohinī and wife of Śiva to deliver a divine child called Dharmaśāstā or Maṇikaṇṭha. God Śiva is to be worshipped in the daytime and Goddess Śakti or God Viṣṇu is to be worshipped in the night as you see that Satyanārāyaṇa Svāmī is to be worshipped in the night (*Yajet devaṃ niśāmukhe...*- Skānda Purāṇam). God Viṣṇu is said to become Mohinī by attaining His internal original form called Lalitā (Lalitāṃ Svātmarūpiṇīm). It is also told that from ten fingers of Lalitā, the ten incarnations of God Viṣṇu came out (*Karāṅgulinakhotpannā nārāyaṇadaśākṛtiḥ...*). When such wonderful facility is provided by God in the welfare of men, why to take risk unnecessarily?

Father is said to be the teacher giving knowledge to issues and Mother is said to be giver of worldly gifts relieving (Mokṣa) the issues from miseries and hence, God Śiva is the giver of knowledge whereas God Viṣṇu is the giver of liberation from miseries (*Jñānaṃ maheśvarādicchet, mokṣamicchet janārdanāt...*). This is the reason for God Veṅkaṭeśvara (God Viṣṇu) to become famous in giving worldly boons to souls with motherly affection.

There are two lines in the worship of the divine mother:- a) The condemned line, called Vāmācāra or Samayamatam in which sex (Maithunam) is a mode of worship and b) the accepted line, called Dakṣiṇācāra in which the divine qualities of divine mother like Her power

to punish demons, Her affection to human issues etc., are praised. Even though Śaṅkara is an incarnation of God Śiva, He always wrote prayers in the viewpoint of devotees and not in His viewpoint. There is a strong rumour that Soundarya Laharī in which Goddess Pārvatī is described physically, was written by a devotee of Vāmācāra since there was praise of Samayamatam in it (*Samayinām...*). Śaṅkara always followed Dakṣiṇācāra and condemned Vāmācāra. One verse in this book strengthens this doubt because such a worst verse can't be written by Śaṅkara. The verse says "How many poets have not become husbands of Goddess Sarasvatī and how many rich people have not become husbands of Goddess Lakshmī? (*Kalatraṃ vaidhātram...*)". Some verses are very ugly like "*Kucau sadyassvidyattaṭaghaṭita-kūrpāsabhidurau...*". In the Kumārasambhavam also such verses exist like "*Anyonyamutpīdayadutpalākṣyāḥ...*". In Lalitānāmams also such verses exist like "*Nābhyālavālaromālī latāphalakucadvayī...*". At least, such verses and names shall be omitted since the tongue of a son can't utter such descriptions of Mother. Such descriptions are relevant from the viewpoint of God Śiva, but not from the viewpoint of human male devotees, who are like Gaṇapati and Kumāra to Her. Other names and verses can be recited, which give description of Her good qualities. Śaṅkara wrote "Devyaparādhakṣamāpaṇa Stotram" in which Her affection to Her children is wonderfully described and is worth of recitation again and again. The author of such divine prayer writing Soundarya Laharī causes doubt and the probability of inserting such verses by a devotee of Vāmācāra is also quite possible.

Chapter 9

DIVINE SATSANGA ON 17-10-2020**O Learned and Devoted Servants of God,**

[October 19, 2020]

[An online *satsanga* held on October 17, 2020.]

One devotee (Śrī Ganesh) asked:- In the Gītā, two types of persons having different mentalities of Jñānayoga (Sāṅkhya) and Karmayoga (Yoga) are mentioned (*Jñānayogena sāṅkhyānām...*). But, You said that Jñānayoga or spiritual knowledge leads to Bhaktiyoga or devotion finally resulting in Karmayoga or practice. How to correlate?]

Swami replied:- Below the above verse, Kṛṣṇa also told that both Sāṅkhya and Yoga are one and the same and only ignorant people find both as different (*Sāṅkhyayogau pṛthak bālāḥ...*). They are different mentalities existing in the same person as the person grows in spiritual line. A school boy has one type of mentality; a college boy has more matured mentality and a university student has most matured mentality. These are three different mentalities existing in the same person as he develops in the academic line. Of course, at a specific time, some school boys exist, simultaneously some college students exist and simultaneously some university students exist. This does not mean that these three levels are always in different persons only. Same person passes from school to college to university. Śaṅkara came and stressed on Jñānayoga (*Jñānādeva tu...*). Then, Rāmānuja came and stressed on Bhaktiyoga (*Vedanādeva...*). Finally, Madhva came and stressed on Karmayoga (*Sevyasevaka-sambandhaḥ...*). This sequence is perfectly true in any worldly example also. First you will hear the details of Mumbai city and this is Jñānayoga. Then, you develop attraction to go to that city and this is Bhaktiyoga. Finally, you implement the journey to that city and this is Karmayoga. Karmayoga is of two parts:- a) Sacrifice of service (Karmasamnyāsa), which is walking up to railway station and b) purchasing the ticket with hard earned money (Karmaphalatyāga). The fruit that is reaching Mumbai city is attained. Another example is that Rukmiṇī heard the details of Kṛṣṇa from Sage Nārada and this is Jñānayoga. She developed attraction to Kṛṣṇa and this is Bhaktiyoga. Then, she wrote a love letter to Kṛṣṇa by sending her priest to Kṛṣṇa and this is Karmayoga. The devotion leading to practice is very important and God said that He will be attained by this Bhaktiyoga

(*Bhaktiyogā labhyaḥ...*- Gītā). Another example is that Jñānayoga is like water, Bhaktiyoga is like fertiliser and Karmayoga is like the mango plant through which only mango fruit can be attained. Even if you have 100 water tanks and 100 bags of fertiliser, you can't get the mango fruit without the mango plant. Without water, the mango plant will die and without fertiliser, the mango plant can't grow to become a tree to yield the fruit. Hence, all the three are equally important, but, we shall know that the fruit comes to mango plant only. God also gave final importance to Karmayoga only everywhere in the Gītā finally saying to Arjuna that he shall become Yogī by attaining Karmayoga (*Tasmāt yogī bhavārjuna...*).

Out of these three steps, you have to put effort in Jñānayoga and in Karmayoga. In the Bhaktiyoga, the attraction or emotion is spontaneous without any effort. Here, Kṛṣṇa is speaking about first and third steps only having efforts. The middle step is partly related to the first step in the sense that it is theoretical like Jñānayoga and it is partly related to the third step because the attraction is for implementing practice.

By studying the Gītā, one cannot get the concepts of spiritual knowledge in a systematic sequence. The reason is that Kṛṣṇa replies the questions of Arjuna and the concepts here and there related to the question come one after the other while studying the Gītā. You can learn the spiritual concepts in sequence by studying the Upaniṣats with the help of the Brahma Sūtrams. The Gītā will not give you the systematic sequence of concepts unless you study well the Upaniṣats and the Brahma Sūtrams before studying the Gītā. The Upaniṣats and the Brahma Sūtrams are text books of spiritual knowledge whereas the Gītā is a Ph.D. thesis of research work and the present replies and messages of God Datta given through Datta Swami are the research papers. The Gītā is really marvellous creation of God because it refines even the concepts of Upaniṣats. The Upaniṣat is cow and the Gītā is the milk. For example, the Upaniṣat says that sacrifice of money (*Dhanena tyāgena...*) shall be done in Karmayoga. But, the Gītā says that sacrifice of hard earned money (Karmaphalatyāga) must be done. The reason is that the bond with hard earned money is the strongest and is stronger than other types of money like ancestral wealth etc. The bond with God always competes with the strongest worldly bond so that sacrifice of hard earned money to God proves clearly that the bond with God is stronger than the strongest worldly bond. If the strongest worldly bond is defeated, it means that all the worldly bonds are defeated by the bond with God.

Chapter 10

DIVINE SATSANGA ON 17-10-2020**O Learned and Devoted Servants of God,**

[October 26, 2020] Following are the different questions asked by devotees to Swami in the satsanga held on October 17, 2020:

1. Why did Krishna not give the correct interpretations of the verses in the Gita?

[Śrī Anil Anthony asked: 1. Swamy, now You are giving us amazing interpretations to all the Shlokas. Why did Śrī Kṛṣṇa, who originally gave Bhagavad Gītā didn't give the explanation and correct interpretations also for them? If it was done so, today people wouldn't have misinterpreted those Ślokas right?]

Swami replied:- God Kṛṣṇa gave the text without self-commentary on it. The text itself was very clear, but, misinterpretations were developed. For example, regarding sacrifice of fruit of work for God, it is clearly stated as “*Karmajaṃ buddhiyuktā hi, phalaṃ tyaktvā manīṣiṇaḥ - Gītā*”. The meaning of this is:- *manīṣiṇaḥ*= scholars; *buddhiyuktā hi*= having intellectual analysis; *tyaktvā*= leaving; *karmajaṃ phalaṃ*= the fruit of work (attain the divine place). This is misinterpreted like this:- Scholars having intellectual analysis leaving ‘the attachment to’ the fruit of work (attain the divine place). Here, ‘the attachment to’ is extra addition by the commentator, which is not in the original text. The commentator means that only attachment to fruit of work shall be sacrificed and not the fruit of work directly! By this, the fruit of work need not be sacrificed and can be saved and one has to sacrifice the theoretical attachment to the fruit of work only! Hence, Kṛṣṇa was very clear in the concepts, but, the commentators twisted the interpretation so that practical sacrifice of fruit of work, which is very inconvenient, can be avoided. The monism of Śaṅkara was very much followed in which one is already God and one has to simply remember that he is God! Śaṅkara sacrificed all the golden fruits rained by Goddess Lakṣmī to the poor lady, who gave Him a small fruit only and this is not remembered by anybody in studying the philosophy of Śaṅkara!

2. Do fire sacrifices purify the air, kill microbes and produce positive vibrations?

[Śrī Bharath Krishna asked: 2. Swamy before I started learning spiritual knowledge, I heard different comments about conducting a Homa. I was told that

scientifically this was proven. I heard that conducting a homam will generate a lot of positive vibrations and it also kills all the microbes in and around the area where it is conducted. Later I learned from You that, doing Homam by burning ghee will generate smoke which will cause pollution. Was what I learned before totally wrong?

Also, I heard that King Daśaratha conducted a big ritual for the sake of having sons. When the ritual was successful, some deity came out of the fire and offered a few fruits to the Daśaratha which are supposed to be eaten by his wives to have children. Here in this ritual why fire was lit Swamy. Is what I heard related to this incident wrong?

Swamy, You gave this correct explanation of doing a Yajñam only now or You have been giving it during every incarnation of Yours?]

Swami replied:- Whatever you have understood about Homa is totally, totally and totally wrong. Homa means supplying food with excess of ghee to the divine preacher and devotees participating in spiritual discussions (satsaṅga), which is offered to the hunger fire in stomachs of the participants by themselves with the help of their own hands. Here, the possessor of hunger fire (*Vaiśvānarāgni*) is himself assumed as fire (*Āgneyo vai..., Vaiśvānarah praviśyatithiḥ...- Veda*). Hence, the fire (Agni) to which ghee (ghee means food associated with excess of ghee) is offered and the person offering the ghee to the fire (Hotā) are one and the same. This is told in the first hymn of the first Veda called the R̥gveda (*Āgnimīle..., Hotāram...- Veda*). This hymn says that Agni (fire to which ghee is offered) and the person offering the ghee are one and the same. This is possible only when the hungry person is eating food with excess ghee with his own hands supplying the offering to the hunger fire called *Vaiśvānarāgni* in his stomach. The *Bhautikāgni* or *Laukikāgni* is the physical fire lit by sticks is used in cooking the food with ghee (*Āgneyamaṣṭākāpālam caruṃ nirvapati...- Veda*). The food associated with the ghee is called as ghee by *Lakṣaṇānuvṛtti* just like the possessor of Apples is called as ‘Apples’.

In the sacrifice conducted by Daśaratha, several fire altars were lit to cook the food with ghee. From one of such fire altars, the angel appeared and gave *Pāyasam* as the fruit. Fire is lit to cook the food, which is instrument used in sacrifice (*Yajña sādhanam laukikāgniḥ*). The fire to which the ghee-food is offered is the hunger fire called *Vaiśvānarāgni* present in the stomachs of priests and devotees attending that sacrifice. Hence, Homa or Sacrifice is giving ghee cooked food to hungry guests. The word *Yajña* (sacrifice) comes from the root word ‘Yaj’, which means worshipping God and does not mean burning ghee in fire. Ghee is the most precious food and the Veda says that no food shall be destroyed by rule

(*Annam na paricakṣīta tat vratam...*— Veda). Due to the misinterpretation of these tape recorder priests, who blindly recite the Veda without understanding a single word of it, all this havoc happened. The ancient sages learnt the meaning of the Veda and conducted the sacrifice in true light of interpretation since the Veda itself means knowledge and not mere words sounding (*Vidul-jñāne*).

Every incarnation of God gave correct interpretation only. The misinterpretations always followed and spoiled the true spirit of the Vedic knowledge (*Yogo naṣṭah...*— Gītā). God incarnates again and again to bring up the correct interpretation or true knowledge of the Veda. It is told that God incarnated as fish and brought up the Veda stolen by demon Somakāsura. Somakāsura means wine, which tarnishes the intelligence flaring up ignorance. Fish means eye (eye is compared to fish) or its vision, which is the correct interpretation.

3. Do the consumers of milk share the sin of the cruelty of dairy owners?

[Śrī Hrishikesh asked: 3. Swamy, these days people are taking all the milk from cows or buffaloes without allowing the calves to have their share first. Due to this the children of cows are suffering, so it is sin. Since those people are doing such sin only because we are buying milk, are we also getting the share of sin?]

Swami replied:- We do not know that the milk is sold to us without allowing the child of the cow to drink the milk and hence, we will not get sin. The person doing that sin will only get the sin. As such, without allowing the child to drink the milk, the milk will not flow from the breast of the cow. It is clearly told that after the child drinking the milk and after offering to God, the milk shall be taken by us (*Vatsasya homārthavidheśca śeṣam...*— Raghuvamśam).

4. Why is it said that man proposes, but God disposes?

[Śrī Veena Datta asked: 4. Swamy while discussing with one of my friends we were a little confused with the following statement made by You, “When Man proposes, God disposes”. Can You please explain a little as to in what context it is applicable?]

Swami replied:- Whenever man proposes, he will naturally get ego in his mind. Proposal without ego is very very rare, which is possible only to spiritually ripened people. To remove this ego, God disposes the proposal thereby preaching the man that God is the ultimate authority and not the human being.

5. Do the astrological remedial actions relieve our present suffering?

[Śrī Nava Chaitanya asked: 5. Swamy, Astrology suggests some types of Parihārams to relieve ourselves from our current suffering. Is it true Swamy?]

Swami replied:- It is perfectly true. You can worship the deities of planets like Sūrya, Candra, Kuja etc. The deities of these deities also can be worshipped. The deities of planets are the executive powers of God, which implement the fruits of deeds of souls in this world. Apart from these worships, you have to give food to beggars and the food shall be specific to the planet. For example:- Wheat for Sun, Rice for Moon, Red Gram for Mars, Green Gram for Mercury, Indian chick pea for Jupiter, Black eyed pea for Venus, Sesame seeds for Saturn, Black gram for Rāhu and Horse gram for Ketu are specified grains with which the foods have to be prepared.

6. How can one do astrological remedies when there are no beggars to donate to?

[Śrī Hrishikesh asked: 6. Swamy sometimes Astrology suggests us to donate some food items to beggars as a Parihāram. What should people of countries where there are no beggars do? How should they do parihāram?]

Swami replied:- Hungry animals and birds can be fed.

7. Do we get a share in the sin committed by a beggar after gaining energy from the food donated by us?

[Śrī Ganesh asked: 7. When we donate to some beggars, it is also possible that they do sins after gaining energy by eating the food we served them right?]

Swami replied:- This is the reason that you shall not be hurry in doing donation. Generally, we are hasty in doing donation giving importance to place and time. This is Kāśī city, today is Śivarātri and tomorrow, we are leaving Kāśī and hence, we shall do the donation quickly! In such quick donation, undeserving people receive and such donation gives us sin. Hence, the Veda says that the first step before donation shall be “*Samvit*”, which means knowledge of deserving and undeserving receivers. When Kṛṣṇa donated almost all His wealth to Sudāma, neither the place was Kāśī nor was the day Śivarātri. Sudāma is the best receiver because he never aspired even one paisa from God Kṛṣṇa at any time. Moreover, even though he and his family were suffering with hunger for many days, he brought some flattened rice from neighbours on loan to donate to God Kṛṣṇa. You must have lot of patience and observation in deciding the deserving receiver. Till you find the deserving receiver, you shall accumulate your donations in a box and when you find the proper receiver, you can donate the entire box to him. The Veda says two points

regarding the deservingness of a receiver:- 1) He must have the true spiritual knowledge of the Veda and 2) He shall not aspire even a single paisa from you (*Śrotriyasyā'kāmahatasya...- Veda*).

8. Do we incur sin by purchasing non-vegetarian food to feed dogs?

[Śrī Bharath Krishna asked: 8. Swamy these days dogs are pet animals to a huge number of people. Sometimes they even consider those dogs as equal as their children. To feed such dogs, when we want to purchase food to feed them, only Non-Veg food is available in the market. If I buy such food to feed a hungry dog will it be a sin?]

Swami replied:- Non-vegetarian food is obtained by killing animals and birds. Since you are purchasing it, you are encouraging the supply, which means killing fresh animals and birds as per the commercial concept of demand and supply. Hence, it is totally a sin.

9. How could Gajānan Mahārāj give liberation to a devotee who never learned spiritual knowledge or sacrificed anything practically?

[Śrī Nithin asked: 9. Swamy, after watching a movie related to Gajānan Maharāj, I have got one doubt. In that movie, a devotee comes to Maharāj almost at the end of his life and sings a Bhajan and he gets Mokṣa. How is that without learning knowledge and without doing Karmaphalatyāga, he was given Mokṣa by Maharāj?]

Swami replied:- Do you know the entire background of the soul, which was granted salvation by Gajānan Maharāj? Maharāj knows the entire background of the soul regarding its previous births and also past life in this birth. In cinema, it is not possible to show all the background of the soul. We shall not judge the value of the soul based on the present moments only. We must know all the past life and all the past births of the soul to judge its value. Without spiritual knowledge, devotion and practical sacrifice, salvation is impossible.

10. Swamy, Can You please explain to me what Ātma Sākṣātkāra means?

[A question by Śrī Vishnu.]

Swami replied:- The word Ātman means body in Sanskrit. A part of the body is brain-nervous system in which awareness is flowing. Hence, Ātman means a living body possessing awareness. Awareness need not be isolated from the body and be told as Ātman. You are giving unnecessary stress on the awareness. Of course, awareness is the most precious form of energy. Awareness is a specific work form of inert energy appearing in the functioning brain-nervous system. When the Gītā says that God entered the human body, it means that the human body is along with its awareness and it does not mean the human body without awareness (*Mānuṣīm*

tanumāśritam...- Gītā). The Gītā clearly says that awareness is a part of creation (Prakṛti) called as Parāprakṛti or the best part of creation. Such importance of awareness misled scholars to treat it as God. They say that awareness is Puruṣa and the inert creation is Prakṛti. This is misunderstanding of the classification told in the Gītā. The Gītā gives two types of classifications:- 1) Puruṣa meaning God and Prakṛti including souls meaning creation. 2) Puruṣa means awareness, Prakṛti means inert creation and Puruṣottama means God. Puruṣa means awareness or soul in the second classification and not in the first classification. These people take the meaning of Puruṣa from second classification and apply it to the first classification to conclude that awareness or soul is God. This is result of confusing the two classifications. God is unimaginable and where is the question of seeing God with eyes? Even the intelligence cannot imagine God. Sākṣātkāra means seeing with eyes. Ātma Sākṣātkāra is misunderstood as seeing the soul or awareness. Awareness can be easily seen on the screen of medical electronic instruments as pulses of inert energy flowing. Inert energy is the material cause like gold and awareness is like the golden jewel. Soul can be seen with eyes as told in the Veda (***Dṛśyatetvagrāyā buddhyā...***) and the Gītā (***Paśyanti jñānacakṣuṣaḥ...***). Therefore, when the unimaginable God makes a soul containing body as His medium (mediated God), God can be seen with eyes. A soul in energetic body is not seen by human beings. A soul with human body can be only seen by human beings. Hence, a selected human being by God becomes human incarnation since God enters and merges with it and such mediated human incarnation of God alone can be seen. Therefore, the word Ātman means the human incarnation of God seen by us like Rāma, Kṛṣṇa, Śaṅkara etc. The word Ātman also means a simple human being and thus, Ātma Sākṣātkāra can also mean seeing an ordinary human being.

Chapter 11

DIVINE SATSANGA ON 17-10-2020**O Learned and Devoted Servants of God,**

[October 27, 2020]

1. Swamy, Is there any single word with which we can identify Your philosophy?

[A question by Śrī Durgaprasad]

Swami replied:- Entire philosophy can be given in three words:-**1) Datta-Parabrahma-Matam.**

This is one compounded word in which three words Datta (Mediated Unimaginable God)-Parabrahma (The Original Unimaginable God)-Matam (Philosophy) exist.

{**Explanation:-** Datta means the first energetic incarnation with which the unimaginable God merged perfectly and there is no trace of difference between Datta and Parabrahman except that Datta means God mediated with a relative created medium whereas Parabrahman means non-mediated original absolute God. Parabrahman is beyond space and hence, is always unimaginable to any intelligence and is the absolute truth. Medium of God is either energy for energetic incarnations or matter for human incarnations, which is relative truth. Absolute truth can perform miracles in relative reality, which is the creation. Energetic incarnation is relevant to the upper worlds and human incarnation is relevant to earth. Datta means the first energetic incarnation and Datta also means further energetic incarnations and also all the human incarnations. Datta means simply 'GIVEN', which clearly means that the unimaginable and invisible God is given to the world in the visible imaginable medium. }

2) Jagadaṃśa-Jīvātma-Matam:-

{**Explanation:-** The soul or individual soul (Jīvātmā) is a part of creation (Jagadaṃśa) created by God. Soul (Ātman) is inert energy and individual soul (Jīva) is the awareness, which is a specific work-form of inert energy transformed in this specific functioning brain-nervous system. Both these words are approximately used in the same sense. This clearly means that soul or individual soul is a part of imaginable creation and can't be unimaginable God. **Every soul is not God and we can't say that no soul is God.** When unimaginable God descends as energetic or human

incarnation, God merges with a selected energetic or human being completely and such soul is the original unimaginable God, who became visible and imaginable. Soul being part of relative world is relative reality only and not the absolute reality or God.}

3) Jñānabhaktisahakṛta-karmayogamārga-Matam:-

{**Explanation:-** Spiritual knowledge (Jñāna) given by the incarnation of God generates inspiration called devotion (Bhakti). This inspiration transforms the theoretical knowledge into practice (Karmayoga). Karmayoga is in two steps:- a) Sacrifice of Service or Karma Samnyāsa and b) Sacrifice of Fruit of Work or Karmaphalatyāga. This is the path to attain the complete grace of God. Knowledge is water, devotion is fertilizer and practice is the mango plant for which only the divine fruit comes. Justified worldly life or pravṛtti aiming at the grace of God is the basic mandatory for every soul and spiritual life or nivṛtti aiming at extreme grace of God is only optional.}

This is the philosophy of Datta Swami regarding the three components, called Knower (soul), Knowable (God) and Knowledge (the path to attain total grace of God by the soul) and this is entitled as the philosophy of three components (Tripuṭī) of Datta Swami (Dattasvāmi-Trisūtra-Matam).

Chapter 12

DIVINE SATSANGA ON 18-10-2020**O Learned and Devoted Servants of God,**

[October 28, 2020] [An online spiritual discussion in Telugu was conducted on October 18, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Why is that a specific God is worshiped on a specific day of the week?

[A question by Kum. Mohini]

Swāmi replied:- God is only one, but, looks as different Gods due to different external media. Multiplicity is the nature of human mind. For different external forms of God, different days in a week are assigned so that we can worship everyday one form of God and this results continuous worship of God. The one God is unimaginable to any human intelligence. The external media are different, which are imaginable and visible (human forms of God) or invisible (energetic forms of God). The Veda says clearly that there is no multiplicity in the case of God (*Neha nānā'sti kiñcana...*). Multiplicity exists in the creation only. The Gītā also says that God looks divided in different external media, but, He is actually undivided (*Avibhaktam vibhaktesu, vibhaktamiva ca sthitam...*). The external name and form belong to the creation whereas the internal unimaginable entity is God, called Parabrahman.

2. What is the significance of Gotram and how it came into existence?

[Smt. Anita Renukuntla asked: Swamy, in Hindu religion everyone has a Gotram but in other religions such a thing is not there. While doing any pooja at temples we are supposed to tell our Gotram but many don't remember what their gotram is. So, I have this doubt as to what is the importance of telling Gotram before doing any pooja in a temple and who started this?]

Swāmi replied:- Gotram means the lineage of the ancestors, who can be remembered in the context of telling once own Gotram. It is just remembering the ancestral elders with respects. While doing worship of God, your name, Gotram, birth star and your specific desire for doing the worship are also asked to be told before God. God is omniscient and knows everything about you and also about your problem. When the priest is telling all these to God, he is reducing God to an ignorant soul, which does

not know anything by itself unless the details are mentioned. If God is such ignorant and inefficient soul, what is the need to worship such God, who is like us? You shall worship God not for any selfish desire, but you shall worship God due to the attraction towards His divine personality. A fan is worshipping his cinema hero due to attraction towards his personality and good qualities exhibited in cinemas and his worship is not based on any selfish desire. When you reach that stage, you have climbed the first step in divine life and then only God will just look at you.

3. Do we need God's grace in order to do service to Human Incarnation of God?

[A question by Kum. Laxmi Thrylokya]

Swāmi replied:- Contemporary human incarnation is relevant to humanity, which can clear all your doubts and will guide you in the right path of spiritual life. You cannot even imagine the original absolute reality, called Unimaginable God. Such unimaginable God gets mediated with energetic or human forms. The energetic incarnations are invisible though imaginable and are of not any use for personal contact to get the true spiritual knowledge. Such energetic incarnations can be only worshipped as photos and statues, which do not have any characteristic of life. Hence, the only ultimate is the contemporary human incarnation because even past human incarnations can be also worshipped as statues and photos only. Certainly, God's grace is necessary for any step in the worldly life or in the spiritual life. But, God's grace comes only when there is self-effort. God is not so cheap to run after us showering His grace on us without any effort from our side. Even if we put effort, He tests the strength of your sincerity and force of attraction towards Him before showering grace on you. For worldly life, attraction to God is not necessary and simple fear is sufficient. In Spiritual life only, the attraction to God plays the key role in every step.

4. Why is Suprabhāta sevā done to any form of God though we know that He never sleeps?

[Smt. Sudha Rani asked: All the time (*Sarvakāla Sarvāvasthalayandu*) God is awake and is continuously aware. God never sleeps, only humans sleep. In such case why do we do Suprabhāta sevā to God and wake Him up? As far as I know, this seva is done to only few Gods. Is this correct? If so, Why?]

Swāmi replied:- If you take God Kṛṣṇa, He is a homogeneous system of four components existing in a single phase, called human form. The components are:- a) Unimaginable God or Parabrahman, b) First energetic incarnation, called Datta, c) The energetic incarnation, called Viṣṇu and d) The human form of the son of Vasudeva (*Vāsudeva*). The unimaginable

God merged with the first energetic form and became God Datta. This God Datta, called as Hiraṇyagarbha or Nārāyaṇa or Īśvara merges with another energetic form to become God Viṣṇu. This God Viṣṇu merged with the son of Vasudeva in the womb of Devakī and finally God Kṛṣṇa is born. The first three components have no hunger, sleep etc. The last human form has hunger, sleep etc. When God Kṛṣṇa is sleeping as per the inherent nature on one side, the other three components do not have sleep on the other side. All these four components are homogenously mixed having mixed properties. The major property is awareness without sleep whereas the minor property is sleep. Hence, both angles are correct. But, the angle related to the human devotees is sleep only since their nature is also the same. From the angle of the human devotees such Suprabhāta Sevā is meaningful. But, from the angle of highly realised devotees, such service is not necessary. But, we have to ask such highly realised devotees also whether they are sleeping or not! Since every human being is sleeping, we can give value to this service from the point of this entire humanity. In fact, this service shall be done only to contemporary human incarnation and not for photos and statues. But, majority of humanity, affected by ego and jealousy, does not identify the contemporary human incarnation misled by the unaffected properties of the external medium that masks the internal God (*Avajānanti mām...*- Gītā). Only one blessed devotee conquers ego and jealousy and identifies the contemporary human incarnation of God. In view of this majority lot of devotees, the photo or statue itself is assumed as the alive contemporary human incarnation and the services are done so that at least the theoretical devotion of devotee grows. When such devotee conquers ego and jealousy and identifies the cotemporary human incarnation, the already grown up theoretical devotion can be practically expressed. The path is to be modified in different modes to cover up all types of devotees and defects are always inevitable in the beginning stage (*Sarvārambhā hi doṣeṇa...*- Gītā).

Chapter 13

DIVINE SATSAṄGA ON 18-10-2020**O Learned and Devoted Servants of God,**

[October 30, 2020]

1. Swamy, do You say that Ṣoḁaśopacāras done to You is not so important?

[Smt. Sudha Rani asked: I feel sad that I am not getting an opportunity to do different types of seva to Your form directly. Swamy, do You say that Ṣoḁaśopacāras done to You is not so important?]

Swāmi replied:- The 16 types of service are actually meant for the contemporary human incarnation only. Thinking about God in human form (Dhyānam), invitation (Āvāhanā), offering chair to sit (Āsanam), giving water to wash feet (Pādyam), giving water to wash hands (Arghyam) etc., are meant for alive human form of God and not for statues, which do not require such services. Of course, serving statues can be also done if contemporary human incarnation is not available. Service to statues fails in offering food (Naivedyam) because statues do not eat food. Instead of contemporary human incarnation, even the devotees to God can be served because Sage Nārada says that God lives in devotees also (*Tanmayāḥ...*). God in human form feels happier if His devotees are served just like a father feels happier if his son is served. Service to statues gives growth to theoretical devotion only, which is the mother of practical devotion when human form of God is recognised and served.

2. Swamy, how do we convince non-believers of God that Śrī Kṛṣṇa lifted Govardhana hill?

[A question asked by Smt. Vijaya Thirumala]

Swāmi replied:- Why are you so particular about lifting up the hill? So many other miracles, which are unimaginable events, were performed by several human incarnations and great devotees. Do you feel that those other miracles can be explained and only lifting the hill can't be explained? Countless miracles were performed by Bhagavān Śrī Satya Sai Bāba till recently and audio video cassettes also are uploaded. The main point is the existence of unimaginable God as source of these unimaginable miracles. There is no qualitative difference between a macro miracle and a micro miracle because both are inexplicable.

3. Swamy, how do I know whether God likes what I am doing or not?

[A question asked by Kum. Laxmi Thrylokya]

Swāmi replied: What God likes and what is not liked by God is clearly told in the scriptures. He never likes the sin that disturbs the Pravṛtti or worldly life of humanity. He likes good deeds and He told in the Gītā that He likes the propagation of true Spiritual knowledge (*Jñāna yajñena tenāhaṃ iṣṭasyām...*). By propagating spiritual knowledge, we are also benefited because the knowledge gets digested by us through repeated preaching and we are also benefited. Even if others do not show interest and do not get the benefit, certainly we are benefited.

4. How do we know someone is bad when these days even bad people act in good manner?

[A question by Smt. Bharthi Bhosale (Nithin's mother)]

Swāmi replied:- Ends will give the true colour of the means (*Phalānumeyāḥ prārambhāḥ...* Raghuvamśam). You can very easily detect the bad hidden during the process of means by observing the end. Duryodhana served King Śalya while he is coming to fight on behalf of Pāṇḍavas. When Śalya was extremely pleased with the service rendered by Duryodhana, Duryodhana asked him to fight on his side. Hence, ends bring out the colour of action.

5. Can I consider a bad person as my friend if he behaves well with me?

[A question by Kum. Laxmi Thrylokya]

Swāmi replied:- A good person always behaves well with all the people. Hence, the goodness of the person in your case is with some bad intention. You have to be careful with him. Till his bad intention is exposed, you have to also act well with him.

6. Whom should we serve, a person trying for Ātma Jñānam or a person doing God's work?

[Śrī Rajashekar asked: Doing service to a person trying for Ātma Jñānam going to Himālayas is better or to a devotee who is doing God's work? Whenever a Human Incarnation of God miraculously cures the diseases of the devotees, I used to think why he is not giving Ātma Jñāna (Self-Realization) to that person. Then such devotee will not suffer even if he has any painful disease, right?]

Swāmi replied:- Certainly, God wants that the humanity existing in His creation must be served with the propagation of true spiritual knowledge since it keeps every person in right path avoiding the sin paving a way for world peace. The person suffering with a disease is undergoing the punishment of his sin. God cures the disease of such a person if God has

a hope that the person will spiritually progress on becoming healthy. If such hope exists in the view of God, not only the disease, any worldly problem will be solved by God. If such hope does not exist, the person is allowed to undergo the punishment so that at least a temporary reformation is possible in the soul. A person goes to Himālayas to meditate on God in a peaceful atmosphere away from the worldly bonds in order to fix his mind strongly on God. This is very beginning stage. A person of higher level starts serving God through propagation of spiritual knowledge by which not only the mind is fixed in God but also God is simultaneously pleased. It is something like earning while learning.

7. Should I invite undeserving relatives to the family functions like marriage?

[A question by Śrī Bharath Krishna]

Swāmi replied: It is better not to invite undeserving people even though they are relatives and it is better to invite deserving people even though they are not relatives.

8. “Mūḍha bhakta śiraḥ khaṇḍa nirguṇa rūpiṇyai namaḥ” what is the meaning of this sloka?

[A question by Smt. Vijaya Thirumala]

Swāmi replied: This does not carry any systematic meaning.

9. Swamy, although Draupadī’s or Subhadrā’s marriage happened in the direct presence of Śrī Kṛṣṇa, why she suffered a lot?

[A question by Ms. Lavanya]

Swāmi replied: This shows the impartiality of God towards His relatives. Presence of God is not important, but, the will and grace of God is important. One may be present in a meeting which is addressed by the DGP. Does that mean that the same person will be saved from the crime committed by him?

10. Does starting a business good for a devotee who is still on the process of developing devotion?

[A question by Śrī Bharath Krishna]

Swāmi replied:- Business is always risky because there is possibility of total loss also. Doing a job with limited standard income is always better for getting livelihood while doing God’s work. The peace of mind is very important in doing God’s work.

11. Does God punish us for living a worldly life?

[Śrī Rajasjhekar asked: Gautama Maharṣi punished his wife Ahalyā for being with Indra who came in disguise as Gautama. Does God also punish a soul for ignoring God and leading a worldly life?]

Swāmi replied: Justified worldly life will be appreciated by God and where is the punishment of God in it. God punishes only unjust worldly life that disturbs the peace of the world. In the case of Ahalyā, she met Indra in the disguise of Gautama knowing that the person in disguise is Indra and not Gautama (*Devarājam tu Vijñāya...*– Vālmīki Rāmāyaṇam) and hence, she was cursed by Gautama.

12. If a person celebrates Navarātri festival in a grand manner, can we say that he is a great devotee?

[A question by Smt. Sudha Rani]

Swāmi replied:- The function conducted in grand manner does not please Goddess Durgā. If you have served a real devotee on the occasion of such function, Goddess will be really pleased and then only you are counted as great devotee.

Chapter 14

CONVERSATION BETWEEN SWAMI AND NIKHIL**O Learned and Devoted Servants of God,**[November 04, 2020] **From Dr Nikhil:-****Deep Dive in Datta**

I dive deep into You, My Datta Ocean blue.
 To be immersed in You, ever through 'n through.
 My only friend and companion is You.
 I too want to be Your eternal friend true.
 You are my only goal and home.
 You are my only love and hope.
 In Your love alone there is eternal contentment.
 The world or the self gives no entertainment.
 Ever dynamic You are, working towards Your mission.
 A soul made of energy, I too cannot remain in inaction.
 Working for myself, I can not and care not.
 Working for You too, I can not, but care a lot.
 So, all my lives, I surrender to Thee.
 Use me, for whatever You please.
 Your work proceeds with Your grace alone.
 With my effort, I can't even move a tiny stone.
 Let me watch Your grace working all the way,
 Applauding the masterstrokes in Your play.
 I'll just sign on the dotted line when told to,
 Full of trust and love for My Datta Sadguru.
 I need not seek others or jump in uncalled.
 Patiently I wait in loving trust, until called.
 I don't want the work; I just want You.
 The work's but a pretext to be with You.
 Without You, pointless is my existence.
 Neither work nor life has any significance.
 With You alone there is consummation.
 All that matters is Your loving association.
 My Datta and me, living in close communion;

The Master is this slave's abiding companion.
 O Three-Petaled Lotus with sweetness dripping!
 This honey bee is circling around Thee, thirsting!

From Swāmi:-

Datta is indebted to you as long as this creation exists,
 For your support in theoretical knowledge and devotion,
 For your sacrifice of service and sacrifice of fruit of work,
 If you say that you are not doing divine service properly,
 Hanuman is correct to say that He is the weakest monkey!

(While burning Laṅkā, Hanumān said to demons that He is the weakest monkey among the army of monkeys present with Sugrīva: *mattaḥ pratyavaraḥ kaścit nāsti sugrīva sannidhau* – Sundarakāṇḍam, Vālmīki Rāmāyaṇam).

Chapter 15

DIVINE SATSANGA ON 24-10-2020**O Learned and Devoted Servants of God,**

[November 04, 2020] [An online spiritual discussion was conducted on October 24, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Is it necessary to learn all the scholarly knowledge to attain Bhakti and Karma yoga or the essence of it is enough?

A question by Śrī Durgaprasad

Śrī Phani asked: Then how devotees like Kannappa, Gopikās, Śabarī who are illiterates were able to develop climax devotion?

Swāmi replied:- The Jñānayoga or Spiritual knowledge was attained already in past several births by the devotees born as devotees and servants of God like Kannappa, Gopikās, Śabarī etc. (*Labhate ca tato bhūyaḥ...- Gītā*). Jñānayoga shall be attained in elaborate manner only so that no doubt exists. Essence is very good, but, does not clear all the doubts.

2. Why is sacrifice of one's own life not mentioned as one of the sacrifices to God?

[Śrī Surya asked: Swamy, You said that Karma Yoga is final and there is only peace after that (*Tyāgāt śāntiranantaram...- Gītā*). Why is that Prāṇeṣanā (bond with body) not mentioned as one of the wordly bonds and why sacrifice of the same is not suggested along with sacrifice of other three wordly bonds?

Śrī Anil asked: Swamy Jesus said that unless one is ready to sacrifice (hate) oneself, one can't achieve Him (Jesus). Here Jesus is clearly talking about sacrifice of oneself know?

Śrī Surya asked: Swamy, You said that Sātan may also come to us as an Energetic form and ask us to die which we might mistake as God conducting test on us. Here my doubt is that what if God Himself comes to a devotee and ask a devotee to leave life for God? Will God test any devotee in such manner?]

Swāmi replied:- Often, our visions of energetic forms are not true and are illusory only. Of course, there are some true visions of energetic forms of God. Beleiveing the energetic form as true vision, if one sacrifices life, it becomes suicide, which is the greatest sin. God Kṛṣṇa said in the Gītā that His true devotees are prepared even to sacrifice their lives for His sake (*Macchittā madgataprāṇāḥ...- Gītā*). However, in the three strongest worldly bonds (with money, issues and life partner), bond with life is not

mentioned for the above said reason. Once the life is sacrificed it can't be attained again like money, issues and life partner. When Hanumān could not find Sītā in Lañkā for a long time, He became ready to commit suicide due to His love for the service of God, but, God controlled Him from His consciousness.

3. Swamy You compared the spiritual journey with a two-step chemical reaction. In that the final step is Nişkāma Karma Yoga only. Is this correct?

[Kum. Laxmi Thrylokya asked: Swamy You said spiritual path is like a two-step chemical reaction in which one step happens from A to B which takes some time and then the next step i.e., B to C happens spontaneously. Here A is Jñāna Yoga, B is Bhakti Yoga and C is Karma Yoga. Here step C is Nişkāma Karma Yoga only. Is this right? It is also possible that one does sacrifice with Vaiśya Bhakti, right? In which step this comes under?]

Swāmi replied:- Long time (or almost all the time) is consumed in attaining true spiritual knowledge from Sadguru, which is A (Sadguru) to B (disciple gaining knowledge from Sadguru). Once this Jñāna is completely and comprehensively attained, it generates devotion, which is B (knowledge) to C (devotion) and this is spontaneous. Then, this devotion spontaneously transforms the knowledge into practice, which is C (devotion) to D (practice). You take this as three step reaction. Once A to B is completed, the next two steps are spontaneous and we can say that the time taken for the first step (A to B) is the time taken for the overall step A to D. Hence, based on this, Śāṅkara told that once entire spiritual knowledge is attained without a trace of doubt, the fruit is obtained because once D is attained, it surely gives the fruit (You may add one more step also, which is D to E, E being the fruit i.e., surely obtained once D is obtained.). Practice means practical sacrifice of service and fruit of work without aspiring for any fruit in return. Vaiśya Bhakti is not D because it is done aspiring for a practical fruit by sacrificing practically. D is the Apatya Bhakti that is issue devotion, which is the practical sacrifice of service and fruit of work to issues by parents without aspiring any fruit in return.

4. Is it possible to get correct spiritual knowledge by meditating?

[Śrī Bharath Krishna asked: Swamy, some of my friends say that these days lot of fake Human Incarnations of God are there. It is a risk if we end up with such false Gurus. So, it is better to meditate within ourselves so that true knowledge will be revealed to us. Even if we get a doubt later on, we can again meditate and find out the truth. I also heard that some of the Ṛṣis gave different Śāstras like Vaimānika Śāstra which is nothing but flawless technology without any prior experimentation. Is it a gift

of God to them? In the similar manner can we get spiritual knowledge also by meditating?

Swāmi replied:- Engineering education is lower than spiritual knowledge. If you can get higher knowledge by meditation, why not the lower knowledge by meditation, in which case all these engineering colleges must be closed because they are extracting lot of money as Guru Dakṣiṇā like the false Sadgurus extracting from you. One cannot attain any knowledge with perfect perspective without the preacher. You have to eliminate false preachers through proper analysis. Fearing for the copying students, we can't cancel the very examination system. Sadguru knows how to preach a specific topic to a specific disciple. In meditation, you are limited to yourself only having the ignorance of the subject. You are not God and God is not in you to give you knowledge through meditation. The ignorant 'yourself' only exists in you. Even Jiddu Krishnamurthy, who preaches about self-learning, says to study the world and get the knowledge. He doesn't say that you should close your eyes to get knowledge.

5. Is logic or one's inner consciousness the basis to decide the genuineness of the visions of God?

[JSR Prasad asked: After listening from You (Swāmi), I remember a Sūtram from Brahma Sūtras which starts as follows: "*Tarkāpratiṣṭhānāt*". What is the role of Inner consciousness there (*Satāṃ hi sandehapadeṣu vastuṣu...*)? I asked this question related to the vision of an Energetic Incarnation but not with respect to the Brahma Jñānam given by Sadguru.]

Swāmi replied:- The Sūtram says that logic (your own subject! because you are professor of logic) shall be leftover since it is endless adinfinitum as a present theory is contradicted by another future theory. The Sūtram says that this is not correct because to leave logic based on the above reason itself is logic and hence, one cannot get liberation from logic (*Evamapyanirmokṣa prasaṅgaḥ*)! There are several theories standing unbeaten forever and the above reason can't be generalised. Regarding the visions, many are false, but, some are genuine. You can understand the truth of the vision by your inner consciousness and this is said in the next line after your quoted line, which is "*Pramāṇamantaḥkaraṇapravṛttayaḥ*". The knowledge given by real Sadguru or human incarnation will not raise any doubt in you because the knowledge given by Sadguru is elaborate containing the answers of all possible doubts (*Chidyante sarvasaṃśayāḥ...*). One gets endless doubts only when the Brahma Sūtram quoted by you is partially known, which is that logic is endless. If the other part of Sūtram is known, doubts will not come. The complete and

comprehensive knowledge of Sadguru, once heard will not give a chance for you to get any doubt from any corner and such knowledge is called Prajñānam (*Prajñānam Brahma-* Veda). Doubt comes only when there is a trace of false in the knowledge. If the knowledge is completely true (*Satyam Jñānam...*- Veda), there is no chance of getting any doubt.

6. If we worship inert statues will we become stones (*Bhūtejyā yānti bhūtāni...*)?

[A question by Śrī Sattireddy]

Swāmi replied: Certainly, inert births like becoming stones is possible for sinners in case God wants to put a soul in coma for some time to reduce its fast nature of doing sins. Devotees worshipping statues can become stones in case they feel that the inert statue itself is God. The inert statue is a representative model for God, which is used for developing theoretical devotion to God that can be transformed into practical devotion at a later stage on recognising the human incarnation. This is the reason why the statues are carved in human form. If the worshipper of inert statue becomes a stone, a person looking at the album of his kith and kin in a function must also become a stone in the next birth. In the beginning of spiritual path, worship of statues is inevitable. Thinking the inert fire itself as God in a sacrifice will become stone in future since the inert fire is lit to cook the food and not to offer food to it and burn the food. Such people are mentioned here and not the devotees worshipping statues in the beginning stage. Fire is one of the five elements (*Bhūta*) and worshipping the fire in this foolish way of burning the food thinking that fire eats that food is the inert worship (*Bhūtejyā*).

7. Is having a desire to attain correct spiritual knowledge is also due to the grace of God or self-effort?

[A question by Śrī Ganesh]

Swāmi replied:- Without the grace of God, nothing happens in the spiritual way. Apart from God's grace, self-effort is also essential because if God's grace is the only cause for gaining spiritual knowledge, God must bless everybody without any partiality. If God helps a person putting effort, it will not be the case of partiality.

8. When I don't know anything about how to worship God in a proper way, how can I do service?

[Śrī Jaisrimani asked: Swamy I used to strongly believe that "Mānava seve Mādhava seva". But whenever I donate something to few people, I know few people misused that. Hence, I don't feel like doing that. I don't know any mantras or any

rituals to worship, I know only Gāyatrī Mantram. Then how should I do any service to God?]

Swāmi replied:- Gāyatrī is only a mode of worship and not a deity. Gāyatrī means the name of a Vedic meter and the deity is God (*Gāyatrī chandaḥ, Savitā devatā, Paramātmā svarūpam*). Any sweet song in any language on God that attracts your mind to sing is Gāyatrī. Hence, Gāyatrī is not confined to a gender or few castes and it is universal. Song has more attraction than poem and poem has more attraction than prose. Mind shall be attracted by the song, which is the greatest Sāmaveda (*Vedānām Sāmavedo'smi...- Gītā*). The so called Gāyatrī Mantra is called Gāyatrī because it is in the Vedic meter called Gāyatrī and hence, itself is not the real Gāyatrī. Real Gāyatrī is any sweet song in any language (even your mother tongue) that attracts your mind forcing you to repeat it again and again (Mananam) spontaneously without attraction for any fruit. Mantra is any line of prose or poetry or song in any language on God that attracts and forces your mind spontaneously (*Mananāt trāyate iti Mantraḥ*). Gāyatrī is defined as any song on God in any language that attracts the mind to sing again and again spontaneously (*Gāyantam trāyate iti Gāyatrī*). All this is theoretical worship or “*Asambhūti Upasanā*”. Sacrificing work in the service of God along with possible sacrifice of fruit of work is the practical worship or “*Sambhūti Upāsanā*”. The Veda says that both these types of worship are essential to get the grace of God (*Yastadvedobhayam saha...*).

9. Does singing Bhajns come under Jñāna Yoga?

[Śrī Bharath Krishna asked: Swamy, You just said that developing Bhakti happens spontaneously without any effort if our effort in attaining correct knowledge is perfect and complete. During another satsang You said that singing Bhajans helps us develop devotion. Singing Bhajans also is a kind of effort know? Swamy please clarify my confusion. Also, can there be any right sense in asking God for devotion?]

Swāmi replied:- Devotional songs on God also contain spiritual knowledge as their meaning and hence, many a time, knowledge and devotion are interlinked. It is the knowledge of the song giving the details of the divine personality of God that attracts and inspires the mind and such inspiration is devotion. Hence, devotion or attraction comes from knowledge only. If you are attracted to a song without its knowledge, you are simply attracted towards the musical sound. Attraction to the sound of words without knowledge is the path of atheistic Pūrvamīmāṃsā. You can ask anything from God, but, you shall never ask God to give devotion, which is horrible insult of God in My view. If a girl says to her lover that she is not getting love on him, is it not insult to the love? Love shall be spontaneous and natural without even self-effort, which shall never be

asked from the other side. When the devotee develops extreme love to God, God creates obstacles to test such love and this is the state of true love.

Chapter 16

DIVINE SATSAṄGA ON 31-10-2020**O Learned and Devoted Servants of God,**

[November 05, 2020] [An online spiritual discussion was conducted on October 31, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Swamy, why did You say that “Karmaphalatyāga” is greater than “Karmasannyāsa”, why not other way around?

[A question by Śrī Ganesh]

Swāmi replied:- Karmasannyāsa is sacrifice of work, which is energy. Karmaphalatyāga is sacrifice of fruit of work, which is matter. As per $E=MC^2$, lot of energy is very small matter. Hence, sacrifice of matter is always greater than sacrifice of energy. Money or matter is paid for the work or energy. There are several unemployed people, who are ready to sacrifice their energy or work for a little payment of salary in the form of money or matter. Employer pays the salary or money or matter. Employee gives work or energy to the employer for getting matter or money. Employee always respects the employer because matter or money is greater than energy or work. Employees are many whereas Employers are less in number. A saint can sacrifice only energy or work (Karmasannyāsa) whereas a householder can sacrifice both work as well as fruit of work (Karmaphalatyāga). Hence, the householder or Gr̥hasthāśrama is said to be topmost among all the four Āśramas. Saint can do only sacrifice of work but householder can do both sacrifice of work as well as sacrifice of fruit of work. Sacrifice of fruit of work is always associated with sacrifice of work, but, sacrifice of work need not be always associated with sacrifice of fruit of work. Even the ultimate aim of work is only fruit. End or goal or fruit is always greater than means or effort or work. Of course, a saint is unable to do sacrifice of fruit of work because he himself lives on begging only. Since the sacrifice of fruit of work is not possible in his case, sacrifice of work for the sake of God is as good as sacrifice of fruit of work by a householder. **But, in the case of householder, sacrifice of fruit of work is important because such sacrifice is possible with the householder.** I used to have a neighbour friend–colleague as lecturer in a college. He was a devotee of Śrī Satya Sai Bāba. Vacation for Dasara came and he was telling

Me “Vacation has come and even my tuition students have gone homes. I propose to go to Puttaparti (place of Bāba) to act as volunteer so that I can get my food there for doing some service. In this way, I can earn something!”. Therefore, sacrifice of fruit of work is the ultimate test in which the true colour of the soul comes out.

2. Why did the Gītā only mention the sacrifice of wealth as the highest when it could have mentioned both service and sacrifice?

[In Gītā, it is told that Karmaphalatyāga is highest (Tyāgāt śāntiranantaram...). In this verse, it is told that knowledge is better than blind practice (Abhyāsa), devotion (Dhyānam) is better than knowledge (Jñānam) and sacrifice of fruit of work is better than devotion after which there is no further higher state. Why Gītā did not mention sacrifice of work while mentioning all the three steps? The third step (Karmayoga) consists of both sacrifice of work and sacrifice of fruit of work.]

[A question by Śrī Ganesh]

Swāmi replied:- You are correct in your doubt that Karmayoga should have been mentioned as the next step to devotion. Instead of Karmayoga, Karmaphalatyāga is mentioned, which is only a part of Karmayoga. Karmaphalatyāga cannot represent the total Karmayoga. This is your doubt. The clarification is that once Karmaphalatyāga is mentioned, Karmasannyāsa is automatically associated because householders doing sacrifice of fruit of work must necessarily do sacrifice of work. By this, you may think that householders are only mentioned neglecting Saints, who can do only sacrifice of work. It is not so because once Karmasannyāsa comes into picture through the Karmaphalatyāga, saints doing Karmasannyāsa alone are naturally coming into the picture. Instead of Karmaphalatyāga if Karmasannyāsa is mentioned, the word Karmasannyāsa can't bring Karmaphalatyāga along with it. In such case, by the word Karmasannyāsa only minor number of saints is mentioned and not major number of householders.

3. Can one earn a lot of money so as to donate it to God?

[If a devotee thinks that, “Let me earn a lot of money and then donate a part of it to Human Incarnation of God” can this be considered as Karmaphalatyāga? Even if one earns money with the aim to donate to his Sadguru only, in such way, will sins done in earning the money will affect the person or not?]

[Śrī Ganesh asked: Some people have a strong desire to earn a lot of money and become famous. Such people, if they are the devotees of Human Incarnation of God, might think that, “let me achieve my goal of earning a lot of money and then I will donate a part of it to my Sadguru as a Karmaphalatyāga”. Is this the right way of doing Karmaphalatyāga? Here the devotee is choosing to do worldly work in order to earn a lot of money rather than doing God's work which comes under Karmasannyāsa.]

Swāmi replied:- a) The highest stage is earning money only for the sake of God's work foregoing self-enjoyment, but, in such way, sins shall not be done. God is not in need of your money. In fact, whatever you possess now is also given by God only. God asks you for your money not for the sake of His need. He is asking you for your money in order to test whether your bond with Him is greater than your bond with the money already possessed by you. God is not bothered about the magnitude of your donation to Him. He is only bothered about the percentage of the donation in the total possessed by you. A beggar donated just one rupee to God and remember that the beggar has only one rupee with him. This is 100% donation. A rich man having one crore donated one lakh rupees and his donation is only 1%. The beggar is appreciated by God and not the rich man even though one lakh rupees are far far higher than one rupee! b) The higher stage is earning money for the sake of God as well as for the sake of enjoyment. c) The high stage is to earn money for self and for family only and not for God. This stage is also not sinful because God is not begging you for money. You are donating to God because of your self-love to God and for your self-pleasure only.

This aspect of sacrifice of service and fruit of work is very delicate and critical if it is not understood in the right direction. It is very well established that true love requires practical proof also and mere theoretical love is not sufficient to prove itself as true love. Apart from the practical aspect of love, non-aspiration of any fruit in return proves this practical love to be real without any doubt at any time. Such love is not impossible since it exists in worldly life in the case of our children. This is the reason to call God as Datta or adopted son and not to treat Him as adopted Father in return. If God is adopted son or Datta, we have to show issue devotion on God by doing practical service along with sacrifice of fruit of work and without aspiration of anything in return. If God is adopted father, the above concept is reversed! Testing the devotee in the practical sacrifice of fruit of work is done in the climax stage only. Such test shall not be misunderstood as the need of God or exploitation of devotee by God. Kṛṣṇa asked Sudāma, who is worse than a beggar, for the practical gift with forcible search in order to test the true love of Sudāma and not in need of eating a handful quantity of flattened rice. Śaṅkara, who can get a rain of golden fruits, went to the house of a poor lady not in the need of some food, but, to test her practical charity in such horrible stage of poverty. Hence, the angle of exploitation for the need shall not be even dreamt on the side of God.

4. Swamy, I feel that recognizing a Human Incarnation of God just with Prajñānam is incomplete; miracles also have to be experienced. Is my thinking correct?

[Śrī Ganesh asked: Swamy, while having a conversation with Dr. Nikhil sir, we were discussing about the way You taught us how to recognise a Human Incarnation of God. I said to sir that the knowledge given by You is excellent and perfect as well. However, the major reason for which I was able to conclude that this knowledge is coming from God is because Swamy knew the question I had in my mind for a very long time and answered it even without me asking him directly. This is a miracle. So, I told sir that miracles also play a major role in identifying a Human Incarnation. I said so because an ignorant person can't differentiate between the spiritual knowledge given by a devotee of God who also does small miracles and the Prajñānam of a Human Incarnation of God who does big miracles. Analysing the knowledge is very tricky and I feel that one has to be a scholar to be able to do that properly. So, an ignorant person can't differentiate between the two.

Dr. Nikhil sir replied to this saying that, "Even an ordinary person having grace of God might be able to do mind reading these days. Miracle is not the deciding factor, it is only Prajñānam. If one is finding it difficult to differentiate the knowledge given by an ordinary person and a Sadguru, one should always spend more time for analysing the knowledge from both of them with a lot of patience so that gradually one can see the difference. We shouldn't be hasty in taking a decision, especially in identifying a Sadguru (Human Incarnation)". Swamy, can You please explain me what to do when one (an ignorant person) face such difficulty in differentiating the knowledge given by an ordinary person and Human Incarnation?]

Swāmi replied:- Miracles are not confined to God only so that we can recognise God in straight way by observing miracles performed by God or Sadguru. Even demons perform miracles, which are got from God only through their rigid penance. God, as the divine Father of all souls, yields to the demonic soul also and grants miraculous powers. Miracle performed by God or devotee or demon are useful for atheists in accepting the existence of unimaginable God and in this way, the miracles performed even by a demon are useful in one way or other. But, God can't be confirmed by miracles alone. In order to support this point, miracles appear even in a devotee or a demon. Spiritual knowledge is the most important since it alone gives the right direction to the soul in both worldly lives as well as in spiritual life. Apart from knowledge (related to the component of God Brahmā) and miracles (related to the component of God Śiva), love to devotees is related to the component of God Viṣṇu. The human incarnation due to extreme love to His real devotees suffers the punishments of sins of such real devotees and saves them from disturbance so that they can proceed peacefully in the spiritual life. It is God Datta, called as Father of

heaven by other religions, the first energetic incarnation of unimaginable God or Parabrahman enters and merges with selected energetic beings to become energetic incarnations and merges with selected human beings to become human incarnations. An incarnation results by the will of God only and not by the aspiration or effort of a soul. For the sake of welfare of the worldly life (Pravṛtti) and Spiritual life (Nivṛtti), God comes down as incarnation. Miracles are performed by the incarnation whenever the God-component decides and not the human being-component. It is completely in the will of God. God performs miracles in the case of deserving devotees so that they can proceed in the Spiritual life without the disturbance of the punishment of sin. We shall not aspire for any miracle from God because a miracle performed means God undergoing the punishment of our sins. A real devotee never agrees God to perform the miracle due to his/her extreme love to God. God also performs the miracle in such case without the knowledge of the devotee. He may also perform a miracle in the case of an atheist provided God gets a hope for his transformation. God performs miracles in the case of devotees also provided God feels that the devotee will progress in Spiritual line by performing the miracle. The entire decision to perform a miracle or not depends only on the will of God. Mind reading may be done by some experts in the worldly knowledge, but, this does not mean all such cases are just mind readings only. A mind reading might have been observed by us, which may be a genuine miracle also. All mind readings need not be genuine miracles. Some mind readings may be genuine miracles of God. We have to distinguish both these with the help of other types of miracles performed by God in human form because a mind reader can't perform other types of miracles.

Chapter 17

DIVINE SATSAṄGA ON 01-11-2020**O Learned and Devoted Servants of God,**

[November 06, 2020] [An online spiritual discussion was conducted on November 01, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Why Lord Kṛṣṇa repeatedly emphasised the need to get rid of the desire for the fruit of work, in many other verses in the Gītā?

[Śrī Bharat Krishna asked: Swamiji, You said that it is not sufficient to only sacrifice the desire for the fruit of work (Karmaphalāsakti) as misinterpreted by scholars. You said that it is necessary to sacrifice the fruit of work also. In that case, why does Lord Kṛṣṇa repeatedly emphasised the need to get rid of the desire for the fruit of work, in many other verses in the Gītā?]

Swāmi replied:- The Gītā emphasises on the detachment of bond with fruit of work and also emphasises to sacrifice the fruit of work in the case of God's work and not in the case of worldly work. If you detach yourself from the bond of fruit of work, employers will terribly exploit you! God Kṛṣṇa recommended your attachment to fruit for maintaining yourself and your family members (*śarīrayātrā'pi ca te...*- Gītā). He directly said to sacrifice the fruit of work to Him (*Tat kuruṣva madarpaṇam...*- Gītā). Pravṛtti and Nivṛtti shall not be confused. Unless you are detached from the bond with fruit of work for the sake of God, you can't sacrifice it to God. Some devotees are very clever in saying that the original God is unimaginable and hence, there is no need of sacrificing the fruit of work. Unimaginable God exists in the mediated God and enjoys your true love proved through practical service and sacrifice. You can't even meditate upon unimaginable God and hence, you can't even pray unimaginable God. Then, why don't you stop your prayers? You will not stop the useless prayers to unimaginable God because theoretical praying is not inconvenient at all.

2. Can we consider our act of eating food also as Homam?

[A question from Śrī Pavan]

Swāmi replied:- Eating food alone is Homam and not burning the food in physical fire. You, eating the food is also Homam, but not Yajña or sacrifice. You have to supply food to Sadguru and to real devotees and then

only it can be called as sacrifice. There is no sacrifice when you yourself eat your earned food. You are giving the food to your family members also. You have to treat God at least as your family member if not as your issue. If you fail in this practical aspect of Yajña or sacrifice, you shall not tell a lie in your prayer that God is everything for you (*Tvameva sarvam mama deva deva...*- Gītā). When we pray God, we shall verify whether there is at least a trace of truth in the prayer.

It is told that a person shall not do yajña without having wife. This means that the wife is taking care of the part of cooking the food with ghee. There are three parts in yajña:- 1) Conducting a seminar or conference or satsaṅga on spiritual knowledge headed by Sadguru and attended by devotees. 2) Litting the physical fire and cooking various items of the food mixed with excess of ghee. 3) Doing homa, which is eating that food to pacify the hunger fire of Sadguru and devotees. Eating by the owner is done after fulfilling five stages of yajña:- 1) Brahma yajña is feeding the Sadguru. 2) Deva yajña or Ṛṣi Yajña is feeding the devotees, who are like angels or sages participating in the seminar. 3) Pitṛ yajña is feeding the elders of the family and other elders of guests. 4) Maṇuṣya yajña is feeding all the guests and beggars in the end and 5) Feeding the hungry animals and birds. After doing these five types of sacrifice, the owner eats the food and this is called as Ātma yajna. The wrong interpretation of homa is burning the ghee alone in the physical fire. The correct interpretation is to burn the food mixed with excess of ghee in the hunger fire of the guests attending satsaṅga. The first hymn of the first Veda (Ṛg Veda) says that the fire (Agni) and the person offering the ghee-food to the hunger fire (hotā) are one and the same and this reveals the total picture. The person possessing hunger fire is treated as fire or Agni and the same person eating the food is treated as the supplier of offering or hotā. If this interpretation is not understood, one has not learnt even the first alphabet of the Veda or the spiritual knowledge. Yajña or sacrifice is the practical devotion involving the process of cooking food for service (Karmasannyāsa) and supply of procured food materials earned by the owner or sacrifice of fruit of work (karmaphala tyāga). Thus, the ritual called yajña is karma yoga or karma mārga, which is followed by Pūrva Mīmāṃsakas without touching knowledge and devotion. Before doing this karma yoga, discussion of spiritual knowledge (Jñāna Yoga) and prayers to God with devotion (Bhakti Yoga) are done. In the seminar, expert from the Ṛg Veda is called as Hotā, expert from the Yajur Veda is called as Adhvaryu, expert in the Sāma Veda is called Udgātā and experts in Atharva Veda is called as Brahmā. Hotā is also a general word meaning every hungry person eating the food. The

ultimate fruit of this entire sacrifice goes to the owner doing the sacrifice of fruit of work (along with wife) since the owner (a householder) pays the priests and other people rendering service. In this way, karmaphala tyāga stands in the highest place as told in the Gītā (*tyaagaat shantih...-Gītā*). Hence, yajña means all the three aspects called Jñāna (knowledge), Bhakti (devotion) and Karma (practical service and sacrifice) in sequence. The main essence is that yajña means sacrifice of food to alive deserving receivers and not sacrificing food to inert items like fire by which such performer becomes an inert item in the next birth. More importance shall be given to the seminar involving knowledge and devotion than mere eating the food together as in the function like marriage. In this light, knowledge-seminar is said to be more important than mere eating the food (*śreyān dravyamayāt...- Gītā*) But, supplying the food after the satsaṅga has highest value since it alone gives the divine practical fruit. Śaṅkara stressed on Jñāna yoga and Maṇḍana Miśra stressed on Karma yoga whereas Kumārila Bhatta stressed on both knowledge and service. The Gītā also says that one should perform the practical service and sacrifice after finishing the knowledge part (*Jñātvā kurvīta karmāṇi*).

3. Can women also chant “Brahmārpaṇam...” before eating food? Also please explain the significance of Sandhyā Vandanam and also misunderstanding related to it.]

[A question by Smt. Ramasundari]

Swāmi replied:- There is no difference between man and woman as far as the Spiritual life is concerned. We think that Purusha means a male member. It is not correct. Purusha means the soul present in male or female body. The meaning of the word Puruṣa is the awareness spread all over the body (*Puri śete iti Puruṣaḥ*). Even Gāyatrī means singing song on God and not reciting the poem written in a Vedic metre called Gāyatrī (*Tat Savitur vareṇyam*). Ritual called Upanayanam is done for males of certain castes and the real Gāyatrī is with females of all castes! Sandhyā Vandanam means the prayer done to God in the form of a sweet song in the time of twilight, which is sunrise and sunset. Even noon is treated as the time of Sandhyā because Sun is transiting from East to West. Sandhyā Vandanam does not mean reciting a poem written in Gāyatrī metre. The word Sandhyā is denoting only the time and not the actual prayer. Hanumān says that Sītā will come to a lake in Laṅkā for doing Sandhyā Vandanam and hence, waits on a tree near that lake (*Imāṃ śivajalāmeti, Sandhyārtham varavarṇinī...- Sundarakāṇḍa*). This shows clearly that women were doing Sandhyā Vandanam as per the ancient tradition of Sages. Sandhyā

Vandanam with Gāyatrī means singing any song on God in any language you like at the time of twilight. The word mere Sandhyā Vandanam is not connected to Gāyatrī because in the twilight, you may sing a song or recite a poem or read in prose on God.

4. Is it possible that even if we do Karma without Jñānam, we get the fruit?

[Śrī Bharat Krishna asked: Swamy, if Maṇḍana Miśra was following Karmamārga without Jñānam, he shouldn't get any fruit, right? Even though he was not getting fruit, why was he so much attracted to that path? Or, was he getting fruit even for the Karmamārga he was following? Without practical experience he wouldn't have developed so much faith in that path, right?

Śrī Surya asked: Why did he not listen to his Guru Kumārila Bhatta who was following both Jñānam and Karma?]

Swāmi replied:- Maṇḍana Miśra believed that he will get fruits for the path of Karma or doing sacrifice without knowing the meaning of the recited Veda in it. People in this path do sacrifices in order to get heaven after death. Hence, such experience is not possible during the lifetime. Of course, there are some sacrifices done to give fruits in this world. God gives such fruits also because every devotee is defective in the beginning stage like the fire is covered by smoke in the beginning stage of burning. The aim of God is that while doing such sacrifices, in course of time, the devotee develops desire to know the meaning of the Veda recited and slowly will turn to the path of Jñāna or knowledge, then get inspiration on God and then do the rituals with knowledge and devotion to God. The path of Karma alone does not refer God and people practicing such rituals blindly became atheists in due course of time (*Nānyadastīti vādinaḥ...– Gītā, Devo na kaścit...– Pūrva Mīmāṃsā*).

5. What about a person who became inert towards his worldly life due to the understanding that he is going in wrong direction?

[Śrī Bharat Krishna asked: Swamy, a worldly person usually is very active. But when he starts learning spiritual knowledge, he or she becomes inert for a while. This is because the person understood that he is going in the wrong direction and also, he is unable to generate Bhakti due to doubts that he still has. Hence, he is unable to do Karma Yoga too. During this transition period a person becomes inert and suffers not being able to perform well in worldly life also. What about a person in such state? Is there any way to avoid this?]

Swāmi replied:- A person understanding the true Spiritual knowledge preached by Sadguru will not become inactive and instead becomes more active in worldly life as well as in Spiritual life. Arjuna became inert due to wrong Spiritual knowledge and became active due to

the true Spiritual knowledge preached by Sadguru, Kṛṣṇa. He became very active in the worldly life (war) immediately and also became very active in the Spiritual line after the war. He was born as the hunter worshipping the statue of God, who plucked his eyes for the sake of God Śiva. Then, he was born as Swāmi Vivekānanda to get final salvation on serving the contemporary human incarnation called Śrī Rāmakṛṣṇa Paramahaṃsa.

6. Can anyone without any kind of restriction learn Astrology?

[Śrī Yagnesh asked: 1. What is your suggestion for a person who wants to learn Astrology?

2. Should someone have to see his Jātakam in order to see if he has the capability to learn Astrology and then learn it?

3. If we identify different doṣas of people while seeing their Horoscope, will they come onto the seer?

4. By helping someone to get rid of their problems with the help of Astrology are we obstructing the God's will?]

Swāmi replied:- Astrology can be learnt by anybody if he/she has interest in the subject and for this, there is no need of seeing the horoscope of such a person interested to learn astrology. No problem comes to the astrologer, who sees the horoscopes of others. An astrologer must know that this subject is a part of spiritual knowledge only since the deities of the nine planets are only the executive forces of God involved in running the administration by giving the fruits of deeds of souls as per the specified time. The astrologer shall suggest remedies through which the human being becomes more devoted to God and develops more charity in doing distribution of specific foods related to the deities of the planets. Astrologer must aim to get the grace of God by serving the people in right direction towards God. If such aim stands as ultimate, the astrologer will become closer devotee to God and attains His grace. The aim of the astrologer shall not be on earning the money, but, the aim shall be divine service. The astrologer travelling in such divine path need not worry for money because God will look after him in all aspects, because some aspects are not governed by money.

7. How to avoid doing minor sins also?

[Śrī Pavan asked: Swamy, we can identify some sins if their negative impact is very high. But how do we also identify the minor sins that we do? It is very difficult to identify them because their negative effect is not so clear. Will there be any amendments in the word of God according to the situation?]

Swāmi replied:- First you concentrate on major sins, which have severe punishments even during this life itself. Any sin becomes punishable

provided there is intention in doing the sin. When you are walking on the road, some ants may die coming under your feet. It is not possible to walk observing each ant. In such case, there is no sin because there is no intention. Even the modern law gives stress on intention. In a murder, the person planning that murder is more punishable than the person doing that murder without any personal intention. **As far as your knowledge goes, don't harm good and devoted people in any way for any selfish benefit.** This point covers major field of sins.

8. I have heard that whatever sins a child below 12 years of age does, it goes to the parents. Is this right?

[A question by Smt. Ramasundari]

Swāmi replied:- A child does sins due to ignorance and lack of proper knowledge. In such case, intentions are absent. A Sage in childhood killed a butterfly with the help of a thorn. Later on, the Sage was killed by the king on false grounds through piercing with a spear. The Sage went to hell also. The Sage was told about his sin committed in the childhood. Then, the Sage told that no soul shall be punished for any sin done in the childhood up to 12 years old because a child does sins due to ignorance and lack of the knowledge of sin and merit. The background of this story is that in the absence of intention (*Saṅkalpaprabhavān kāmān...- Gītā*) can excuse the sin. But, the other point is that if a child is doing sinful actions continuously in the childhood, such practice generates sinful nature (*Karmānusāriṇī buddhiḥ...*) by which the child may continue the sins afterwards also. Hence, we shall not neglect the sins done by children thinking that they will not be punished for the sins done in the childhood. We shall teach them that sin will have inevitable punishment so that the child corrects itself in the childhood itself.

Chapter 18

O Learned and Devoted Servants of God,

[November 07, 2020] Pādanamaskāram Swāmi, Please give Your responses to the following questions. At Your Divine Feet-anil

1. Why have many Incarnations including Yourself, appeared in India instead of the West?

[Swāmi, why did You come in Hinduism, why did You not take birth in Western religions like Islam or Christianity? The doctor is needed for the patient? In India already lot of spirituality is there. In West, after Jesus and Muhammad no direct human incarnation is seen so far? Kindly clarify.]

Swāmi replied:- The real patient is Hinduism only because over intelligence leads to misunderstandings frequently. One Hindu told Me that Hinduism is greatest since God incarnates frequently in this land only. I told that the teacher goes frequently to a class containing more backward students. Hinduism is excellent in logical knowledge based on wonderful scriptures. But, Hindus are backward in practical side of the spiritual knowledge. The west is not so logical and intellectual as East. Hence, once the preaching is done, they follow the concepts sincerely and fully. Another drawback in Hinduism is that every soul believes in re-human birth by which postponement of Spiritual effort takes place. The west believes this human birth as the last one and hence, they are more alert and serious on the practical side of Spiritual line. One shall not be fanatic and blind regarding his own religion. The west shall learn more analytical Spiritual knowledge from East and the East shall learn more practical Spiritual knowledge from West. I have come to East by the commandment of God Datta to rectify the misunderstandings and misinterpretations caused due to over-logical analysis, which is the establishment of true Spiritual knowledge. In course of time, this true Spiritual knowledge will spread all over the world as Nostradamus (astrologer) predicted.

2. Why did Prophet Muhammad forbid eating onions?

[The Messenger of Allāh (ﷺ) forbade eating of onions and leek. When we were overpowered by a desire (to eat) we ate them. Upon this he (the Holy Prophet) said: He who eats of this offensive plant must not approach our mosque, for the angels are harmed by the same things as men. Why Muhammad objected eating onion? How can angel get harmed by eating onion when the angel is energetic beings? In Hinduism also some sects do not eat onion and garlic. Can we correlate these two aspects?]

Swāmi replied:- Overeating of some substances is not good for health. When health is spoiled, the Spiritual effort gets spoiled. When souls become weak in Spiritual line, the angels are discouraged because such weakness leads to disturbance of world peace. Here, the word harming should not be taken in its direct sense. **If we restrict something, human beings will consume it in lesser quantity.** If we do not restrict, human beings will consume more quantity. This is (n-1) rule to restrict something completely, which shall be consumed in least quantity. The taste makes more consumption, but, consumption must be based on health.

3. Why does Angel Gabriel not appear in present times?

[In Bible there are instances in which Angel Gabriel appeared to devotees and given direction. Angel appeared to Virgin Mary to tell the news of her giving birth to Jesus without marriage. In case of father Joseph the angel appeared in his dream to give the message to accept Mary as wife. In another occasion, Angel appeared in dream to Joseph to escape with Mary and child Jesus to Egypt to escape danger from King Herod who plotted to kill baby Jesus. Swāmi we know that You have come to give us direct guidance through excellent divine knowledge continuously. Swāmi, at present time such appearance of Angel Gabriel is not seen anywhere. Can we take Gabriel angel as the flash given in our brain by God in some situations?]

Swāmi replied:- Indications regarding the birth of human incarnation are always happening every time. When Kṛṣṇa was to take birth, Yogamāyā appeared to demon Kaṁsa and warned him regarding the coming human incarnation of God.

4. Why did God allow the killing of innocent children by Herod and Kaṁsa, in their attempts to kill baby Jesus and baby Kṛṣṇa respectively?

[Some people accuse that if Jesus came to establish peace and love in the world, why after His birth king Herod killed several children below the age of 2 year so as to kill baby Jesus. They say that because of birth of Jesus, innocent children were killed. A similar incident is there in the life history of God Kṛṣṇa also. Swāmi, please give a response to this.]

Swāmi replied:- That is the demonic nature of Herod and Kaṁsa. When the true Spiritual knowledge is misinterpreted, misunderstood and practiced in wrong direction, God will come in human form to correct the knowledge that gives direction to humanity. The climax injustice done by those demons indicates the prevailing circumstances in the world for the arrival of God in human form.

5. Why did the close associates of Prophet Muhammed not reveal that He was an Incarnation of God?

[At the time of Prophet Muhammad's demise, Abu Bakr (one of the Prophet's closest companion) was not in Medina. Upon his return, when he saw the reaction of companions, he had said the following to counsel them to overcome the emotional turmoil. He said,

“For those of you who worshipped Muhammad, know that he was a man and he is dead and for those of you who worshipped God know that he is alive and eternal.” (Ibn Sa'd, ibid, Vol. 2, p. 268; Bukhari, ibid, Vol. 3, p. 95.)

Muhammad is only a messenger. Messengers have passed away before him. If he should die, or be killed, will you turn back on your heels? Those who turn on their heels do not harm the Lord in the least. God will reward the grateful. (Quran3:144)

Swāmi, generally after the death of a person, the truth about him will be revealed. In case of Prophet Muhammad, Abu-Bakr, His close companion still did not reveal that Muhammad was in fact God in human form. Why such revelation was not done even after Prophet's demise? As a close associate Abu-Bakr would have known the truth that Muhammad Himself was God in human form?]

Swami replied:- It is the strong will of the human incarnation (Prophet Mohammed) that the concept of human incarnation shall be avoided due to horrible crucifixion of Jesus. When it is the strong will of God, how can any human devotee be able to reveal the truth about the holy Prophet?

6. What is the essence of the rituals done on Makara Saṅkrānti?

[Kum. Mohini asked: Pādanamaskāraṃ Swāmiji, My name is mohini. I have one doubt What is the reason for celebrating Saṅkrānti? The day of Saṅkrānti parents did rituals like they prepare so many food items and brought new clothes and they kept food on the top off the house. They said today your grandparents (died) will come in the form of birds and they will eat food and give blessings. Is it correct or not? Then what is the essence of the rituals?]

Swāmi replied:- You see a cassette presented in YouTube in the channel called SHRI DATTA SWAMI. The internal meaning of this festival is well explained. Giving food to hungry animals and hungry birds is called Bhūtayajña. In order to force the people to do some good charity, certain lies are told, which are called Arthavādas. That is not wrong since the ends justify means. The mother feeds her child telling that if she takes food, the moon will come down from sky. Such a lie told by mother to make the child eat the food is not sin and moreover it is a merit. After harvest, the birds do not find grains in the fields to eat. Their food is brought to our house. Such a practice indicates that we shall spray some grains now and then for the sake of hungry birds.

7. Is God punishing humanity by way of the COVID pandemic?

[Mrs. Anita Renkuntla asked: Sri Datta Swāmiji, Pādanamaskāramulu. Swāmi, long back in Your conversation with Goddess Bhadrakālī, when Goddess wanted to destroy the humans with the pandemic (AIDS), You said in a loud voice that it was not yet the correct time to do so (as viewed and told by the devotee, Sītammagāru).

[1. Is that correct time has come now where humans are facing death due to the present pandemic, Covid? How long humans have to live with fear of covid?

2. Also, please suggest me How to come out of the thoughts related to the past incidents which disturbs me a lot in the present?

3. As a devotee of Lord Dattātreyā, I would like to ask why there arise doubts or confusions while reading the spiritual knowledge. Like, the worship of statues or photos of past incarnations or God is indirect worship which is impure etc. Swāmi, Recently, You told me to keep a photo of Lord Dattātreyā and chant a śloka. I rather feel that worshipping Your photo is correct, best and pure form of direct worship since You are the present Human Incarnation of Lord Dattātreyā. Should I worship both present and past human incarnation?

4. Last but not the least, I want to know about the Uttara Mīmāṃsakas and their role played in the spiritual path. At the Lotus feet of Datta Swamy]

Swāmi replied:- Such dangers come to control the growing sin in these times. If all people in a country take an oath that they will try to control the sin as far as possible, this danger will be controlled and I have already said this point.

You concentrate your mind on God with devotion. Mind has one inevitable characteristic that it has to cling to some subject and can't be isolated without any attachment. If your mind is diverted to God, God also will help you to come out of this problem.

It depends on which form your mind gets absorbed strongly. Even in the human incarnation of God Datta, all the power lies with God Datta only and not with the human form acting as medium. Of course, God Datta mixes perfectly with the human medium so that even if you feel that the medium itself is God Datta, it doesn't matter at all. Many get repelled with contemporary human incarnation due to their natural ego and jealousy. In such cases, worship of statues and photos of energetic incarnations and past human incarnations is inevitable. No beginning exists without defects.

Uttara Mīmāṃsakas mean theists, who are devoted to God. Sage Vyāsa is the leader in this line, who wrote the Brahmasūtrams. The Uttara Mīmāṃsā itself means the true Spiritual knowledge about God.

Chapter 19

O Learned and Devoted Servants of God,

[November 09, 2020]

1. Why do Human Incarnations not perform miracles that are big enough that they cannot be denied?

[Shri Durgaprasad asked: Pādanamaskāraṃ Swāmi, One person in Facebook forum, who doesn't believe in contemporary incarnations, made comments on miracles. I summarize his comments below.

"Lord was very badly suspected by 1- Brahmā, 2- Indra, 3- Kaṃsa and his army, 4- Kālīya, 5- Manmatha. All these suspicions are not at all denied by Lord.. If Bāba manifests couple of large pumpkin or Watermelon, Not only me I will bring all my relatives and friends to surrender..! But unfortunately only ashes come no large objects suitable for manifestation.. Couple of pumpkins won't change Karmaphala .. But manifesting big ones remove all doubts.. But somehow Bābas don't do it..!! To be frank, I doubt if anybody stands to this test..!!! I leave it to your intelligence..! But I respect if you pray to Datta..." Please enlighten me on how to respond to him. At Your lotus feet, -Durgaprasad]

Swami replied:- I have seen with My own eyes Śrī Satya Sai Bāba creating a big glass basket that was held by His two hands containing various kinds of sweets on the festival of Kṛṣṇāṣṭamī saying that He brought those sweets from Mathurā city. From a small pot, ash of several gunny bags was created by Śrī Satya Sai Bāba by moving His hand in the inverted small pot as streams pouring on the statue of Shirdi Sai Bāba. I saw a very big and very long golden jewel created by Śrī Satya Sai Bāba and presenting to Smt. Anjali, a strong devotee of Baba. Don't draw conclusions based on limited observations and limited knowledge.

2. How can one remain attached to God despite worldly responsibilities?

[Kum. Ishita Iyer asked: Namaskāraṃ Datta Swāmiji, Swāmiji in Kaliyuga what should we do or rather how do we manage to stay in the right path yet also be attached to our worldly duties and ambition (family, career, personal goals etc.) but not stray away from the spiritual path? What are the essential qualities of the person who wants to remain attached to God despite worldly responsibilities and bondages? Regards, Ishita Iyer]

Swāmi replied:- If you are totally attached to God, I assuredly tell all of you that your worldly side will not be harmed in any way and moreover it will shine with more brightness than the worldly life of a person

concentrating on it day and night. God took oath saying that His devotee will not be harmed in any way on any side (*Na me bhaktaḥ praṇaśyati...-Gītā*). Of course, for some time, the scene will appear to you as if threatening you, but, that is only the test of the strength of your devotion and your faith. In that time, you have to stand firmly. But, one important thing is that if you are absorbed (bulk phenomenon) in God, you will not worry at all about the worldly things. If you are worried, it means that you are only adsorbed (surface phenomenon) in God. The absorption is very deep and cannot divert your attention from God to the world.

3. How can we correlate the mainstream Muslim and Ahmadiyya beliefs about Jesus not dying on the cross with the Christian belief of His death and resurrection?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, Please grace Your response to the following questions- at Your Divine Feet -anil

Crucifixion of Jesus: The view point of Ahmadiyya faith: Regarding the crucifixion of Jesus, the main stream Islamic belief is that Jesus has not died, rather he was raised alive to heaven, and is present in heaven with his physical, worldly body and life. They give the following verse from Quran as evidence.

[[4:157-158] And their saying, ‘We did kill the Messiah, Jesus, son of Mary, the Messenger of Allāh;’ whereas they slew him not, nor crucified him, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty; On the contrary, Allāh raised him to Himself. And Allāh is Mighty, Wise.

However, Ahmadiyya faith, founded by Hazrat Mirza Ghulam Ahmad believe that Jesus did not die on the cross but finally died in Kashmir in India at the age of 120 yrs.

They give the following interpretation on the above Quran verse

He was made to appear like, or was made to resemble: Clearly it was Hazrat Jesus whom the Jews tried to crucify or slay. Nobody else can be meant here, for there is absolutely no reference to any other person in the context. The context cannot be twisted as to make room for somebody else of whom no mention at all is made in the verse. To what then was Hazrat Jesus made like? The context provides a clear answer to that question. The Jews did not kill him by crucifixion, but he was made to appear to them like “one crucified”, and thus it was that they wrongly took him for dead. It was thus Hazrat Jesus who was made to resemble “one crucified”. This interpretation is not only in perfect harmony with the context but is also clearly borne out by all relevant facts of history.

Raised him to Himself: It does not mean physical raising up to heaven, but in the sense of exaltation of ranks and spiritual nearness.

Following is the belief of Adamdis: Although Jesus was nailed to the cross, he did not perish on it. He was removed from the cross in a state of unconsciousness. Ahmadi Muslims believe that Jesus came under the care of his devoted followers after he was removed from the cross. He was placed in the tomb where he recovered from his ordeal. The Gospels too describe that Jesus was still in his earthly body of flesh and bones after emerging from the tomb (Luke 24:39). An analysis of the post-crucifixion period described in the Gospels reveals that Jesus led a low-profile existence. He hurriedly travelled away from the locality of the crucifixion.

Ahmadi Muslims believe that the physical ascension of Jesus to Heaven is a later interpolation. The term "heaven" is used for spiritual bliss which the righteous enjoy after a mortal life. Jesus was sent to the lost sheep of the house of Israel (Matt. 15:24). Out of twelve tribes of Israel, only two were in the region where Jesus preached. The other ten tribes, as a result of exile, were domiciled in the eastern countries, especially in Afghanistan and Kashmir. It was imperative for Jesus to migrate eastwards to complete his mission.

There is overwhelming evidence that the people of Afghanistan, Kashmir and neighbouring regions are of Israelite ancestry. Their physical features, languages, folklore, customs, and festivals attest to their Israelite heritage. Evidence also comes from the names they give to their villages, their monuments, and ancient historical works and inscriptions.

The presence of Jesus in India is recorded in the ancient Indian literature, and records of Kashmir. Jesus came to Kashmir from the Holy Land during the reign of Raja Gopadatta (49-109 AD) to proclaim his prophethood to the Israelites. He was known as Yusu (Jesus) of the children of Israel. It is recorded that great number of people recognized his holiness and piety and became his disciples.

Swami, how to reconcile these two views (main stream muslim belief and Ahmadi belief) to come to a consensus?]

Swāmi Replied:- All this brings headache only because the procedure of analysis is travelling on confused path. Jesus arose a dead body to life when He was alive. This one miracle is sufficient to prove that Jesus is the human incarnation of God possessing all types of divine miraculous powers. Even if He died on the cross, there is every possibility of becoming alive after three days. What is the wrong if I say that the dead body of Jesus was kept in the closed cave for 3 days and He arose again with life after 3 days? All these are misinterpretations trying to prove that Jesus is not having any divine miraculous power. But, these people shall answer about the miracles done by Jesus while He was alive. If those miracles are false, we can take this interpretation as true because this interpretation is based on Jesus not having any miraculous power. Certainly, many people do not accept the human incarnation of God because of their ego and jealousy. After all, the life (Prāṇamaya kośa) is an item of this imaginable creation,

which is generated, maintained, destroyed and can be re-generated by the unimaginable God present in the incarnation.

4. How can there be a Human Incarnation or prophet of God in every generation when Baha'u'llah has said that the next prophet would come only after 1000 years?

[Swāmi a 'Baha'u'llah's devotee (Bahai faith) commented like this: We agree that the essence of God is unknowable but we disagree about God fully incarnating into a human being. Instead, as I commented before, God sends us Messengers (or Manifestations) that are perfect Mirrors of God spiritually. However, they are ordinary humans physically, not God incarnate. Baha'u'llah declared in 1863 as the Messenger of God for this age. He stated that God will not send another Messenger for 1000 years. If the messenger of God comes now also then Baha'u'llah become a liar. Swāmi how to correlate God coming in every generation and Bahau'llah's preaching?]

Swāmi replied:- God will come in human form so that every generation has the opportunity to meet Him and get all the doubts directly clarified in spiritual knowledge. God is not the partial divine Father to give the divine chance to only one generation because He is always impartial. As I told above, ego and jealousy are the cataracts of two eyes of the entire humanity that prevent the realisation of contemporary human incarnation.

5. When there is one God, how can He be present on earth as well as in heaven?

[Regarding human incarnation, a muslim devotee commented that if Allāh is present as human incarnation on this earth, then how the same Allāh can be present in the upperworld? He says that then it amounts to saying that 2 God exists, one in upperworld, one on the earth. Swāmi, please give a response to this.]

Swāmi replied:- Tell your friend that God is unimaginable with unimaginable power. He remains undivided and at the same time remains divided simultaneously (*Avibhaktaṃ vibhakteṣu, vibhaktamiva ca sthitam...*- Gītā). Your friend is trying to understand God with worldly logic, which is applicable to imaginable items of this imaginable creation!

6. In the state of pure awareness, who is the subject, which enjoys peace, which is the object?

[Swāmi, in the discourse given on 26 Sep 2020 it is mentioned that "In the second chapter of the Gītā, You find the description of Ātman and that description applies to both the thoughtless pure awareness as well as the inert energy since they both have a lot of similar characteristics. Both do not have the sense of doer-ship (kartṛtva) or enjoyer-ship (bhokṛtva)." If in the thoughtless pure awareness, the enjoyer-ship is not there, then how the soul is said to enjoy peace in the thoughtless pure-awareness state? Is it that in thoughtless pure-awareness state, the thought 'I' is not present? Who is the experiencer of the pure awareness state if 'I' thought is not

present? Subject as 'I' and object as peace shall be present there to give the experience as peace? If we consider object as peace, who is the subject to whom peace is experienced?]

Swāmi replied:- I told that thoughtless awareness means that all thoughts becoming absent except one thought that is "I". Here, "I" is both subject as well as object and this is called as self-awareness only. Peace means absence of all the thoughts other than "I". Hence, peace means only the leftover "I". "I" is the object of the "I" subject itself means that peace is the object of the "I" subject.

Chapter 20

THE REAL ESSENCE OF HOMA**O Learned and Devoted Servants of God,**

[November 10, 2020] **Dr. JSR Prasad (Prof. of Sanskrit specialised in Logic, Central University, Hyderabad) asked:-** Svāmipādebhyo sāṣṭāṅga praṇāmāḥ, I am invited by my close relatives to participate in Sundarakāṇḍa Homam. After hearing Your Spiritual knowledge, I am convinced that Homam is wrong by burning the ghee in the physical fire. Shall I go there or refuse? At Your lotus feet, Prasad.

Swāmi Replied:- You go and participate in the Homam as done by them following the blind tradition. You will get an opportunity to put forth this spiritual knowledge before them. The force in the blind tradition is very much due to long time existence. First, you have to run with them for some time and then only control them in the wrong path and then only you can turn them to right path. You can't stop a running forcible bull suddenly by catching it and turn back to the right path. First, you have to catch it and run along with it for some time so that the bull thinks that you are its friend since you are following it and not its enemy due to not opposing it. By this psychology, the bull will not use its extra force against you and becomes weak to be controlled by you. After few steps following it, you can control it and turn it also to the right path. This is called as controlling technique of running bull (*Dhāvad-vṛṣabha-nigrahaṇa-nyāya*). This is the psychology of the adamant students to be noted by the preacher. Every beginning is defective (*Sarvārambhā hi doṣeṇa...*- Gītā) and even God follows the defective path of devotee for some time before controlling him and turning him to right path. Devotees going to Tirupati promise offering some money if their difficulty is solved by God. This is defective path since it involves bribing God. God knows this very well, but, responds to their prayer so that in course of time, the devotee develops better devotion and turns to pure devotion in which he offers money to God without aspiring for any fruit due to true love. Even the Veda follows this path by attracting people to do sacrifices (Kāmyayajña) showing attractions in this world as well as in the heaven after death.

God Kṛṣṇa said that people always follow the age old practice of blind traditions since it has become their inherent nature called Prakṛti and said

that it is very difficult to turn back such people. You can try with them for some time to see whether they turn back giving up their rigidity and finally if they are hard rocks, you must leave them to their fate and turn back. If you continue your preaching to them, it will be like throwing stones in mud pond and the mud will jump to fall on you. Hence, continuous trials are not good as per the preaching of God Kṛṣṇa (*Prakṛterguṇasammūdhāḥ..., Prakṛtiṃ yānti bhūtāni..., Prakṛtistvām niyokṣyati...*- Gītā). But, initial trials must be done for some time hoping two possibilities:- 1) The fellow may not be knowing the true point and hence, is going in wrong path and 2) The fellow may not be very rigid like a rock and may become soft after few trials.

The points you have to propagate there are given below:-

1. The first Mantra of the first Veda says that the fire (Havanīya or Agni) to which offering of ghee is to be done and the person offering the ghee (Hotā or Rtvik) are one and the same (*Agnim...hotāram*). Hotā means the expert in Ṛg Veda and also by Yoga means the person offering ghee to fire. How this is possible if a person is sitting before the fire and is offering the ghee to the fire?
2. The above question can be answered by giving the following correlation:- The hungry person is possessor of hungry fire called Vaiśvānarāgni (*Ahaṃ Vaiśvānaro...*- Gītā). By Jahallakṣaṇā (*mañcāḥ krośanti*), you can take the possessor of an item as that item itself and hence, the possessor of fire can be taken as fire. When the possessor of this fire is eating food with excess ghee (possessor of ghee can be called as ghee by the same lakṣaṇā), we can say that both fire and person offering to fire are one and the same.
3. Ghee is very precious food and shall not be destroyed as per the Vedic statement (*Annam na paricakṣīta...*- Veda). Hence, the fire lit in sacrifice (Bhautikāgni or Laukikāgni) shall be taken as the instrument of sacrifice used to cook the food and the hunger fire or Devatāgni (Vaiśvānarāgni) shall be taken as the fire to which ghee-food is to be offered and to be worshipped. Laukikāgni is the instrument (Yajña Sādhanam) and Vaiśvānarāgni is to be worshipped (Yajña Upāsyah). Then only, the Vedic correlation is possible and opposition by the Vedic statement is resolved. Hence, inert fire shall not be worshipped to avoid next birth as inert item (*Bhūtejyā yānti bhūtāni...*- Gītā) and only hungry living beings are to be served by food mixed with ghee.
4. When ghee is burnt in fire, smoke is generated causing environmental pollution that stops rains. When Sadguru and devotees are fed with ghee, it is merit (Puṇyam), which causes rains. The Veda says that

Sadguru, the knower of true Vedic knowledge contains all deities in Him so that Indra, the deity of rains is satisfied to give rains (*Yāvatīr vai devatāstāssarvā vedavidī brāhmaṇe vasanti...*- Veda).

5. Sage Kapila, the incarnation of God Viṣṇu while preaching His mother said that the person, who burns ghee in fire, is a fool (fourth Skandha, Bhāgavatam). In the same Bhāgavatam, God Kṛṣṇa along with hungry cowherd friends approaches the wives of Sages asking for food that is cooked to burn in fire through Homa. God Kṛṣṇa is not opposing the Vedic Dharma, but is opposing the misunderstood Vedic path correcting Sages to follow the true path of Homa by giving cooked food to hungry human beings.
6. Yajña means worshipping the Sadguru and devotees through a divine seminar called Satsaṅga to improve spiritual knowledge and devotion to God. In such seminar, the lunch break is hosted by the owner of Yajña by preparing eight types of food mixed with ghee (*Āgneyamaṣṭākapālaṃ caruṃ nirvapati...*- Veda) and serving to Sadguru and devotees attending the seminar. Without seminar, mere meeting for food is not good (*Śreyān dravyamayāt yajñāt jñānayajñaḥ...*- Gītā). A hungry guest is said to be the Vaiśvānara fire by the Veda (*Vaiśvānaraḥ praviśatyatithiḥ..., Āgneyo vai brāhmaṇaḥ...*). The angels are energetic living beings taking food directly from cosmic energy or sun rays or moon rays (*Sūryoṣmapāyinaḥ..., Nirviṣtasārāṃ pīṭrbhiḥ himāṃśoḥ...*) and only materialised human beings take materialised food like ghee etc.

Chapter 21

O Learned and Devoted Servants of God,

[November 13, 2020]

1. Should we expect gratitude from those whom we have helped?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, Some people help others to get settled in life. Later on, they expect the other person to always stay grateful and obedient all along their life. Is it correct to expect gratitude from others for the help we have done? - Your servant, Thrylokya]

Swāmi replied:- Gratitude is the characteristic of a person, who received the help and it should not be the expectation of the helper. If a person is expecting the expression of gratitude, such a donor is said to be 'Rājasic', who donate expecting re-help or praise (*Yattu pratyupakārārtham... Gītā*). A 'Sāttvik' person donates help without expecting anything in return (*Dīyate'nupakāriṇe...—Gītā*). But, the receiver also shall express at least gratefulness in words if not through re-help in action (*Kṛte ca pratikartavyam... Rāmāyaṇam*).

2. Do parallel worlds exist?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, Swāmi, You said that God is omnipotent and hence He can change the past, present and future. If God can change the past, then we should accept that parallel worlds are possible. Is it one world that's existing or infinite parallel worlds at same time? - Your servant, Thrylokya]

Swāmi replied:- The omnipotence to change the time is possible only for God and not for any soul. Different worlds exist simultaneously parallel with each other, which are hidden to each other by the will of unimaginable God. For example, in the globe of Moon, Pitṛloka exists in which the departed souls, who are neutral without sin or merit exist. Even if we visit the globe of Moon, we can't see that sub-world, which can be seen by some souls blessed by God only.

3. Can I send photographs of a Śiva Liṅgam on which some words have miraculously appeared?

[Mr. Martin Evind asked: Hello Jai Guru Datta Swāmi

We have a large and lovely Narmadā River Śiva Liṅgam for the last fifteen years. These type Liṅgams are known for having unique natural markings. The liṅgam we have is particularly beautiful with a very noticeable divine figure Śiva/Śakti. Right away after doing pūjā pouring water over it After some time we noticed new markings started to appear on the liṅgam such as Serpent, Crescent Moon etc. Now the liṅgam

is almost completely covered with lines and markings and what appears to be a words/language which is not discernible to us. I am praying that if i sent pictures of the lingam they could be shown to Śrī Datta Swāmi and He would comment. Sincerely, Martin Evind]

Swāmi replied:- I will consider Myself most fortunate to see such divine pictures. Divine miracles are always exhibited in the world continuously not only to turn atheists to become devotees, but also to strengthen more the devotion of devotees. Had such miracles been absent, the entire spiritual knowledge would have been considered as some mental imagination of mad fellows! But, these miracles shall not continue in the life of a spiritual aspirant in the advance stage. Once one becomes theist, there is no need of miracles to establish the existence of unimaginable God with unimaginable powers. Development of spiritual knowledge and devotion to God is required for a devotee in the advanced stage. Devotees not having true devotion get interested in miracles always since they have desire to exploit the miraculous powers for the solutions of their worldly problems that increase selfishness and not sacrifice towards God. Once the kid is interested to go to school due to attraction towards knowledge taught in the school, chocolates needed to encourage the child to go to the school are not required.

4. How to make the Lord and Father of all happy always?

[Amudha Sambath asked: Om Śrī Datta Swāmi on Your divine lotus feet, Thank You Swāmi for always pouring unconditional love on us. The Lord who protect His child in every second. I am thankful for all Your grace. The giver of all creation with full of love. Everything from atom, soul, food, job, shelter, scientific theory, whole creation to unimaginable. It's all Yours and thank You for allowing us to live here in this world.

My understanding and assumptions are learning, analysing, practical implementation of true spiritual knowledge, and refraining from Illegitimate of sex, anger, greed, wasting of food, violence.]

Swāmi replied:- You have given a correct answer to your own question!

5. The Lord will suffer for sincere devotees but at the same time how to avoid this situation and careful on it. Jai Guru Datta

Swāmi replied:- If the Lord wants to do a thing, can Your care even in climax stop it? When the devotee is putting severe efforts to stop God from suffering the punishments of real devotees and even devotee fails in it (certainly the devotee will fail), such sincere effort of devotee to stop God for suffering reveals the true love of devotee to God. God will suffer the punishments of His real devotees very easily without putting any effort to

hide them and this shows the true love of God towards His real devotee. Here, failure and success of efforts is not at all the point, the point is about the real love existing between God and true devotee.

6. How can I respond to devotees who were hurt by Your message suggesting that the Lalitā Sahasranamam is not to be recited by male devotees?

[Śrī Bharath Krishna asked: Padābhivandanam Swāmi. Swamy I have few questions, kindly please answer them.

I shared the recent discourse given by You about Chanting Lalitāsahasranām in one of the WhatsApp groups wherein AMMA's (Mātā Amṛtānandamayī Devī) devotees are there. In that discourse You said that Men shouldn't chant it and You have also given the reasons for it. This group members asked the following questions:

AMMA tells everyone to chant Lalitā Sahasranāmam. If it is not good to be chanted by Men, then why did she say so? Does this mean she said something wrong? Also, Lalitā Sahasranāmam was discussed by two great men named Hayagrīva and Agatsya Muni. If we can't chant Lalitā Sahasranāmam, then we can't chant Soundarya Laharī written by none other than Ādi Śāṅkara.]

Swāmi replied:- Divine Amma situated in higher spiritual plane belongs to feminine gender and hence, may not be giving much importance to this negligible point regarding males in the lower plane of creation. 'All' may mean also all females. Of course, a male having perfect control on the senses can read the description of the divine mother. I only said this point as the precaution in view of the trend of the present Kali age. **One blessing is that many read these names without knowing the meaning due to ignorance of Sanskrit language and in such context, this may not be an important point also.** But, a Sanskrit scholar may face the problem provided he has not much control on senses. Actual mother is different from treating the divine personality as mother. In any case, My stress on this point is that prevention is better than cure. Demons have slipped in this point even though they know thoroughly that this divine personality is their mother also. A human being is said to be a mixture of divine and demonic natures. We do not know which nature awakens in which time. This is only My precaution to avoid any such slip even mentally even for a fraction of moment. If one is good in the control of senses that does not cause any slip in this point, such a person need not worry about My precaution.

7. Why did Lord Vīrabhadra spit and put out the fire in Dakṣa's yajña?

[Swamy, while singing the Bhajan You wrote on Lord Vīrabhadra I have got one doubt. In that Bhajan it is said that Lord Vīrabhadra put off the Fire lit for the sake of Yajñam by just spitting into it. I have learned from You that offering the food prepared with Ghee to Sadguru Himself is the correct way of doing Yajñam. In that Yajña ritual

which was being performed by Dakṣa, Lord Viṣṇu and Lord Brahmā, both were present. They are the incarnations of Paramātmā Himself. Then why Fire had to be lit in that ritual? Was it just for cooking food? Swamy, I don't know if I am asking stupid question. I have got this question and I am offering to You seeking clarification. Thank You for clarifying all my doubts Swāmiji. One of Your servants, Bharath Krishna.]

Swāmi replied:- You yourself answered your doubt in your question. The fire in Yajña is always lit for cooking the food only and not to burn the food in it. The food is always to be burnt in the hunger fire of hungry guests. Such lit physical fire was put off by Lord Vīrabhadra.

8. Should we be grateful to bad people who have helped us in the past?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, Swāmi, we generally learnt that, being grateful is a good quality. We are supposed to stand by the people who supported us in the time of need. Although they have some bad qualities, they have supported us when we were in bad time. So, we stick to them as our duty because we remember their help. From Your knowledge, I learnt that we should always associate ourselves with Satsaṅga to avoid sin and progress in Spiritual path. Can we leave someone because they are bad, although they helped us in the past? - Your Servent, Thrylokya.]

Swāmi replied:- You can associate even with bad people taking care about the possibility of the attachment of your mind with them. You can be good to them, express gratefulness through words or helping deeds and acting as friend with them. But, you should not be influenced by their opinions, which will turn you bad. You can hear their words by one ear and leave them immediately by the other ear. Since they helped you, you shall not be harsh to them. The only point here is that you shall protect yourself with firm decision from getting influenced by their expressed thoughts. If such people are not very rigid and egoistic, you can advise them about the correct path wishing their welfare.

9. Why does God take birth through the womb of a woman instead of directly descending from heaven?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, Please give Your responses to the following questions. - At Your Divine Feet -anil

A person in internet commented in this manner: Why did God not come straight down from heaven instead of entering a woman, growing inside her for nine months and then being born in a messy manner.

What's the philosophy behind this strange way of God coming into this world? Another person remarked: is it possible for a human womb to hold Almighty God for some days or months? Swāmi, kindly give Your response to this.]

Swāmi replied:- God follows the rules of nature while entering the humanity. Otherwise, human beings are excited by the entry of God straight

from heaven and will pester such God with their worldly problems praying Him to give solutions. When God enters in natural way, the doubt that whether He is God or not will be always running alive in the minds of the devotees and such rush for materialistic plane will not exist. God maintains this doubt in the minds of even His close devotees while He is in human form so that excitement gets suppressed and devotees behave in natural ground level. In such level only, they clarify all their doubts in spiritual knowledge to proceed in practical side. In such mixed state, they think that even though He is not God, He has given the correct direction of spiritual path and concentrate on that direction. This is the main aim of God to come down in to this human world and He has sufficient practical talent of managing the practical problems in descending into this human world.

10. How did Adam know about Prophet Mohammed and how had Jesus seen Abraham?

[In a Hadith the following is mentioned: "They said: 'O Messenger of Allāh (ﷺ)! When was the Prophethood established for you?' He said: 'While Adam was between (being) soul and body.'" In another hadith from the narration of Umar Ibn al-Khattab it is written: "The Prophet [pbuh] said, "When Adam sinned he said, O Allāh! I ask for Your forgiveness for the sake of Muhammad (pbuh)." Allāh asked him, "How do you know Muhammad (pbuh) when I have not yet created him?" He (Adam) said, "O Allāh! After you created me and breathed into me of your soul I raised my head and saw 'There is no God but Allāh and Muhammad is the Messenger of Allāh' written on the Throne. I then came to know that You would not put anyone's name next to Yours except the name of the one who is dearest to You from among creation." Allāh said, "O Adam! You have spoken the truth. Indeed, he [Muhammad] is the dearest to me from among all creation. Supplicate to me through his sake for indeed I have forgiven you. If it were not for Muhammad, I would not have created you".

[Another place it is mentioned: Jabir ibn `Abd Allāh said to the Prophet: "O Messenger of Allāh, may my father and mother be sacrificed for you, tell me of the first thing Allāh created before all things." He said: "O Jabir, the first thing Allāh created was the light of your Prophet from His light, and that light remained (lit. "turned") in the midst of His Power for as long as He wished, and there was not, at that time, a Tablet or a Pen or a Paradise or a Fire or an angel or a heaven or an earth. And when Allāh wished to create creation, he divided that Light into four parts and from the first made the Pen, from the second the Tablet, from the third the Throne, [and from the fourth everything else].

In bible John chapter-8: Jesus said to Jews: 56Your father Abraham rejoiced that he would see My day. He saw it and was glad. 57Then the Jews said to Him, "You are not yet fifty years old, and You have seen Abraham? 58"Truly, truly, I tell you, Jesus declared, "before Abraham was born, I am!

Swāmi how to correlate from the above verses the statements of Prophet and Jesus that they were present even before Adam (1st created human being as per Quran and Bible) and Abraham (who came some generations after Adam) respectively?]

Swami replied:- The unimaginable power of the Unimaginable God is omniscient knowing all the three stages of time (past, present and future) as said in the Gītā (*Vedāham...—Gītā*).

11. Does God give any value or reward to a fanatic preacher who preaches his religion is the only path to God?

Swāmi replied:- Such fanatic preacher is appreciated for his sincerity on his selected divine path. But, the defect with him is to say that his path alone is the correct path. Further sin is accumulated in saying that all other religious paths are wrong. There is nothing wrong to have strongest faith on your selected path. Such strongest faith is essential also for proceeding in that path on practical side. Up to this, the picture is very good. The other part of the picture as its extension is totally wrong.

12. Should we be silent or counter those who express hatred towards us?

[Ms. Bhanu Samykya asked: Pādanamaskāraṃ Swāmi, Expressing hatred became more common now a days. People are orally expressing / spreading hatred against people who they don't like (especially through social media). If we don't like something/someone (who didn't commit bad deeds in present life), we can just ignore them. But some people baselessly show hatred and feel happy by humiliating other people who they don't like. This brings toxic environment around. Should we ignore them thinking that it may be our bad karma or should we try to stop/counter them. How to deal with receiving massive hatred? when it easily hurts and leads to depression the moment we face them. - At Your Divine Lotus Feet, Bhanu Samykya.]

Swāmi replied:- It is your bound duty, if you are the devotee of God travelling in spiritual path that you shall try to change them through your logical knowledge. The presentation of your knowledge must be powerful in meaning and must be sweet in words. Many people will change by this way. Some people may not change and in that case, you shall leave them to God to handle them.

13. Are bliss and love, one and the same?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmi, I have got one doubt. Is bliss and love one and the same? If not, please explain how they are different. I feel that the basis of bliss is the Love towards God and service done to him. If that love is absent, bliss is also absent. Generally, my friends who believe in Advaita feel that attaining bliss is the goal of life. One of your imperfect servant, Bharath Krishna.]

Swami replied:- Bliss is the fruit of true love. True love towards true God gives infinite bliss. Love is the ripened mango fruit and eating it is bliss.

14. Why are widows excluded from social gatherings?

[Kum. Mohini asked: My name is mohini. I have doubt.

We celebrate any functions (like marriage) in my home town people didn't invite widows. Newly married couple didn't take their (widows) blessings. If we did Pūjā and bhajans my parents didn't allow widows into my house, they sit out side. Some widows are kind heart and good devotees. People didn't give respect them. Is it correct or not? If any reason behind this please explain swāmiji.]

Swāmi replied:- If the widow is to be discarded like this, a widower (who lost his wife) shall be discarded in the same way. If the other soul left this world, what is the wrong with this soul? The purity of thoughts and qualities along with devotion shall be the criterion for giving respect and not such ignorant aspects. Such traditions are totally blind and totally to be opposed and discarded.

15. Why did Śrī Rāmakṛṣṇa Paramahansa give the highest importance to parents?

[Śrī Bhagath asked: Jai gurudatta, please explain below sayings by Sri Rāmakṛṣṇa paramhansa,

లోకంలో తల్లితండ్రులే పరమ గురువులు. వారు జీవించి ఉన్నంత కాలం తమ శక్తిమేరకు వారికి సేవాశుశ్రూషలు చేయాలి. వారి మరణానంతరం శక్త్యానుసారం శ్రద్ధా కర్మలు నిర్వర్తించాలి. శ్రాద్ధాది కర్మలు నిర్వర్తింప ఏమాత్రం స్తోమతలేని పేదలు అడవిలోకి పోయి తల్లితండ్రులను జ్ఞాపకం చేసుకొని, వారికై విలపించాలి; ఈ విధంగా చేస్తేనే తల్లితండ్రుల ఋణం తీరుతుంది. ఒక్క భగవంతుడి కోసం మాత్రమే తల్లితండ్రుల మాటను జవదాటవచ్చు; ఇలా చేయడం దోషంగా పరిగణింపబడదు. తండ్రి నిషేధించినప్పటికీ ప్రహ్లాదుడు హరినామ స్మరణ విడిచి పెట్టలేదు. తల్లి ఎంతవద్దని వారించినప్పటికీ వినకుండా ధ్రువుడు తపస్సు చేయడం కోసం అరణ్యాలకు వెళ్లాడు. వాళ్లు ఇలా చేయడం వలన ఏ దోషానికీ గురికాలేదు.

Parents are best preachers. We must serve them lifelong. We must do rituals after their death or at least weep for them. Then only we will be relieved from their debt. Except for God, we shall not disobey them. Prahlāda and Dhṛva gave more importance to God than father.]

Swami replied:- Whatever said by Paramahansa is the spiritual knowledge of God only. But, we shall be able to understand the meaning

between lines also. These statements carry both positive side as well as negative side. Positive side means among the worldly bonds, parents stand highest provided they are also justified in their practical life following constitution of God. If they are doing injustice, they shall not be respected because of their mere love to you. Love is light and not darkness. You must examine whether your parents are following justice in the worldly life avoiding injustice or not. Even if they are not devotees, you can neglect this aspect because God Himself never desires anybody to become His devotee. What all He wants is that every soul shall follow justice in worldly life or Pravṛtti irrespective of Nivṛtti.

16. Why did Jesus love John more than His other disciples?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, Please give Your response to the following questions. At Your Divine Feet-anil

In the Bible, we can see that all 12 disciples served Jesus in His mission of divine knowledge propagation. However, there is a special mention of John (not John the Baptist) as 'the disciple whom Jesus loved'. Some references of the verse mentioning this is given below:

1. [Jn 13:23-25] It is this disciple who, while reclining beside Jesus at the Last Supper, asks Jesus who it is that will betray him, after being requested by Peter to do so.

2. [Jn 19:26-27] Later at the crucifixion, Jesus tells his mother, "Woman, here is your son", and to the Beloved Disciple he says, "Here is your mother."

3. [Jn 20:1-10] When Mary Magdalene discovers the empty tomb of Jesus, she runs to tell the Beloved Disciple and Peter. The two men rush to the empty tomb and the Beloved Disciple is the first to reach it. However, Peter is the first to enter.

4. [Jn 21:1-25] In John 21, the last chapter of the Gospel of John, the Beloved Disciple is one of seven fishermen involved in the miraculous catch of 153 fish.

5. [John 21:20-23] Also in the book's final chapter, after Jesus implies the manner in which Peter will die, Peter sees the Beloved Disciple following them and asks, "What about him?" Jesus answers, "If I want him to remain until I come, what is that to you? You follow Me."

6. [John 21:24] Again in the Gospel's last chapter, it states that the very book itself is based on the written testimony of the disciple whom Jesus loved.

From among total 12 disciples, John is referred as 'the beloved disciple of Jesus'. Even on the cross, Jesus gives the responsibility of caring His mother Mary to John stating that now onwards She is his mother. Swāmi, I want to know why God in human form loved a particular disciple more compared to others, in this case, disciple John?]

Swāmi replied:- The divine preacher or Sadguru or the Human Incarnation of God loves all the souls equally since He is the divine Father of all the souls. But, based on merits and demerits of the souls, He may show some variation in His love, which is also justified. If merits and

defects are filtered off, the divine love is exactly equal on all souls. Love based on merits can't be called as partiality and anger based on defects can't be called as hatred.

17. How can we overcome fear and love God's Incarnation continuously?

[Bahá'u'lláh (Bahai faith spiritual preacher) said: 'Love is a light that never dwelleth in a heart possessed by fear. Through his ignorance man fears death, but the death he shrinks from is imaginary and absolutely unreal; it is only human imagination. When our days are drawing to a close let us think of the eternal worlds, and we shall be full of joy!' Swāmi how to overcome fear so that we shall have love on Human incarnation of God continuously?]

Swāmi replied:- Love on God is expressed as love on human incarnation of God because there is no difference between God and His incarnation. Fear for death, which takes place in very short time is meaningless compared with long time suffering to be undergone by us in the hell.

18. Why did Jesus not allow a disciple to bury his dead father?

[Jesus asked a disciple to follow Him, then that disciple told Jesus to give permission to bury his just died father. Then Jesus told, "Follow Me, and leave the dead to bury their own dead." Swāmi I would like to know why Jesus did not allow the disciple to bury his father?]

Swami replied:- His father is not to be buried, but, the inert body, which is like our inert external dress is to be buried. Jesus called even the alive worldly people as dead because they are fond of the inert body only, which is equal to dead body. The awareness of the soul is useless as long as it is aware of the body only and not about God. Following God means the real awareness.

19. What is the kingdom of God?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, Please grace Your answer to the following questions. At Your Divine Feet - anil

In Bible Jews asked Jesus when will the kingdom of God would come, to that Jesus replied "The coming of the kingdom of God is not something that can be observed, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is in your midst." By this, is Jesus referring to Himself (as human incarnation) as the kingdom of God, since He was present amidst them in that point of time? Swāmi, please clarify.]

Swāmi replied:- 1) This has two meanings:- i) Every soul is ruled by God, but, the human incarnation is very close to God like the palace of King since God lives in the human incarnation. The palace also comes in

the kingdom, which is most important part and all the rules are finalized by the king in the palace only, which means that the palace is real kingdom. ii) Kingdom of God does not mean a political Government in physical sense. It is invisible and exist within the physical kingdom pervading all over the kingdom. If one wins in human court through false means, the court of God is existing within and above the human court itself and punishes the sinner in proper time surpassing the human court. Hence, the administration of God is invisible existing within this world itself and is the ultimate. Hence, Jesus told that the kingdom of God is amidst the human beings only.

20. Why did Jesus say to the public that their present comfort would turn to misery in the future?

[Swāmi In bible there is a saying by Jesus which points to the just opposite to that common public were experiencing at that time, which they will experience in future. “But woe to you who are rich, for you have already received your comfort. 25 Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep. 26 Woe to you when everyone speaks well of you, for that is how their ancestors treated the false prophets.” But to His disciples who participated in His mission, Jesus said the reverse of it. Swami, why did Jesus said the above to the common public in that way?]

Swāmi replied:- God and world are opposite to each other like north and south poles. The reason is that the bond with God always competes with the worldly bonds. **God’s eye falls on those, who vote to the bond with God only against all the worldly bonds.** This brings some worldly worry for which also the devotee shall be prepared. This results in some initial misery and loss in the world and once the firm devotee is blessed by God, there will be permanent happiness and permanent gain. Jesus is preferring Himself as an example for the concept.

21. Why did Jesus allow evil spirits to enter pigs and kill the pigs?

[In Bible there is an incident in which Jesus expelled impure spirits from a demon possessed person. Jesus asked the name of the impure spirit to which he replied the name as Legion. After that impure spirits requested Jesus to not to send them to ‘Pātāla’, but requested Him to allow them to enter into large herds of pigs who were feeding on the hill side. Jesus allowed it and they entered into pigs and subsequently the pigs ran and jumped into the nearby lake and died. Swāmi, Why did Jesus allow this to happen? Due to this ultimately the pigs also lost life?]

Swāmi replied:- The wicked ghosts liked to enter the pigs, which are also due to the birth of wicked sinners born as pigs. Souls of sinful nature like to live with sinful souls only. The pigs died for further sinful deaths as per the cycle of deeds. The life of the pig is only up to that point. These

sinful souls will be continuously rotating in such endless chain of sinful births only.

22. What did Jesus mean by His devotees taking up their cross daily?

[Jesus told to His disciples “Whoever wants to be My disciple must deny themselves and take up their cross daily and follow Me”. Swāmi, is it equivalent to Your preaching regarding serving contemporary human incarnation of God ‘without expecting anything in return’ in His mission?]

Swāmi replied:- This means that a devotee dedicated to God must be ready for all types of sufferings, which prove that his/her attraction to God is in climax point. Before, showering the grace, God tests deeply even though He knows the heart of devotee because the test is essential for others to know the purity of devotion of the devotee so that they will not blame God with partiality.

23. Why did God covert Paul into a devotee through a miracle?

[Paul was a Jew torturing the followers of Jesus after Jesus death. One day the following incident happened. Paul (Saul) neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, “Saul, Saul, why do you persecute me?” “Who are you, Lord?” Saul asked. “I am Jesus, whom you are persecuting,” he replied. “Now get up and go into the city, and you will be told what you must do.” After this incident Paul become follower of Jesus and propagated the gospel. Paul was never associated with Jesus when Jesus was alive. Swāmi, generally God will not use special power to make a person devotee. But in the case of Paul why Jesus did this?]

Swāmi replied:- When the human incarnation is alive, the ego and jealousy will be continuously influencing the mind of the devotee. When the human incarnation leaves the gross body, the ego and jealousy get subsided to a large extent since the human incarnation is not alive before eyes. The human incarnation takes lot of care to pacify the ego based jealousy of the devotee in every step. The human incarnation tries always to reduce its greatness as far as possible through several ways caring only about the injection of true spiritual knowledge in to the devotee. The human incarnation says that It is the messenger of God and at the maximum will say that He is the son of God, which means that God is in it. Even that is repelled terribly by the consciousness of the devotee and what to speak if it declares that it is God! God Kṛṣṇa told that He is God to Arjuna personally and Arjuna was His close associate in past several births (both Kṛṣṇa and Arjuna were closely associated sages called Nārāyaṇa and Nara in several previous births). In spite of so much background, Arjuna asked that Kṛṣṇa was recently born human being and that how can He be God. This is the tremendous influence of human ego and jealousy on the soul! Regarding

Paul, he is very emotional and sincere in his behaviour, but, he was in wrong path. His emotional behaviour resulted in torturing the devotees of Jesus. He was like a good runner running in the opposite direction. If such devotee is diverted towards right goal in right direction, the same devotee will run fast in the right direction also and will cross a slowly walking person in the right direction from a long time! The background of Paul must have been very good in the line of devotion, which is known to God alone, who showed the miracle and turned him in to correct path.

Chapter 22

FEARLESSNESS AND GOD**O Learned and Devoted Servants of God,**

[November 14, 2020]

Śrī Lakshman asked: Pāda Namaskārams Swāmi, this śloka is from the Bṛhadāraṇyaka Upaniṣat Chapter I iv.2.

[So'bibhet I tasmādekākī bibheti sa hāyamīkṣāṃ cakre yanmadanyannāsti kasmānu bibhemīti tata evā'sya bhayaṃ vīyāya kasmāddhyabheṣyaddvitīyādvai bhayambhavati

Some of the explanations given by various preachers for dvitīyāt vai bhayam bhavati is: i) the presence of two is the cause of fear. ii) fear is born out of duality. Whenever and wherever there is a sense of two, fear or suffering can exist. iii) fear indeed arises from the second entity.]

My question is that i) if this refers to the Unimaginable God, how can fear be attributed to Him. ii) If this is with reference to the souls, what kind of fear is there in duality. Request You to share the correct meaning to enlighten us. At the lotus feet of Swāmi I remain, G. Lakshman

Swāmi replied:- There are two options:- 1) Whether this word ‘fear’ applies to God or 2) to the soul. Let us take the first option in which everybody knows that God never fears because there is no second item other than Him with equal reality. God is the absolute reality whereas His creation is relative reality. This statement quoted by you is in the first āraṇyaka whereas the fourth āraṇyaka of the same Upaniṣat says that God gives ‘Abhayam’, which means that He Himself is fearless and also gives protection or Abhayam to any soul saving it from fear (*Brahmābhayam vai janaka prāpto'sīti hovāca yājñyavalkyaḥ...*). This statement means directly “O King Janaka! You have attained the protection from fear from God”. Here, Brahmābhayam means protection from Brahman or God (*Brahmaṇaḥ abhayam*), which is the Pañcamī vibhakti (from) meaning that protection is from God. Here, Brahmābhayam doesn't mean God Himself as protection (*brahmaiva abhayam yat tat* – Brahmābhayam) in Prathamā vibhakti. Even if you take in this Prathamā vibhakti, it shall be understood as that the protection is under the control of God or Brahman (Tadadhīna prathamā). This means that the same meaning attained in Pañcamī vibhakti has also come in Prathamā vibhakti. One need not take this as strict Prathamā vibhakti and say that Brahman or God Himself is the

protection (which is illogical), which is attained by Janaka through the monism (which means that Janaka is already God) already he had because, the giver of protection can't be the protection itself unless you take it as the protection existing under the control of God as Tadadhīna prathamā. Even if you take the word Brahmābhayam (Brahmaṇaḥ abhayam) in ṣaṣṭhī vibhakti, Janaka attained the protection of God (protection related to God) and not God directly. The essence is that if you take first proposition (Prathamā vibhakti), you have to take it as Tadadhīna prathamā vibhakti only in the sense that protection (Abhayam) is under the control of God (Brahman). The Advaita philosopher is warned here not to take this in the original Prathamā vibhakti to mean God Himself is protection thereby concluding that God or protection is already obtained by Janaka since such interpretation destroys the basic logic that God Himself can't be the protection given by Him. Without attaining God and by attaining God's grace, one can get the protection from fear. One need not attain God thereby meaning that one becomes God in order to get the protection from fear.

God is the absolute reality whereas the world created by Him is only a relative reality. Relative reality means that it is absent without the existence of God. One absolute existence may fear from another absolute existence, but one absolute existence doesn't fear from another relative existence. The statement from first āraṇyaka quoted by you means that one need not fear while existing alone because when one only exists as absolute truth, fear is impossible and by this analysis one shall get rid of the fear. This analysis applies to the absolutely true God, who alone exists in the plane of absolute reality.

When the Veda says that God got bored and wanted to create the second existent item for the sake of entertainment, the second existent item is only relatively existent and not absolute existent because the absolute existent is God Himself only (*Ekāṅkī na ramate, sa dvitīyamaicchat*). This statement meaning that fear comes from the second item only is not applicable to God based on the above analysis, which says that God alone is absolute existent and hence, no fear from another absolute existent. But, God wanted the second item for entertainment and not for getting fear from it. It is not true that the second item always must give fear only because the second item can also give pleasure. But the possibility of second item giving fear is only taken in this context and the whole analysis is done based on that one possibility only. Second item can also give pleasure just like the wife, who is also called as second item (Dvitīyā). Such analysis done doesn't mean that any one of these two possibilities alone is true. The

basic analysis itself reveals the solution on this point since the absolutely existent God need not fear from the second item or world, which is not equally existing absolute item like God. In such case, the second item giving fear can be also justified as the single possibility because God created this relative world for entertainment to get the pleasant taste of fear (bhayānaka rasa), which is one of the nine modes of pleasant taste (Rasa). The pleasure attained from the taste is actually called as Rasa and God Himself is said to be the Rasa (*Raso vai saḥ* – Veda). Hence, when God wanted to enjoy this fear as one of the nine modes of pleasant taste called Bhayānaka rasa, He needs the existence of a second item from which He can fear and enjoy that taste. We need not worry about the impossibility of a relatively true creation giving entertainment to the absolutely existing God. Even though world is relatively true, it becomes as clear as the absolutely existent truth by the unimaginable power (Māyā) of God. Hence, this relative world can give entertainment to the absolute God by appearing as equal absolute existent to God. The absolute God in a medium is called as mediated God like Kṛṣṇa. Kṛṣṇa ran seeing the demon, called Kāla Yavana and in this way, the absolute God is entertained through the enjoyment of fear taste or Bhayānaka rasa.

The example of God can be understood straight since God is the only one absolute truth and there is no plurality in the case of God. But, in the case of souls there is plurality and hence, one soul can fear from the other soul. This statement that fear is caused by the existence of second item with equal reality is applicable to the souls since souls have equal reality, which is relative reality. The solution for this in the case of soul is not that the soul shall think that it is absolute reality and hence, it need not fear from the relatively real world. It is highly logical that a weak beggar fearing from a bad stronger person shall get protection by approaching the king and praying the king for protection from the stronger bad person. It will be high mockery if one suggests that the weak person shall himself think as the king and hence, need not fear from the stronger person! The first suggestion that the weak person shall approach the king for protection is perfectly logical and practicable. The second suggestion is just a joke, which is to suggest to the weak person that he should think himself as the king to get rid of the fear from the stronger person! Here, in the same Upaniṣat, sage Yājñavalkya says that king Janaka, who surrendered to the omnipotent God gets protection from fear caused by the second item and in this context God or Brahman is the giver of protection or 'Abhayam'. King Janaka is not advised to think himself as God (Brahman) to get protection or Abhayam from God to get rid of fear from the second item. Giver of protection

Himself can't be the protection itself. On the whole, this means that king Janaka is preached about dualism and surrender to God and not preached about monism to think himself as God and further to think that protection itself is God, in which case the giver of protection becomes absent.

The final essence of this topic is that a soul shall get rid of fear from another soul or from another worldly item by surrendering to God to get protection or Abhayam. This shall not be misunderstood by any soul as to get the protection from fear by any soul through falsely thinking that the soul is already God. If monism is the solution to get rid of fear from the second item, the same Upaniṣat should have told in the fourth āraṇyaka “O Janaka, you got protection from fear because you are already the only absolutely existent God called as protection” (*Abhayākhyam Brahma vai prāpto'si Janaka yataḥ tvam ekam tat Brahma sadasi*). Your question existed in first āraṇyaka and its answer is given in the fourth āraṇyaka of the same Bṛhadāraṇyakopaniṣat.

Chapter 23

O Learned and Devoted Servants of God,

[November 15, 2020] **Śrī Guna Darsana asked:**

1. Did the Indian sage Mārkaṇḍeya also visit Bali in ancient times?

[Praṇām Swāmiji. Does the Ṛṣi Mārkaṇḍeya that has come to Bali in ancient time, was the same person sage mārkaṇḍeya who live in India? Thanks you]

Swāmi replied:- Mārkaṇḍeya is the only sage, who is son of sage Mrukaṇḍu.

2. What is the difference between *hṛdayam*, heart and mind?

[Śrī Bhagath K asked: Jay guru Datta, Could You Please explain, is physical heart and Hṛdayam same? One guru said that Hṛdayam is more important than mind. What is difference between physical heart, mind and Hṛdayam?]

Swāmi replied:- Hṛdayam has broad sense meaning the essence of the concept. Mind means debating on various possibilities within one self. Physical heart is different, which is in physical sense.

3. Do happy people have a better spiritual opportunity than miserable people?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, In this world, we see different kind of people. Some people often get attention and are loved by people around them. Some people are often ignored. Some people are mistreated and taken for granted. First kind of people love their life and may develop gratitude towards life. They appear to have more chance to develop devotion towards God, out of gratitude. In my opinion, the other two kinds appear to have less chance to get into Spirituality as they are unhappy with life and are possibly unhappy with God's creation. Correct me if I am wrong.]

Swāmi replied:- There is nothing wrong in the creation of God because every soul moves based on certain fixed psychology, which must be corrected by the spiritual knowledge obtained from Sadguru. Every soul is responsible for its own life.

4. Is the love we receive from worldly souls God's love reaching us through them?

[Can we say that the love we get from other people is the love coming from God to us through them? OR Is God's love different from love of ordinary souls?]

Swāmi replied:- Love from the souls can't be generalized as the love coming from God. God's love may be expressed by some specific souls, which shall be decided by the deep spiritual analysis.

5. Should we commit sins so that their punishments will increase our devotion?

[You also said that God gives us difficulties as a blessing to develop devotion. But we need to have bad karma in our account to get so. So, should we do sins sometimes to make sure we don't run out of bad karma?]

Swāmi replied:- Souls have enough bad actions in accounts. God uses those punishments only in giving difficulties, if necessary. God will never create anything without the basis of our actions.

6. How can one overcome *pitṛ doṣam*?

[Śrī Bhagath K asked: Jay gurudatta, what is *pitṛ doṣam*? If someone have it, why don't they have sons most of people are saying they have only daughters. Will someone overcome it by doing *mokṣa Nārāyaṇa Bali in gokarṇa kṣetram*?]

Swāmi replied:- God is only one in any divine form. Whatever may be the name of worship, knowledge, devotion, sacrifice of service and sacrifice of fruit of work to deserving receivers are the four constituents of the worship.

7. Why is Brahmā depicted with three heads, whereas Viṣṇu and Śiva are depicted with just one?

[Śrī Hrushikesh asked: Dear Swāmi, I request You to kindly enlighten us with Your answer to the question asked by a person on social media after reading Your discourse on Brahma Muhūrtam.

Why is Brahmā depicted with three heads, while Viṣṇu and Śiva have one?? Is it because He is the creator of the three worlds? Hrushikesh]

Swāmi replied:- Brahmā is depicted with four heads that represents the four Vedas. Brahmā created the four Vedas. Such representation was not necessary in the case of God Viṣṇu and God Śiva.

8. Is killing someone for drawing the picture of a prophet justified?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, Please give Your response to the following question-At Your Divine Feet -anil

Rāmakṣṇa Parama Haṃsa killed the bed bugs since they disturbed His spiritual effort. Nowadays a fanatic follower of a religion kills a human being for drawing a picture of the Prophet of his religion. Is such act justified? Please clarify.]

Swāmi replied:- There is no alternative than to kill the bed bugs, which disturb anyone sitting on the cot and doing meditation on God. Even when once sleeps on the bed, these bugs suck the blood of the sleeping person, which is not justified. This can't be compared to killing a human being for drawing the picture of the Prophet. In first case, the bed must be totally abandoned since it can't be used for sitting in meditation or for normal sleep also.

9. Why did Jesus and Kṛṣṇa not blame their killers?

[Jesus prayed for excuse of His own killers on the cross saying that they do not know what they are doing. Even when the sin is an unpardonable one, why did Jesus prayed that way? Also we see that God Kṛṣṇa consoled the hunter who shot Him. Please clarify.]

Swāmi replied:- When an incident happens based on the divine plan only, a sinner can't be excused saying that the sinner acted only as per the divine plan. The sinner will do the sin even without the divine plan. Hence, the action of sin of a sinner can't be completely confined to the divine plan only. The sinful nature of a sinner is also incidentally used in the divine plan and hence, neglecting the sinner is not at all correct.

10. What does one feel on attaining liberation and seeing Kṛṣṇa?

[A devotee asked this question in internet: What exactly does it feel like to attain liberation by entering Goloka? What happens when we see Kṛṣṇa?]

Swāmi replied:- Goloka is a special abode created by God above His abode to give more value to the love of devotees than Himself. The love of Gopikās sent to Goloka was really unimaginable. Nothing happens by mere seeing the human incarnation like Kṛṣṇa.

11. A person in internet asked: How did Hanumān eat the sun? I want a rational, logical, and realistic answer in a scientific point of view.

Swāmi replied:- A miracle is beyond worldly logic and science and hence, your request is another form of impossibility.

12. Why did Jesus refuse to be the judge between two brothers quarreling over their inheritance?

[Someone in the crowd said to Jesus, "Teacher, tell my brother to divide the inheritance with me. But Jesus replied, "Man, who appointed Me judge or executor between you? And He said to them, "Watch out! Guard yourselves against every form of greed, for one's life does not consist in the abundance of his possessions". Swāmi, here in this incident it seems Jesus refused to give a solution to the dispute between the brothers. Swāmi, will You please clarify on this further?]

Swāmi replied:- The main aim of the human incarnation of God is to spread spiritual knowledge about pravṛtti on worldly life and Nivṛtti on spiritual life in general, with the help of which the personal problems can be solved by themselves. The application of general spiritual knowledge to an individual case must be done by the individuals themselves. If one is not affected by greed and is not ambitious about acquiring more and more wealth, the individual can solve personal problem of division of property etc.

Chapter 24

O Learned and Devoted Servants of God,

[November 16, 2020]

1. What is prescribed work (*niyatam karma*)?

[Śrī Balaji Asked:- Namaste Swāmi, Kindly clarify the following verses from Bhagavad Gītā Chapter 3

Niyataṃ kuru karma tvaṃ... Here, what are the 'Niyataṃ' karma? Is it correct to say that Niyataṃ karma are good actions like Pañca Mahā Yajñas and also avoidance of Vikarma/Akarma like causing hurt to good people, laziness, selfish work beyond basic necessities, over-enjoyment etc.]

Swāmi replied:- The word Niyataṃ means prescribed and hence, one must do the prescribed works. The first of them is earning livelihood (*Śarīrayātrāpi ca te...—Gītā*). Other works are works of merit (Puṇyakarma related to charity to poor etc.) and works of God (learning true spiritual knowledge from Sadguru, singing songs on God, serving and sacrificing fruit of work to Sadguru and real devotees). Withdrawal from work is condemned (*Karma jyāyo hyakarmaṇaḥ..., Mā te saṅgo'stvakarmani...—Gītā*).

2. What is *svadharma*?

[Śreyān svadharmo viguṇaḥ paradharmā... Here, how do we understand 'svadharma'? Does it refer to performing actions pertaining to religion/traditions by birth or is it religion/traditions we are naturally attracted to, due to past Samskāra. E.g. Prahlāda was naturally attracted to the worship of Lord Viṣṇu which was different from his family tradition. So here, Prahlāda's svadharma was worship of Lord Viṣṇu and he followed it correctly without deviating from his svadharma in spite of hectic opposition from his father. Can Svadharma also refer to performance of actions pertinent to a person's place in the Caturvarṇa (based on guṇa and karma). Hence Lord Kṛṣṇa encouraged Arjuna to follow his Svadharma which was to fight against injustice. Sincerely, Balaji.]

Swāmi replied:- Dharma means the quality that is either inherent or imposed based on spiritual knowledge. This statement means that you should not leave your own quality and follow quality of others. What is the context to which this statement should be applied? In the Gītā, Arjuna being a Kṣatriya is withdrawing from the war that is meant for establishment of justice and destruction of injustice in worldly life. The context is to make him follow his quality, which is prescribed in the protection of justice from injustice. **In the place of Arjuna if a Brāhmaṇa is present, he should**

leave this effort to God and shall go from the war to live on begging concentrating on propagation of spiritual knowledge and devotion. As per the context, this statement can be applied. Today, the context is the war between various religions so that this statement is applied to mean that one should follow own religion and need not change to other religion because all religions lead to the same central God like paths from all directions ending at a central point in a circle. The path of the effort shall be always vertical directed to the central point in this picture. A path drawn horizontally from one point to other point and then travelling from the other point to the central point is foolishness. Instead of travelling in horizontal path, the same effort can be put in travelling in vertical path straight to the central point. This must be realized by the followers of every religion in this world. You can remain in your own religion and progress in your own religion towards God. At the same time, you must believe that all religions lead to the same central point called God. Realization of this picture is universal religion and you must simultaneously belong to this universal religion also while remaining and progressing in your own religion. If you are native of Andhra Pradesh, you will remain as Andhra and simultaneously you are Indian. If you are a native of Tamilnadu, you will remain as Tamilian and simultaneously you are Indian. Like this every person of every state has dual enrolment simultaneously. In this context, the above statement is used and the word Dharma is taken as any specific religion. We are having the usage of this word in religion also like Hindu dharma etc. Application to the proper context, which is urgently required is most important. Kṛṣṇa used this statement in that context and Datta Swāmi uses the same statement in this context.

3. Is destiny pre-determined or can we change it?

[Smt. Priyanka asked: Pādanamaskāram Swāmi.

I have a question about Nāḍī jyotiṣyam and whether the pre-determined future can change or not. Please forgive me if this type of question has already been asked before. I have heard and seen that some astrologers accurately predict a person's past and future on short notice (in an hour) even though they have never met the candidate before. I have also seen that the sequence of events that happen in one's life are almost exactly like how they predicted. I fail to understand how this happens!]

Isn't a person's future dependant on the choices he/she made in the past and the current life? If everything is pre-determined, then are we here on this earth only to face the consequences of our actions in the previous birth? Or can the future change in this birth itself depending on actions of our current birth? At Your feet, Priyanka]

Swāmi replied:- Swāmi Vivekananda told that you are the master of your destiny and this is correct. Scripture says that nobody can change the fixed destiny (*Lalātalikhitā rekhā...*) and this is also correct. If you remain silent without any effort scripture is correct and if you put hectic effort for change in the destiny, the destiny can be changed. Everything depends on your decision and subsequent effort. Astrology belongs to the path of scripture and spiritual path belongs to the path of Swāmi Vivekananda.

4. Should I ask God and deities for help or should I keep my devotion free of worldly aspiration?

Smt. Priyanka asked: Pādanamaskāram Swāmi.

Swāmi, thank You so much for giving us the golden opportunity to ask You any doubts we have and for the divine blessing to participate in the satsaṅgams. It is truly joyful to see You and hear You every week and there are no words to describe Your knowledge! I am so happy the sessions are recorded, which allowed me to listen to it in my own time zone. I have some follow-up doubts regarding a couple of questions that were discussed during a recent Satsaṅgam session.

You had mentioned that worshipping planet deities and cooking food with certain food items to donate them to deserving people can be done to help ourselves when we are going through troubling times. At the same time, if I remember correctly, You had also mentioned that if a person asks God to remove or reduce problems, sometimes God will remove it temporarily and push it to the future (and with interest). Therefore, I always felt one should never ask God for any such removal of materialistic problems and better to go through everything now itself so that one can have a better/ happier future. Also, sometimes problems can be tests of God, and sometimes it is purely brought upon oneself because of one's actions. In that case, when a person is going through problems, can they decide not to do any planet worship and donations for the removal of problems? If elders in the family suggest praying to the planet deities and donate food prepared from those specific items, and if we decide not to do it (with the intention of not asking God to remove problems), is it considered a sin/ mistake or arrogance by God?]

Swāmi replied:- I am a Railway guide showing you various lines of journey to you and the final decision to which side you have to travel depends upon your choice. If you are not following the advises of your elders to worship planets through charity of specific food grains, the reason for this is not atheism but theism based on true spiritual knowledge. Due to this holy reason there is no question of deities of planets getting angry with you. The planets are controlled by God being His own executive powers.

5. If pet dogs are not fed non-vegetarian food, will it not spoil their health?

[Somebody asked a question on buying non-veg pet food for people who keep pets. You had answered by saying that we will get the sin to buy that food because we are encouraging the killing of animals. At the same time, animals like dogs, etc., are carnivorous by nature and if they don't get their necessary food and exercise requirements, they may get health problems and may not live long. I kept hearing from pet owners that many people who give only vegetarian food to their dogs are not taking care of their pets and it ends up dying early. They buy dog food from the store which has chicken and vegetables mixed together. They also buy a piece of bone for the dog to chew on for the sake of its dental health and bone health! If that is the case, is it a sin to not take care of another living being one has adopted by giving what it truly needs? At Your feet, Priyanka]

Swāmi replied:- Demons also eat human beings. If a demon says that he will die soon by eating vegetarian food, do you become the food of that demon since it is not proper in not taking care about the longevity and good health of the demon, who is also one of the living beings created by God. We will understand the true knowledge when we place ourselves in the place of killed birds and animals. Then only, the true knowledge emerges out from anybody. Based on this reason scripture says that killing a zoological living being having awareness is the highest sin (*Ahimsā paramo dharmah*).

6. How can I overcome pain in my hands and legs, when I have no money for medical tests?

[Śrī Rupak Pawar asked: Namaste, I am dealing with pain in hands, forearms that sometimes lead to the center of my back.

Recently, I have started feeling burning and numbness on my outer upper thighs. I am a college student and have to sit for long hours and work on laptop. My hand pain has been bothering me since march this year and has made my studies suffer, now if I sit and study I start feeling burning and numbness in my thighs. Since I am a student away from home, I do not have enough money to get tests done, I am very troubled and don't know how to cure my pain and be in a healthier state, please help me. By Rupak Pawar]

Swāmi replied:- You purchase a photo of God Subrahmanya and worship it daily with the prayers of Him. If you are unable to pray, just repeat His name 'SUBRAHMANYA' as many times as possible to you. Your problems will be solved.

7. Should I back-answer my critics or keep silent?

[Smt. Anita Renkuntla asked: Śrī Datta Swāmiji, Pāda namaskāramulu 🙏 🙏 🙏]

As and when I read Your discourses, some incidents or experiences I faced throughout pops up in my mind. I was a silent and quiet from childhood. I used to feel a lot whenever I was humiliated or criticised by my own people or at work place even though I was right.

Being quiet and calm is a bad quality? Or not giving them back answers is a sin? Have they exhibited good qualities? I have developed hatredness towards them. How should I overcome this? Do guide me, Swāmiji 🙏 🙏 🙏 🙏 At Your Lotus feet 🙏 🙏]

Swāmi replied:- Keeping silent for every query is not correct. You can keep silent if you think that answering that query will bring problems to you, in which case there is meaning in keeping silent. Even in that case, you can answer in a talented and sweet way so that side reactions can be avoided. Pray always God Subrahmanya. You will be happy.

8. Can You please protect me from people who want to take away my life and property?

[Mr. Prince Andy asked: hello sir,

please my name is prince Andy Nkwocha of God holiness cathedral of all saints and i need Your spiritual power for healing, miracles and power to run my church. this people want take my fathers property amd want to kill me. Moses Eze, Cordeloa Eze, Samuel Eze, Chimaobi Nwafor, MORISON Nwafor, ikedi Eze and Nnamdi Eze. kindly come to my help over the mather in the court and police. Thanks]

Swāmi replied:- The miraculous powers totally belong to God only and not to any human being. Even a human being performs miracles only by the will of God. You catch the feet of God with firm devotion and continue your prayers. Nothing will happen to you and you will be happy in your entire life.

Chapter 25

DIVINE SATSANGA ON 08-11-2020**O Learned and Devoted Servants of God,**

[November 17, 2020] [An online spiritual discussion was conducted on November 8, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. It is not easy to evaluate a beggar sitting before a temple. In such case should we donate or not?

[a) Śrī Pavan Kuppa: Tirumala Tirupati Devasthanam is serving free food to everyone without seeing their deservingness, right? They are unable to see who deserves and who is not. In such case how to evaluate a person and donate to the deserving person, especially when it is the case of a beggar sitting before a temple?

b) Śrī Bharath Krishna: Swamy, I remember You once saying that, "After looking for a deserving person in this entire world, I found only Myself as a deserving person. If I have to donate, I have to take out from My left pocket and put in My right pocket." In what context did You say that Swamy?

c) Śrī Pavan Kuppa: This donation of Knowledge Which You are doing to all of us is the biggest donation Swamy. It is not something which we can purchase from somewhere. It is impossible for an ordinary human being to teach this knowledge without hurting the receiver by carefully revealing it in a step by step manner.]

Swāmi replied:- Unless you evaluate the deservingness of the receiver, there is always risk in doing the charity because if the receiver is undeserving instead of positive fruit, you will get the punishment of the sin. Charity is very critical like a double-edged sword. The entire concentration must be in deciding the deservingness of the receiver. Certainly, it is not easy. Hence, I advise you not to be haste in the illusion of holy place and holy time. If the receiver is holy, every place is holy and any time is holy.

- a. Already I gave a message about this point. I suggested TTD shall open beggar homes providing them residence, food, cloth and medicine instead of giving food to everybody. Majority is capable of purchasing the food and in such case; you can charge them as outside hotels charge and use that money for beggar homes. Many are capable of spending for their food and you are forcing them to take free food in the name of Prasāda (remains) of God. This is not wise and correct process. As Āpaddharma (charity on the basis of emergency without looking into deservingness) beggars and extremely poor people must be helped not

only in giving food, but also in residence, cloths and medicines. If the above said policy is followed, this can be done.

- b. The Veda says that the charity (except the case of Āpaddharma) shall be done to a receiver, who is thorough with the true spiritual knowledge of the Veda and involved in preaching it so that every human being comes into the true spiritual path (*Śrotriyasya...*) and who is not aspiring for any fruit from anybody for such divine service (*Akāmahatasya...*). I am not finding any deserving receiver as per the Veda. Rest part is just a joke.

Some devotees told Me that even in the joke of God Datta, real Spiritual knowledge exists. I replied them like this “This statement applies to God Datta, who is in Me and who told like this. God Datta says that He alone is the knower of the real Spiritual knowledge of the Veda, who came down to propagate that. Datta does not have any aspiration for anything since He is the creator, maintainer and destroyer of everything in this world. In this way, both the qualifications prescribed by the Veda apply in Him only. You can take this statement in this way also. Since God Datta is the author of the Veda, He prescribed these two qualifications to whom He likes to donate”.

- c. It is God Datta, who is doing this preaching and hence, not only the subject is perfect, but also, the presentation is perfect.

2. If I donate the money given by my parents to a deserving person, will there be any benefit to them (parents)? Will they attain higher worlds?

[A question by Śrī Sattireddy.]

Swāmi replied:- Whenever you donate something to a deserving person, its fruit is tremendous. The fruit is totally depending on the deservingness of the receiver only and no other factors like place of donation (whether it is holy place or not) and time of donation (whether it is a holy festival day or not). When Kṛṣṇa donated all His wealth to Sudāma, the place was neither a holy place nor the time was holy time. Among place (Deśa), time (Kāla) and receiver (Pātra), the deservingness of the receiver alone decides the fruit of charity.

3. If I face a situation in which I have to donate to an undeserving person, is it ok if I give him knowledge and then donate?

[A question by Smt. Sudha Rani.]

Swāmi replied:- Such donation can be done in the case of Āpaddharma. Otherwise, the charity brings sin. First you give knowledge and if you are sure that he is transformed by your preaching, then donate.

4. Will my dead parents get spiritual merit if I donate to a deserving person in their name?

[Smt Padmaram asked: Swamy, my parents come in my dreams again and again, I very strongly feel that I want to do something for them. According to what You said, if I donate in their name, even though I am a daughter, they get puṇya, right?]

Swāmi replied:- Certainly right.

5. Do we have to be careful about the deservingness of a person while only donating money or while helping others also?

[A question by Śrī Nava Chaitanya.]

Swāmi replied:- Donation of money and helping in other ways are one and the same charity.

6. By listening to “Anyathā śaraṇaṃ nāsti...” which is about the life of Śrī Sathya Bāba, devotion is automatically generating Swamy?

[A statement made by Smt. Sudha Rani.]

Swāmi replied:- The question must be made clearer mentioning about the total context. This statement comes from a devotee having 100% faith in God and in such case, this statement comes from the deep heart and not from the tip of the tongue because generally all of us utter this mechanically in the worship of God.

7. Should I make efforts for worldly goals or leave them and serve God?

[Śrī Bharath Krishna: I feel guilty whenever I get worldly benefits by the blessings of Swamy because I have not put any effort for the same? Because of that I keep getting this thought that I should put effort for my worldly progress also. Is this right attitude Swamy?]

After my education is completed I was searching for a Job. I was staying at home and was having a lot of free time. I was so worried about my Job that I had put my entire effort in finding a Job. However, none of my effort yielded any results. It was only God’s miracle that got me a Job which I desired. I have not put much effort to get that particular Job which I am doing right now. After that experience I thought that unnecessarily I have spent a lot of free time, I should have used some time to serve You. Another thought I generally have is that, how can take miraculous help from Swamy without first putting my effort. Is it ok, if I don’t put any effort for my worldly progress and involve in Your work Swamy?]

Swāmi replied:- Effort must be always put up either in the worldly life or in the Spiritual life. If the fruit is not seen, one shall not be worried about it because a true devotee never aspires for the fruit from God for doing divine service. In the case of worldly services, one must aspire for the fruit. If God has a hope on a person about doing divine service in future,

God may help that person in advance even though that person does not put effort.

8. Why do expectations remain in the mind, despite being involved in spiritual service?

[Kum Laxmi Thrylokya: Even when I try to totally involve in Your work, in the background of my mind I am having an expectation that Swamy will take care of my worldly life. What if such expectations are increasing?]

Swami Replied:- If you do God's work due to your real love to God, which is characterised by the absence of any aspiration in return, God's help will appear before you in a fraction of second.

9. So, if we serve God with total involvement, we will get all our requirements without even asking, right?

[A question by Śrī Rajashekar.]

Swāmi replied:- Such idea also shall not exist in your brain. When parents serve their children, they do it due to their true love towards their children without having any such idea as you presented now. Your idea does not prove that your love to God is real. You take the case of a mad fan of a cinema hero or a political leader, who commits suicide on the natural death of that hero or leader. Such fan does the work for his hero or leader day and night without aspiring anything in return. Such examples must be kept in our mind in doing the service to God.

10. In what kind of situations I can give this knowledge to my parents Swamy?

[A question by Śrī Bharath Krishna.]

Swāmi replied:- For giving knowledge to anybody including your parents, no situations are required.

11. If the paths of wife and husband are not same, only one is devoted to God and working for spiritual progress, how will be the progress of the both?

[A question by Smt. Ramasundari.]

Swāmi replied:- Husband and wife are only associates in the worldly life sharing some common worldly aims. Especially in spiritual line, everyone has his/her own account book only. Joint account, nominee etc., are in the system of banks existing in the worldly life only.

12. How to control the Ego and Jealousy towards fellow Devotees?

[Śrī Bharath Krishna: While learning the Brahma Jñānam from You, it is possible to keep my Ego and Jealousy under control at least to some extent. But, how should I control my Ego and Jealousy towards other devotees? While doing the work of

propagation of knowledge, team work is required, right? What if everyone is working in their own way and that way might not be very effective? Who will tell me that my way of putting effort may not be very fruitful if it is so?]

Swāmi replied:- Your Sadguru will tell you everything if you ask. Ego and jealousy shall be conquered not only towards contemporary human incarnation only, but also towards real devotees. The incarnation is the first residential address of God and the devotee is the second residential address of God. God likes the second residential address more. Certainly, teamwork has its distinguished advantage than individual work.

13. Swamy, for how long should I struggle for the sake of living itself?

[A question by Smt Rama devi.]

Swāmi replied:- Struggle for living is the basic need for which there is no alternative. If you keep the service for God as your ultimate aim of life, certainly God will help you.

Chapter 26

DIVINE SATSANGA ON 14-11-2020**O Learned and Devoted Servants of God,**

[November 18, 2020] [An online spiritual discussion was conducted on November 14, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. What is the significance of firing crackers during Dīpāvalī festival?

[Śrī Bharath Krishna asked: Swāmi, the custom of firing crackers during the festival of Dīpāvalī has become a very big issue on social media. Majority of Hindus are complaining that only during Hindu festivals all these issues like pollution caused due to different customs in Hindu festivals are spoken. Hindus say that, “Firing crackers is the most important aspect of Dīpāvalī. Children enjoy it so much and other religions are intentionally attacking only on our festivals. You can’t take away our fun in the name of pollution. Why don’t you speak about the pollution caused by vehicles in a year? Compared to that, pollution caused by crackers is negligible.” Kindly give Your opinion about these comments Swāmi.]

Swāmi replied:- The supporting background given seems to be politically motivated since there is no trace of truth in the argument. First, we do not support the pollution caused by industries. We also oppose the pollution caused by other religions by lighting candles and other substances of fragrance. When God Kṛṣṇa killed Naraka demon, in the end of Dvāpara age, crackers did not exist at all. Where is the authority that crackers should be fired on Dīpāvalī? Enjoyment of children can be done in many ways and pollution is not the only one way. Even lighting oil lamps cause pollution. In the olden days, there was no other way than to light an oil lamp since electricity or kerosene did not exist. Light is required for you and not for God, who is the source of light of Sun, Moon and Stars (*Tasya bhāsā...–Veda*). Of course, you can light a lamp in the night in the absence of alternatives. Oil and Ghee are precious foods. Food shall not be burnt like this as said by the Veda (*Annam na paricakṣīta...*). Such precious food can be donated to poor people, who can use in cooking the food and by this way, their life lights will glow for a longer time. The energy attained from the oil / ghee food can be used in learning Spiritual knowledge and in singing divine songs for God by the poor people. In such way only, God will be very much pleased with the donor.

2. How can an inert birth be a punishment for a soul and how can it get reformed after that punishment?

[Śrī Durgaprasad asked: Swāmi, it is said in Gītā that inert births of being born as a Stone or tree is given to some souls as a punishment for severe sins. How reformation is possible without awareness in such inert births?]

Śrī Ganesh: We say that a soul exists only when there is awareness in it. In an inert body there is no awareness and how can we say that there is any soul there?]

Swāmi replied:- Such inert births are previous steps taken before reformation in the subsequent births. When a mad man is very wild, some anaesthesia or sleeping tablets will be given to him before the actual treatment is started. Soul (Ātman) is actually inert energy, which is the cause of awareness called individual soul (Jīva). The inert information chip also exists in the stone, which can't be detected by us. Due to the absence of awareness, the information (qualities) of the hidden chip is not displayed on the screen of mind, which is also absent in the stone. If the next birth is human, reformation will be advised to such soul.

3. Swāmi, it will be like taking advantage of God if we serve Him with an expectation that He will in turn take care of us, isn't it?

[A question by Kum. Laxmi Thrylokya.]

Swāmi replied:- Expectation of any fruit from God in return to our service and sacrifice will be treated as business devotion (expecting practical boons in exchange of practical devotion), which, of course, is better than prostitution devotion (expecting practical boons in exchange of theoretical devotion). Issue devotion (not expecting any fruit in return for our service and sacrifice done to our children) is the only way to prove our real love to God.

4. Why does Lord Datta often first enter an energetic being and then enter a human being, rather than entering a human being directly?

[Śrī Anil Anthony asked: Swāmi, in Śrī Kṛṣṇa directly the Lord Datta was there. In Śrī Ramaṇa Maharṣi, Lord Datta was in the form of Lord Subrahmaṇya, why not directly Lord Datta is there in every Incarnation?]

Swāmi replied:- Lord Datta is a balanced equilibrium of the three fundamental qualities called Sattvam, Rajas and Tamas. If a specific quality is also required in more quantity, such incarnation having such single quality in predominance is also joined. The requirement depends upon the nature of the programme of the incarnation. If the equilibrium of these three qualities is sufficient for the nature of programme, direct incarnation of God Datta results.

5. A person made a comment that Lord Subrahmaṇya resides in us in the form of Kuṇḍalinī, is it correct?

[Śrī Veena Datta asked: Swāmi in discussion with a devotee I heard him saying Subrahmaṇya Swami is nothing but Kuṇḍalinī with in us. I could correlate that with Your bhajan on Lord Subrahmaṇya Swāmi "Caitanya śaktiyau kuṇḍalini nīvegā". Every soul possesses Caitanya within him but, every soul cannot be Lord Subrahmaṇya. So, how to understand this?]

Swāmi replied:- Garuḍa is a kite but every kite is not Garuḍa. Nandi is a bull but every bull is not Nandi. Ādi Śeṣa is a serpent but every serpent is not Ādi Śeṣa. Kṛṣṇa is human being but every human being is not Kṛṣṇa. Our prime minister is Indian but every Indian is not Prime Minister. All ores are minerals but all minerals are not ores. All gentlemen are human beings but all human beings are not gentlemen. I think this is sufficient to understand the concept. Kuṇḍalinī or mind is awareness-energy travelling as the waves like a serpent. Such mind exists in every human being. Kuṇḍalinī itself is not God Subrahmaṇya. Only the kuṇḍalinī present in incarnations is God Subrahmaṇya. Śrī Ramaṇa Maharṣi is an incarnation of God Subrahmaṇya. The kuṇḍalinī present in Ramaṇa Maharṣi only is God Subrahmaṇya.

Chapter 27

DIVINE SATSANGA ON 15-11-2020**O Learned and Devoted Servants of God,**

[November 20, 2020] [An online spiritual discussion was conducted on November 15, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. On a Kārtika Pūrṇimā day why do people light 365 or 1001 lamps (Deepam)?

Swāmi replied:- A person burning 1001 lamps is more ignorant and higher sinner than the person burning 365 lamps. The oil used by the former and the oil used by latter can be donated to poor people to maintain their life lights. In that case, former is more meritorious than the latter. God has nothing to do with the lamps since He is the source of light even for Sun, Moon and stars (*Tasya bhāsā... - Veda*). Ghee and oil are precious food and the Veda says that food shall not be destroyed (*Annam na parī cakṣīta...*). In ancient days neither electricity nor kerosene were available and hence, oil lamps were used due to inevitable way, which was not sin. Even the oil lamps were used in the night time only and not in the day time when sunlight is available.

2. What is Pātivratyam and is there anything about it in the Vedas?

[Śrī Bhagat Konduri asked: What is Pātivratyam (పాతివ్రత్యం)? Why did Anasūyā Mātā, Goddess Lakṣmī, Goddess Pārvatī and Sītā mātā follow it? Could You please explain, what's the importance of Pātivratyam?]

Swāmi replied:- Bhartā means the maintainer of all souls in the world and Bhāryā means the soul maintained by God. Sometimes, Bhartā happens to be husband as well as God and in such case, distinction is not possible. In ancient tradition, husband maintained wife and hence, even husband is called as Bhartā. God is the Bhartā or husband of all souls irrespective of gender. In Pravṛtti or worldly life, since husband maintains wife, wife shall be grateful to husband. But, in Nivṛtti, God as Bhartā of all souls is given topmost importance by any soul, be it male or female.

Chapter 28

O Learned and Devoted Servants of God,

[November 23, 2020]

1. How can I attain satisfaction in spiritual life and worldly life?

[Śrī Pavan asked: Dear Swāmi - There are two paths for every soul. 1. Spiritual 2. Materialistic. In both the paths there are people identified to be the best and given due recognition. While I'm trying my best, I'm yet to get due recognition. This craving for recognition in both the paths is due to a couple of reasons.

1. Knowing Śrī Dattātreyā Swamy in this birth 2. Having a SadGuru in this birth. If not now then I'm not sure if I'll get a chance again. So, there is a need to hurry up and that too immediately.

The point here is that I'm comparing myself with others. Except in a positive degree where I have a straight and non-disturbing union with God (Sādhus/Rṣis), both comparative degree and superlative degree will depress me being an average person in spiritual path. Also, being Rājaraṣi, Rṣi and Maharaṣi, Sage Viśvāmitra was always in comparison with Brahmaṣi Vaśiṣṭha till he attained Brahma Jñāna (positive degree) by doing thousands of years of Tapas.

Apart from this, I observed that all the best of the efforts that I put for my worldly welfare (in materialistic life) doesn't yield best of the results based on the theory of Karma.

So, I'm not in a satisfied state in both the paths. I'm trying to mask my dissatisfaction by stating that I'm satisfied. This line is faulty as I'm trying to crush my desire, but I don't have an option to keep myself satisfied. This is leading to depression as I don't see a success anywhere in the sight. This is not Sthitaprajñatā! Kindly enlighten me on this Swāmi!]

Swāmi replied:- The ultimate aim of human life is to get the maximum grace of God. This is the only aim, which is called Nivṛtti. This is just like constructing a huge building of salvation. Before construction of such building strong foundation is essential, which is called Pravṛtti or worldly life. Unless you have stabilised the foundation or Pravṛtti, you can't think of Nivṛtti or Spiritual life. Pravṛtti is the fundamental foundation of Nivṛtti and becomes a foremost part of Nivṛtti. Pravṛtti means getting a good job for which you have to concentrate on professional education. This gives you livelihood and other basic comforts. In these days of unemployment and devaluation of money, this is not wrong to aspire for an employed life partner. We have to follow the surrounding atmosphere for Pravṛtti. Life partner and children are necessary to have some mental peace and stability of life. We shall not forget that Pravṛtti is only part of Nivṛtti

and Pravṛtti without the aim of Nivṛtti is just waste of cane sugar after removing the juice from it. Pravṛtti has no meaning without the Nivṛtti. For Nivṛtti, Pravṛtti is essential foundation. Some people are always involved in the construction of the foundation only without a trace of construction of Nivṛtti-palace. Such people are to be always sympathised for their climax of misfortune. Most people build the Pravṛtti-foundation in very strong way and instead of very strong Nivṛtti-palace on it, they put a small hut with bamboos on such steel concrete foundation! For them, the foundation is not for the upper Nivṛtti-palace, but, the upper hut is also put to protect the lower foundation only.

Comparison with others in right direction is good to progress in Spiritual path. Progress must be in Spiritual path only and there is no need of progress in worldly path provided the basic necessities are fulfilled. **Beyond that, the progress in Pravṛtti has no meaning since it is only for self-satisfaction in unnecessary field.** Beyond the expected limits, progress in Pravṛtti is harmful in several ways and ends in misery only. Once the basic foundation is completed with full satisfaction, one shall always be anxious about the construction above foundation, which can go up to any height. God will take care of your Pravṛtti and you need not worry about it in any way. You must concentrate on Nivṛtti especially in the service of God without aspiring anything in return. Pravṛtti is very much temporary limited to this momentary life only whereas Nivṛtti is eternal following so many lives in the future. Have full confidence that God will take care of your Pravṛtti, which in excess is dangerous bringing lot of misery only. You must pray God that He shall grant Pravṛtti to that extent only, which is more than sufficient for you without bringing any unnecessary misery to you. Nivṛtti will build such confidence in you and not this progress of endless Pravṛtti. God has promised in the Gītā that His devotee will never be destroyed (*Na me bhaktaḥ praṇaśyati...*). Without the grace of God, neither in Pravṛtti nor in Nivṛtti, your efforts are only writings on water. This Pravṛtti is just nothing compared to the eternal Nivṛtti.

2. If the Gāyatrī Mantra does not worship Goddess Gāyatrī, why is there a temple of Goddess Gāyatrī?

[Smt. Anita Renkuntla asked: Jai Gurudeva Datta, Pādanamaskāraṃ Swāmi

Swāmi, this is regarding Gāyatrī mantra which is repeated chanting of any mantra continuously. Also, You said that there is no deity of Mā Gāyatrī. But Swāmi, there is a Goddess Gāyatrī temple in Ahmedabad (built for spiritual awakening of the people by Sri Ram Sharma) of which I had a Darśan of the deity which is single headed.

I also had Darśanaṃ of five headed Gāyatrī deity in Hyderabad. Please clear my doubt, Swāmi! Whose deities are these then?]

Swāmi replied:- Building a temple for Gāyatrī does not establish the true concept of Gāyatrī. Somebody has introduced a prayer on Gāyatrī, which is in worldly metre called Śārdūlavikrīḍitam (*Muktāvidṛma...*) which is not Vedic metre. Gāyatrī is just the name of a Vedic metre in which this verse (*Tat Savituḥ...*) is existing. The deity is only God Brahmadata as we read in doing Sandhyāvandanam (*Gāyatrī chandaḥ, Savitā devatā, Paramātmā svarūpam*). The verse also speaks about God Brahmā called as Savitā (Creator of Universe), who radiates our intelligence through preaching Divine Spiritual knowledge.

3. How can one find inaction in action and action in inaction?

[Swāmi, I read in the discourse that Lord Himself said that you should find action in inaction and inaction in action in some places. This was meant to Arjuna for the noble cause of establishing justice by Lord Kṛṣṇa. How can this concept of inaction in action be correlated in human life? Swāmiji, At Your Lotus feet.]

Swāmi replied:- When the intention exists, even the inaction becomes action. Intention itself is a theoretical action. For intention also there is punishment here as well as in hell. If intention does not exist, naturally action should not be there, but, sometimes action is done by some force. Such action can be treated as inaction. When there is intention to kill somebody, there is theoretical punishment, which is that you will be warned severely here or in hell. Sometimes, one has intention to kill somebody, but, such person makes others to kill that somebody, he is punished more than the actual person, who killed directly. When you are walking on the road, some ants may be killed by your feet and in such sinful action there is no punishment since intention is absent. A ship moving in the sea at long distance will be seen standstill by a person seeing from the seashore. Sometimes, when you are sitting in a standing train, you will see that as if your train is moving while actually the side train is moving. Both these are practical examples for inaction in action and action in inaction.

4. Who is Jyeṣṭhā Devī and what actions invoke her?

[Tinku K asked: What actually Veda is saying about Jyeṣṭhā Devī? Why she will come to house by doing which things?]

Swami Replied:- If one steals the money of a good person, Jyeṣṭhā Devī, who is personified poverty will come and stay in the house. Sudāma stole the share of food of Kṛṣṇa and got severe poverty.

5. If I am being harassed by someone, should I retaliate or remain quiet?

[Kanika Mankotia asked: Datta Swāmi A question

Swami if an innocent woman is unjustly troubled and harmed by jealous insecure women who are literally on an ego trip to put her (the genuine devotee of God) down because their own Māyā makes them think she the devotee is a liar or is an arrogant person when in fact the person is innocence and earnest. What must the person do with all that junk and abuse that has robbed her of her human dignity at the demonic egoist mind-sets of plotting, planning, scheming and manipulative women who have no faith in God but claim to have and know it all. Should one not even write, express and channel out ones rage? Or simply keep quiet like a saintly puppet? Esp. when one realises the others were on an ego trip out to belittle and put others down to gain importance and sense of superiority. How does ignoring such pathetic behaviour help Dharma? Should the devotee pray to God to be avenged? Why must one act like nothing happened? Is that healthy for mental health? To pretend to be a false sage and forgives such people when in truth they were enjoying harming an innocent person? Where is Dharma? Would such people be given a free license if they are not given a divine challan by the devotee through an earnest call to the divine avenger? Gratitude. Namaste.]

Swāmi Replied:- The omniscient God knows everything and will take proper action in proper time because God is omnipotent unlike us. But, you think the possibility of the same behaviour exhibited by you to some innocent person in your life or the possibility of your behaviour towards the same sinful women who might be innocent in the previous birth. If one of these two cases is true, God will not punish them because your pain is punishment given by God to you. If neither of the above two cases is true, God will punish them very severely in proper time. God gives some time to the sinner to reform and if the sinner is not reformed, the sinner will receive 100 times more punishment. But, in any case, you are expected to live without thinking revenge. If you boil with revenge, while punishing the sinners, God will punish you also for your revengeful thoughts. If you remain patient in any case, you will be compensated with some suitable reward indicating His grace on you. It is your choice to get reward from God by keeping patient or get another punishment for your unnecessary revengeful thoughts. Draupadī was insulted by Kauravas, but, Draupadī also insulted Kauravas orally. Even then, the insult caused by Kauravas to Draupadī was very very severe and hence, Kṛṣṇa decided to punish Kauravas with death. Draupadī should have been patient without revengeful thoughts. But, Draupadī was always boiling with revenge and hence, Draupadī was also punished because all her sons were killed. Even though

entire kingdom was given to Pāṇḍavas by Kṛṣṇa, no son of Draupadī remained to become the king of that entire kingdom won in the war.

6. Can You please confirm the miraculous experience I recently had from You?

[Smt. Amudha asked: Dear Swāmi, Recently I had a miracle experience from You and mother of earth. I believe but I am looking for Your confirmation on it. I am sorry Swāmi if this question is invalid. On Your divine feet, Your servant Amudha]

Swāmi Replied:- If you really feel that God Datta existing in Me has done that miracle, I confirm that miracle. The decision in this point has to be taken by you only.

Chapter 29

DIVINE SATSAṄGA ON 21-11-2020**O Learned and Devoted Servants of God,**

[November 24, 2020]

In the Satsaṅga happened on 21/11/2020 (8PM to 10PM), Shri Bharath Krishna asked Swāmi the following question.

1. Our friends, devotees of Amma (Amṛtānandamayī) felt pained when we conveyed that it is better to recite names of God Viṣṇu than names of Goddess Lalitā for male devotees since some names of Lalitā describe the physical beauty of the divine mother and the tongue of the son is not expected to utter such descriptions and this was elaborately told by You. We feared to bring You into direct contact with them because they may misunderstand us on knowing the concept of sacrifice of fruit of work (Karmaphalatyāga) which was emphasised by You in Your Spiritual knowledge.

Swāmi Replied:-

- 1) Even if you bring them into My contact, the topic of discussion will be confined to the discussion of Lalitā Sahasranāmas only and there is no context of connecting to sacrifice of fruit of work in any way. I have only warned about the possibility of slip due to awakening of devilish nature in human beings. If the warning is kept in mind, when such context comes, the devotee will be at least cautious in controlling his mind with firm devotion towards the Divine Mother. One thing is good, which is bliss in ignorance and that is the reader of the names of any divine form does not understand the meaning of the names, which are in Sanskrit. But, a rare devotee may try to understand the meanings of the names existing in Sanskrit language and for such devotee, My warning stands to protect him from slip of mind.
- 2) As far as the topic of sacrifice of fruit of work is concerned, I like to analyse this in the following way. I have to answer this topic in two angles:-

a) As human being component of the human incarnation:-

A human being may have an idea to earn money from devotees claiming himself to be the incarnation of God and it is quite possible for him to stress on this concept of sacrifice of fruit of work to God. But the point here is that this concept existed in the Veda and also emphasised in the Gītā everywhere by God Kṛṣṇa even before the birth of human being component. This concept was neither created nor emphasised by the human

being component. This concept was created by the Veda and was sharpened and emphasised by Kṛṣṇa in the Gītā. Since Kṛṣṇa emphasised this concept and Kṛṣṇa being the human incarnation of God, people should have misunderstood Kṛṣṇa as false human incarnation aspiring for the fruit of work of devotees. But, such misunderstanding never occurred in Dvāpara age as far as the story of Kṛṣṇa goes. If this doubt comes towards the human incarnation in this Kali age for re-emphasising the concept, such blame can't be thrown on the human incarnation of this Kali age because the concept was created by God in the Veda and was emphasised by Kṛṣṇa in the Gītā even before the birth of any human incarnation in the Kali age. This Dattaswāmi re-emphasised this concept because it was already emphasised by the Veda and by the Gītā since it is a very important concept to be stressed in the view of practical devotion that alone gives real practical fruits to the devotee. Fearing for the misunderstanding of devotees, Dattaswāmi can't keep silent on this concept because in such case the real practical fruit is lost by every real devotee. If this concept comes to the notice of the devotees of Amma, let this concept be known from Dattaswāmi, but, let them do sacrifice of fruit of work to Amma Herself, who is also the incarnation of God Datta only since the aim of the sacrifice is God Datta, sacrifice to Amma will be the sacrifice to Dattaswāmi also since God Datta is common in both the human incarnations. This removes the unnecessary doubt about any human incarnation in this Kali age. There can be more than one incarnation of God Datta as we see Śrī Akkalkot Maharāj, Shirdi Sai Bāba and Śrī Rāmakṛṣṇa Paramahaṃsa were existing in the same time and God Datta was common in all the three incarnations. A devotee worried about donating some gift to Akkalkot Maharāj got a dream in which Akkalkot Maharāj appeared stating that He is also existing in Shirdi Sai Bāba and hence, the gift promised to Him shall be given to Shirdi Sai Bāba.

b) As God component of human incarnation:-

God is also responsible to answer this question from His angle, which is that why He created this concept in the Veda and also emphasised this concept in the Gītā again and again. The root responsibility lies with God. God says that the true love is proved only by the sacrifice of fruit of work in this world even in the worldly life (Pravṛtti). If a person like a saint is incapable of sacrifice of fruit of work, sacrifice of work shall be done by him so that the practical devotion (which consists of sacrifice of work and sacrifice of fruit of work) proves the theoretical devotion or love to be true. We are seeing this concept very much true in the real love shown by

parents towards their children. The parents are sacrificing work in their childhood and are sacrificing their saved fruit of work towards their children only in the end. These two practical steps put together are called Karmayoga for which only the divine fruit comes. God said in the Gītā that in whatever way the devotee approaches Him, in the same way God approaches the devotee. If the devotee worships God through knowledge, God blesses the devotee with more sharp intelligence that helps the analysis in the knowledge. If the devotee worships God through sweet songs and emotional feelings, God will bless the devotee with more strength of mind (emotions are qualities of mind) and with more sweet voice to sing divine songs more pleasantly. Sudāma was very poor, but, gave a gift (flattened rice) to God, which was brought on loan. This is practical devotion and hence, God granted him with immense wealth. Therefore, practical devotion alone proves the truth of theoretical devotion or love. Hence, it is justified to keep the practical devotion on the topmost place of spiritual effort (*Tyāgāt śāntiranantaram...*- Gītā). In this way, sacrifice of fruit of work to the issues by parents is proved to be the top most step by the human beings only. Hence, this concept is established by human beings only even before God mentions it in the Veda and the Gītā. Therefore, even God can't be blamed as the author of this concept. Due to this fact, human beings can't blame God as the author of this concept. In the world of human devotees, the real proof for the true love is only sacrifice of fruit of work and also sacrifice of work as exhibited by human parents towards their issues.

Chapter 30

DIVINE SATSANGA ON 21-11-2020

[November 25, 2020] An online spiritual discussion was conducted on November 21, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.

1. Who is Allāh? Can I say that Allāh is the Unimaginable God?

[A question by Śrī Ganesh.]

Swāmi replied:- Allāh is unimaginable God. Devotees say that Allāh appeared as light without form. This light can be treated as Father of Heaven without form. The Veda also says that unimaginable God appeared as formless light called “Yakṣa”.

2. If we do business or financial transactions with sinners, do we get a share of their sins?

[Śrī Ganesh asked: We don't have control over others sins. Should I rent my house to someone who eats Non-Veg food or indulge in Homosexuality? Since such actions are sins, I think I may also get a share in their sins.]

Dr. Nikhil asked: Even in business we may have to deal with sinners. Shouldn't I buy, sell or do any kind of money involved transaction with sinners?]

Swāmi replied:- There is no connection between sins of an individual and other individual, who gives house for rent or who deals business with such sinful individual.

3. Is a Human Incarnation of God in a state of monism or dualism with God?

[Smt. Anita Renkuntla asked: Paraśurāma was insulted by Śrī Rāma for developing ego that He was in the state of monism with God? Is this monism between God component and Human component?]

Swāmi replied:- Every human incarnation is in monism between God-component and human being-component. In spite of such monism, dualism exists between the two components, which is beyond our imagination. Due to this, the human being-component can get ego and hence, should be very careful.

4. Is it a sin to offer milk to a serpent?

[Smt. Anita Renkuntla asked: Swāmi, this question is related to the celebration of Nāga Pañcamī. You said that offering milk to serpent is sin but in the bhajan

“Urageśa Vandanam...” Yyou were offering milk to Ādiśeṣa? How to correlate these two?]

Swāmi replied:- Offering milk to serpent is not sin. But, pouring the milk in the snake abode is wasting food and is sin.

5. When people ask spiritual questions, can I answer them based on my knowledge or forward their questions to You?

[Śrī Bharath Krishna: While sharing Yyour discourses people ask some questions. Am I allowed to answer them with my own understanding of Yyour knowledge or I should always forward the questions to Yyou Swāmi?

Swāmi, I used to be devotee of Matā Amṛtānandamayī Devī. A lot of my friends are also her devotees and we have a WhatsApp group wherein we discuss the spiritual knowledge given by her. Since that group is meant for spiritual studies, I have shared Your discourses in that group. Initially when I share worldly topics they liked them a lot. Later on, I shared quotes on Sītāmātā where she blamed Lakṣmaṇa and also the discourse on Lalitā Sahasranāmam. Although whatever was there in Your discourse was truth, they were emotionally disturbed and were unable to analyse and started asking too many questions. In such situations they expect an immediate reply. If You have already answered for any of their questions, I share those discourses but if their question is little different, can I give them an answer based on whatever I have understood from Your knowledge? Some of them demand an immediate reply. When I tell them that they can ask their question directly to You, they say that since I have posted the discourse, they want to ask me only and I am supposed to answer. How should I react during such situations? What if I say something wrong?

Śrī Anil asked: Why isn't that a female worshipping Lord Viṣṇu who is very handsome isn't a problem?]

Swāmi replied:- I have already sent the answer to Surya. Please read it. You can send me the questions of your friends so that I can send answers to you, which can be forwarded to them by you. Females developing a bond of darling or husband is allowed because the God must be always in the position of protector (husband or male darling) and the devotee must be always in the state of protected (wife or female darling). Wife or female darling as protector and husband or male darling as protected is not familiar in our tradition. Based on this long time established tradition, such relationship never existed so far. Female as God and male as devotee can exist with the bond of Mother and Son because mother is protector and son is protected.

6. While a soul is being born, inert energy is transferred from mother's womb to baby but while death happens inert energy is totally destroyed. Is this right?

[Śrī Veena Datta: Swami, You said that awareness is specific work form of inert energy then when we observe the case of birth the inert energy is coming mother's womb and in case of death inert energy is lost and the awareness is destroyed there it self..then how it is said soul is transferred after death and it will take a new birth?

Śrī Phani asked: What is the difference between life energy and inert energy. Is life energy means soul? Or, is Life energy same as Inert energy. While in deep sleep life energy exists and when we wake up awareness also rises, right?]

Swāmi replied:- Soul is actually inert energy and individual soul is awareness. Inert energy itself is transformed into awareness, which is just a work form of inert energy only. Individual soul means a bundle of thoughts. When these thoughts disappear in meditation, pure awareness or self-awareness in which only one thought of self exists, such pure awareness resembles inert energy to great extent. Hence, soul can be pure awareness or inert energy. In fact, inert energy (generated by the digestion of food and its subsequent oxidation in mitochondria) itself is becoming awareness in the functioning specific brain-nervous system. Inert energy is like lump of gold and awareness is golden chain. Inert energy is the material of awareness as gold is material of golden chain. In the chain, apart from gold, the design-form exists as extra. This extra is called as effect and the basic material, which is gold, is called material-cause. **This extra effect-form (awareness) is the effect of unimaginable power of unimaginable God.** This extra effect is the grasping power, called observation or awareness. Hence, soul stands for the inert energy as well as for the pure awareness. While birth takes place, the concentrated spot of awareness called individual soul or Jīva enters the womb of the mother through the sperm of the father. This Jīva is a bundle of thoughts and these thoughts were from previous birth. This same Jīva escapes the gross body during death. Hence, in both birth and death, the moving entity is only Jīva or awareness with bundle of thoughts. The food producing awareness is general helping the Jiiva to function. Jīva is like the lamp and general awareness (produced from inert energy obtained from food) is like the light spreading from the lamp. During death, this general awareness disappears due to stopped supply of inert energy from food. Now, the individual soul or Jīva leaves the gross body. This Jīva is also awareness only existing as bundle of thoughts. By the stopped supply of general awareness, this Jīva will not be destroyed. Life energy is only inert energy supplied through the process of respiration that helps the oxidation of food. Life energy is not awareness.

Inert energy generated by respiration exists in plants in the name of life energy. Only in zoological living beings, awareness exists.

7. Swāmi, You said that 99.9% of the soul is dependant whereas 0.1% of it has freedom and independent. So, is this 0.1% the Māyā?

[A question by Śrī Phani.]

Swāmi replied:- As I told above, this 0.1% freedom is the effect of unimaginable power of unimaginable God. This means that God only gave this little freedom to the soul or individual soul. We must remember that soul (Ātman) and individual soul are used as alternative words in loose sense. The inert energy associated with little freedom gets the power of observation from God. Power and its effect are different and you should not call the effect as power itself so that you can call soul as God (Unimaginable God and unimaginable power are one and the same since any number of unimaginable items become only one unimaginable item. If you call this little freedom as the unimaginable power itself, you have to call the individual soul or awareness as God.). The power used in hitting the tree by axe is different from the cutting process of the tree. Cutting the tree is different from the power applied to cut the tree. Hence, we shall not confuse that this little freedom of the individual soul supplied by the unimaginable power of God itself is unimaginable power or unimaginable God. Freedom is possessed quality whereas the possessor of freedom is a different entity, which is different from freedom.

Chapter 31

DIVINE SATSANGA ON 22-11-2020**O Learned and Devoted Servants of God,**

[November 27, 2020] [An online spiritual discussion was conducted on November 22, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. If a devotee is facing financial problems, should he approach a devotee or God for help?

[A question by Śrī Bharat Krishna.]

Swāmi replied:- From the angle of Pravṛtti or worldly life, one human being can approach another human being for any help. From the angle of Nivṛtti or Spiritual life, a devotee can approach God for any help.

2. Why our ancestors suggested us to do Upavāsam?

[A question by Smt. Padmaram. She sang the following Bhajan while Swamy was explaining the answer, “*Daitya putrulu kūḍa moṃḍi tapamunu cesi...*”.]

Swāmi replied:- The sense of upavāsam means becoming close to God (upa=close; vāsam=existing) and does not mean fasting without taking food. If one is immersed in the devotion of God and forgets to take food, such fasting is real upavāsam. Fasting on a day is also good for health and in this angle if upavāsam is advised, it comes under Pravṛtti or worldly life. In such case, the word upavāsam is taken in Rūḍhi (using a word in certain meaning without any connection with its meaning) and not in Yoga (using a word in certain meaning having connection with its meaning). **If one is immersed in devotion of God, even though he/she takes food, still it can be called as upavāsam.** If one does not take food due to reasons of health without devotion to God, such fasting can’t be called as upavāsam.

3. What is the significance of the horse in the horse-sacrifice (aśvamedha yāgam)?

[Smt Sudha Rani asked: Swamy can You please explain about the Aśvamedha Yāgam done by King Daśaratha due to which Lord Śrī Rāma was born? What is the significance of horse there?

Bharat Krishna: Why is that my senses are not under my control?]

Swāmi replied:- Horse stands for the senses and mind stands for the controlling belt of the horse-senses as said in the Veda (*Indriyāṇi hayānāhuḥ, manaḥ pragrahameva ca...*). Aśva means horse and Medha

means purification. By controlling sense horses with the help of mind-belt is Aśvamedha. The driver is the intellect (*buddhiṃ tu sārathiṃ viddhi...*- Veda). The mind is in the hand of intelligence. With the help of intelligence, analysis is done to come to right decision. With the help of right decision, the intellect-driver controls the sense-horses through the mind-belt. The soul is said to be the owner of the body-chariot (*Ātmānaṃ rathinaṃ viddhi, śarīraṃ rathameva ca...*- Veda). If the chariot runs in right direction, both the chariot (body) and the owner of chariot (soul) are safe always.

4. Is it right to pray God to give me strength to overcome my difficulties?

[A question by Śrī Chaitanya Krishna.]

Swāmi replied:- Certainly, you can pray God to overcome difficulties because in difficulties, the mind is not stable to be concentrated on God. But, asking God extra desires is not correct. When there is true love on God, nothing is aspired from God and this is the climax stage of devotion. One shall try to achieve that stage.

5. While worshipping God sometimes, some devotees get “Pūnakam”. Is that true, can something like that happen?

[A question by Śrī Nava Chaitanya.]

Swāmi replied:- Pūnakam is called Aavesha or merging of God or ghost with a human being. Āveśa is the basic technology of incarnation. God enters and merges with the energetic or human being to become incarnation. The Āveśa incarnation is one of the five types of incarnations and it is temporary.

6. If God is actually Unimaginable, why did we create so many forms of God? Why certain forms of God have animal heads?

[A Question by Smt. Sheela Prasad.]

Smt. Padmaram: While Swamy was explaining the answer Smt Padmaram garu sang the following Telugu Bhajan, “Nāmarūpamula rasamemunnadi nā sadguṇamula rasamāsvādiṃcumu ...”.]

Swāmi replied:- The unimaginable God merges with different mediums having different names and forms so that we get many forms of the same God. Invisible current may be passing through visible golden, silver, copper and aluminium wires. The invisible current is like the unimaginable God and the visible wires of different materials with different colours are like the various forms of the same God.

In the human beings, some faces resemble the faces of certain animals. Others scold them mentioning those animals by which such human

beings become hurt. The beauty of the face disappears in the old age and the real beauty is the divine qualities called personality, which is permanent and shall be appreciated instead of the face value. In order to establish this concept, God entered various forms having animal heads so that God is praised due to His divine personality of qualities and not due to the beauty of the face. Hanumān has the face of monkey. But, Hanumān was alone praised as beautiful and the part of His story in the Rāmāyaṇam is called the Sundarakāṇḍa, which means the story of the most beautiful person. Vālmīki did not name other parts of the story of Rāma by the word beautiful (Sundara) even though the physical beauty of Rāma was astonishing. Personality (vyaktitva) means the divine qualities possessed by a human being and not temporary physical beauty that disappears in old age.

7. Swāmi, I heard the following saying from someone, “Trimūrtulu jūṭa mūlameruguṭe bāṭa”. What is the meaning of it?

[A Question by Śrī Rajasekhar]

Swāmi replied:- The word Jūta means group. The three forms of God are Brahmā, Viṣṇu and Śiva. These three merged to become the root one form from which these three forms came out and that root form is God Datta, who is the first energetic incarnation. The unimaginable God or Parabrahman merged with this first energetic form forever and this is the permanent residential address of the unimaginable God. To know that God Datta is the original absolutely true unimaginable God is the path.

Chapter 32

DIVINE SATSAṄGA ON 28-11-2020**O Learned and Devoted Servants of God,**

[November 30, 2020] [An online spiritual discussion was conducted on November 28, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. What is the role of Patience in the different steps of spiritual path?

[Dr. Nikhil asked: In “Śamādi-ṣaṭka-sampattiḥ...”, Śaṅkarācārya said that “Śama” (Patience) is the pre-requisite. Sai Bāba said that “Śraddhā” and “Sabūri” are important. Śrī Kṛṣṇa said in Bhagavad-Gītā that “Śānti” is important (Tyāgāt śāntiranantaram) and the last step. So, what is the role of Śānti and Śama in Spiritual path? Also please explain the different steps of a Spiritual path Swāmi.]

Swāmi replied:- To know the details of Mumbai city (God) is the first step called Jñānayoga. This develops attraction to go to Mumbai city and this is the second step called Bhaktiyoga. Both these steps are related to intellect and mind respectively and both together belong to theoretical phase. The third step is to walk up to railway station to travel for Mumbai practically and this is Sacrifice of Service to God or Karmasamnyāsa. The fourth step is to purchase the railway ticket by using the money from the pocket and this is called Karmaphalatyāga. Both these steps together are practical devotion called Karmayoga. After purchasing the ticket, one shall have lot of patience till the divine fruit is achieved, which is to travel patiently in the train till the Mumbai city is reached. This is the final fifth step called Śāntiyoga as mentioned in the Gītā (*Tyāgāt śāntiranantaram...*). Here, Śānti can mean also a full stop because the efforts to be put up from the side of the devotee are over by the first four steps and hence, after four steps the full stop is put, which is indicated by the word Śānti. Śānti also means patience that is to be maintained by the devotee till the divine fruit is achieved. Whether Śānti is mentioned as pre-requisite quality by Śaṅkara or Śānti is mentioned by Sai Bāba to be the quality to be acquired during the Spiritual path or Śānti is mentioned by Kṛṣṇa as the quality to be acquired in the end of the Spiritual path, it is used only in the end after completing the prior four steps only as said by Kṛṣṇa. Datta Swāmi mentioned only the first four steps as the Spiritual path called Jñānayoga, Bhaktiyoga and Karmayoga (Karmayoga is divided into two steps called Karmasamnyāsa and Karmaphalatyāga). Datta Swāmi did not

mention the fifth step called patience or Śānti because as per the path of Datta Swāmi, the fifth step called patience is required only when the devotee aspires for the fruit in the end. When the devotee follows all the four steps without any aspiration for fruit and due to only the true love to God, the idea of the fruit does not exist at all in the mind of the devotee. In such case, where is the context of Śānti or patience. The lack of aspiration for fruits in this world and in the upper world is also mentioned by Śaṅkara in the four required qualities for Spiritualism (*Ihāmutra phalavirāgaḥ*).

2. What exactly is meant by the sacrifice of the fruit of work (*karma phala tyāga*)?

[Śrī Surya asked: What exactly is Karmaphalatyāga? To whom and to what extent it should be done? Also explain about the “*Sarva Karmaphalatyāgam...*” mentioned in Gītā. The śloka from Bhagavad Gītā in which the above-mentioned words are taken is given below. Can we also include “Bhūta Yajna” after donation of food to beggars in the list of deservingness?

athaitad apy aśakto'si
kartuṃ mad-yogam āśritaḥ
sarva-karma-phala-tyāgaṃ
tataḥ kuru yatātmavān -Bhagavad Gītā 12.11

kāmyānām karmaṇām nyāsaṃ
saṃnyāsaṃ kavayo viduḥ
sarva-karma-phala-tyāgaṃ
prāhus tyāgaṃ vicakṣaṇāḥ -Bhagavad Gītā 18.2]

Swāmi replied:- The deserving receivers can be classified into two types:- 1) Sadguru, Guru and poor devotees. 2) Beggars and poor people.

Sadguru establishes the concepts like the railway track whereas Guru follows the same track like train. Guru can elaborate the same concepts of Sadguru with more examples but, shall not deviate from the established concepts of Sadguru. In this first type, you shall donate money and not the material. The reason is that the receivers of this first type have Spiritual knowledge and will not waste your given money in vices. If you give some material, that material may be existing with them in plenty and they require some other items, which can be purchased by them through the money. If the material given by you is already with them, they will have to sell your material for reduced rate and purchase the required material. In such transaction they will undergo loss, which is gained by the businessman that purchases the material from them. In such case, your donation gets reduced, which is given to the deserving receiver. Since the businessman purchasing

the material for reduced rate is undeserving, you will get the sin of donating to undeserving receiver.

In this second type Spiritual knowledge is almost absent and people of this type are generally induced towards vices. If you give materials like food, cloth, medicine etc., they will use it directly. If you give money as donation, these people infected by vices will misuse the money getting sin for your donation. In this category, even hungry animals and birds are included as Bhūtayajña. Pacifying hunger is the most important aspect in this type. Even atheists come under this category because saving the life from hunger death is the main aim and here, we shall not look into deservingness and non-deservingness of the receiver. Even the life of an atheist must be saved and then only you can try to convert him into theist.

Regarding the extent of sacrifice, two factors play the role:- 1) Capacity (Yathāśakti) and Devotion (Yathābhakti). If you are impressed by merits of the receiver and want to give 100/-, but your capacity is 10/- only, you shall donate 10/- only since it is minimum. If you are not so much impressed by the merits of receiver and want to give 10/- only even though your capacity is 100/-, you shall donate 10/- only. The practical donation of these two options (Śakti and Bhakti) shall be whichever is minimum.

Sarvakarmaphalatyāga means sacrificing everything possessed by you without caring for yourself also. This is extreme case and such people are countable on fingers. Saktuprastha donated all his food to the guest (God in disguise) even though he was starving from several days and this is Sarvakarmaphalatyāga. The Gītā also mentions that you shall take care of yourself (*Śarīrayātrā'pi ca te...*), which is with reference to a common man. If you take the case of Sudāma, he excelled even Sarvakarmaphalatyāga, which means sacrificing everything possessed by the devotee. He brought flattened rice on loan to sacrifice to God Kṛṣṇa! This means that his sacrifice is beyond the limits of even Sarvakarmaphalatyāga. This is the reason why God Kṛṣṇa became prepared to sacrifice all His wealth to Sudāma and wanted to become poor like Sudāma! These exceptional cases can be kept as goals so that we can sacrifice to certain extent at least.

3. Swāmi, why scriptures mention that Salvation is the goal of life?

[Śrī Anil Antony asked: Swāmi, why scriptures mention that Salvation is the goal of life? Why not Karmaphalatyāgam itself is mentioned as the goal so that nobody will aspire for Salvation? This way one can't have selfish aspiration for Salvation, right?]

Swāmi replied:- Salvation means liberation from worldly bonds. This liberation is expected to give the measure of attachment to God indirectly.

The scale to measure the depth of the water of the river can be taken as example. Let us say that the total height of the scale is 100 ft. Let us say that 40 ft of the scale is exposed outside from the level of the water. This means that the depth of the water is 60 ft. 40 ft is the detachment from the worldly bonds, which is visible to us. 60 ft is the depth of the attachment to God, which is hidden in the heart of the devotee. Seeing the exposed length of the scale, we can calculate the hidden length of the scale. Similarly, seeing the extent of salvation from the worldly bonds, we can calculate the inner attachment of the devotee to God. The detachment from the world need not always give the attachment to God because a fellow interested in Duṣpravṛtti may get fascinated towards a prostitute, who is also detached from the justified worldly bonds of Pravṛtti like wife and children. A 100 ft scale may be buried in the soil up to 60 ft and seeing the exposed 40 ft, we can't say that the level of water is 60 ft. We can only say that the level of Duṣpravṛtti is 60 ft, which is not Nivṛtti at all. The attachment to God shall be real love, which shall not be theoretical love alone, but also shall be some practical love also and the practical love is proved by sacrifice of service and sacrifice of fruit of work. Sacrifice of fruit of work shall be always accompanied by sacrifice of service because the householder is expected to do both. A saint can't do sacrifice fruit of work and can do only sacrifice of service. Hence, if sacrifice of fruit of work alone is mentioned, automatically sacrifice of service is also following. If sacrifice of service alone is mentioned, sacrifice of fruit of work need not follow as in the case of saint. Hence, in the Gītā, it is told that knowledge is better than doing a blind tradition without analysis (abhyāsa). Then it is told that devotion is better than knowledge and further it is told that sacrifice of fruit of work is better than devotion. Here, the word 'sacrifice of fruit of work' denotes sacrifice of work also, which means Karmayoga since Karmayoga includes both sacrifice of work and sacrifice of fruit of work (*śreyo hi jñānamabhyāsāt...*- Gītā). The essence of this means that Karmayoga or practical devotion, which is the proof of theoretical devotion (knowledge and devotion) must always be performed. The Veda says that theoretical devotion (Asambhūti Upāsanā), which is the mother of practical devotion, as well as practical devotion (Sambhūti Upāsanā) shall exist together to achieve the divine fruit (*Sa siddhimāpnoti...*- Veda).

4. What is the significance of sainthood (*saṁnyāsa āśrama*)?

[Śrī Phani asked: Swāmi, when both Karma Saṁnyāsa and Karmaphalatyāga are already done in Gṛhasthāśrama, why Saṁnyāsāśrama is specially mentioned? What is the significance of Saṁnyāsāśrama?

Śrī Surya asked: Śrī Datta's Āśrama is Turīyāśrama.

Śrī Nikhil said: Today's Satsaṅga is excellent Swāmi, we did not even realise how time passed!]

Swāmi replied:- Saṁnyāsāśrama (Sainthood) is higher than Gṛhasthāśrama (householder) from the point of God descending from North pole to South pole. Householder is higher than Saint from the point of devotee ascending from South pole to North pole. Pravṛtti (worldly life) and Nivṛtti (spiritual life) are opposite to each other as said by the Veda (*Dūramete viparīte viṣūcī...*- Veda). Salvation can be obtained even from the Gṛhasthāśrama as said by the Gīta (*Karmaṇaiva hi saṁsiddhim...*- Gītā). If the four steps (Jñānayoga, Bhaktiyoga, Karmasaṁnyāsayoga and Karmaphalatyāgayoga) are ascended without aspiration for any fruit in return from God (in such case, patience is out of context since there is no aspiration for any fruit in return from God), a soul gets salvation whether the soul is householder or Saint (of course, in the case of Saint, Karmaphalatyāga is exempted). The main activity for a Saint prescribed by the scripture is propagation of spiritual knowledge, which is sacrifice of service, which alone can be done by a Saint. A householder has to do both sacrifice of work and sacrifice of fruit of work to God. A saint can wander all over the earth, but, a householder can't wander so. But, the householder is expected to do the propagation of spiritual knowledge in the places near to his/her residence. However, the present picture is totally different because propagation of spiritual knowledge can be done with the help of computer sitting in home with family. The Saint is not recognised by saffron cloth and by not doing marriage and by not getting children. The only identifying status of the Saint is sacrifice of service, which is propagation of Spiritual knowledge and saffron cloth, no marriage and no children are not at all connected in any way to the real status of the Saint. The Gītā mentions this point very clearly (*Na karmaṇāmanārambhāt naiṣkarmyaṁ puruṣośnute, na ca saṁnyasanādeva, siddhiṁ samadhigacchati...*- Gītā).

Only incarnations of God like Śaṅkara can be a true Saint by propagating the true Spiritual knowledge, who is God descending (Avatāra) from divine level to the ground level. Such a stage is not possible for a common man, who is ascending from ground to the divine level. The common man has to attain mental peace by settling in Pravṛtti or worldly life and then only can build the upper spiritual life above the foundation of Pravṛtti. If wife and children exist, a happy peaceful life is possible for any ordinary soul. Sex is also a biological need like hunger, thirst, sleep etc. Only incarnations of God like Śaṅkara, Rāmakṛṣṇa Paramahaṁsa etc.,

alone can overcome the biological needs. If wife lives together, this problem of sex can be solved in absence of whom; so many wrong lines may develop bringing lot of disturbance to peaceful life. Hence, from the point of ordinary soul, it is better that the soul becomes householder than a Saint. An expert in high jump may jump over a wall with good height, but, an ordinary person will fall down. Ordinary person shall not imitate the expert in high jump. Similarly, settlement of financial income through job is also essential because people may misunderstand that the devotee involved in propagation is doing this God's work (propagation of spiritual knowledge) for earning money since the devotee is jobless. Hence, financial stability is also essential in these days of Kali age in which people easily misunderstand even the genuine devotee. Detachment from worldly bonds is meaningless without attachment to God. A householder like King Janaka was married staying with family, but, he was not infected by fascination to worldly bonds. When it was told to Janaka that his city, Mithilā was burning, he replied that nothing belonging to him is burnt (*Mithilāyāṃ pradagdhāyāṃ, na me kiñcana dahyate*). The Gītā says that a householder can be in the worldly bonds without mental attachment to them like lotus flower existing in water without allowing the water into it (*Padmapatramivāmbhaā...- Gītā*). **It is the divine work done by a soul counts and not the status of the person that whether he/she is a Saint or householder.** Sage Śuka was the greatest Saint. Sage Vyāsa, father of Śuka, sent Śuka to King Janaka for getting a certificate in spiritual knowledge through examination! The work of propagation of spiritual knowledge, the sacrifice of fruit of work done towards God's work alone please the God and not external identity marks like bachelor-Sainthood, Saffron cloth etc.

Chapter 33

O Learned and Devoted Servants of God,

[December 02, 2020]

1. How can we distinguish between good and bad people when God's judgment is diametrically opposite to ours?

[Shri Balaji asked: Namaste Swāmi, kindly clarify on the following incidents in Sai Saccharitra and the Mahabhārata which relates to the idea of good/bad people in the eyes of ordinary human beings vs the viewpoint of God.

[In one incident, there was a fakir Javhar Ali who was well read in the Quran. But he was very egoistic and short tempered. The fakir came to Shirdi and started to call Bāba as his disciple. Bāba also willingly accepted to be the fakir's disciple; He even went away from Shirdi with the fakir and rendered service to him as a disciple for a long time. Later on, the fakir was defeated in a religious debate by a saint Devidas from Shirdi who had great devotion towards Baba. The fakir ran away from Shirdi after the defeat. After several years, the fakir realized his error and surrendered to Baba, repenting his actions.

In Abhimanyu's case, when externally he seemed like a courageous, selfless person, who also fought on the side of justice, God did not save him from the terrible death after an unfair battle with the Kauravas.

An ordinary human being will probably look at the behaviour of the arrogant fakir and decide him to be undeserving and hence not associate with him or even show anger since he is insulting holy men like Bāba. Whereas someone like Abhimanyu who is siding with justice, brave and respectful towards elders, a human being will consider deserving and associate with him.

However, in God's viewpoint, the cases seem diametrically opposite. In this case, how do we decide deserving from undeserving people so that our behaviour with them is in line with what God is planning for the person? Sincerely, Balaji]

Swāmi Replied:- The fakir was egoistic as we see his behaviour and Bāba lacks ego as we see in the behaviour of Bāba. Abhimanyu was a demon born as son of Arjuna. Abhimanyu fought by the side of Pāṇḍavas not because he analysed justice and injustice. Due to fascination towards his blood relations, he fought on the side of Pāṇḍavas. He had some justified character that is obtained from his association with his uncle God Kṛṣṇa. But, his inner core is completely demonic, which was hidden in this life. But, the omniscient God Kṛṣṇa knows it thoroughly and hence, got him killed in the battle. The fakir was bad inside and outside, but, Abhimanyu was bad inside and good outside. The fakir repented because he was studying the sacred scripture called Quran. Abhimanyu never studied such

spiritual scripture. This shows that the spiritual knowledge can transform even a totally bad person. We can understand the souls only in the external painting whereas God can understand the souls in the internal constructing material. Our conclusions are not correct whereas the conclusion of God is always correct. It is not correct to say that God does a right thing. It is correct to say that whatever God does is correct. The reason is that our analysis is only superficial whereas the analysis of God is about the entire bulk.

2. Does the wisdom as mentioned in the Bible mean divine knowledge?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, Please give Your response to the following question asked in the internet by various people-At Your Divine Feet –anil

In the book of Sirach 1:1–10 in Bible the following is mentioned: 1 All wisdom comes from the Lord and is with Him forever. 2 The sand of the sea, the drops of rain, and the days of eternity—who can count them? 3 The height of heaven, the breadth of the earth, the abyss, and wisdom —who can search them out? 4 Wisdom was created before all things, and prudent understanding from eternity. 6 The root of wisdom —to whom has it been revealed? Her clever devices—who knows them? 8 There is One who is wise, greatly to be feared, sitting upon His throne. 9 The Lord himself created wisdom; He saw her and apportioned her, He poured her out upon all His works. 10 She dwells with all flesh according to His gift, and He supplied her to those who love Him. Swāmi, in the above verses, whether ‘wisdom’ indicates the ‘divine knowledge?’ If that is the case, how it as created before all the things? As per Your messages and Veda the first created item is space or energy. In this context can we say that the divine knowledge as space or energy itself? But the unimaginable God has no beginning and end, and the knowledge should have been associated with Him from the beginning, even before creation of energy or space? Kindly reconcile these concepts.]

Swāmi Replied:- Wisdom and spiritual knowledge are not different. Knowledge is said to be power. The unimaginable power of unimaginable God means that the extent of His knowledge is unimaginable. Creation and knowledge are different. Even the knowledge of the creation existed with unimaginable God even before this creation.

3. Why did Arjuna degraded into a hunter in the next birth even though he was associated with God in human form Krishna?

Swami Replied:- Arjuna was having some ego. Even though he was associated with Kṛṣṇa, the ego-component always existed with him. Due to this he was not having complete faith in the human incarnation. Arjuna did lot of penance for God Shiva, who is energetic form of God. For this reason, the devotion to Lord Śiva followed him in the next birth also. He was born as a hunter and this shows the nature of his ego. In that birth, he

was blessed by God Śiva, who is the energetic form only. After this birth, he was born as Swāmi Vivekananda and came in contact with Paramahaṃsa, the human incarnation. Even in this birth, he was doubting Paramahaṃsa even on His death-bed. He doubted in his mind that whether Paramahaṃsa can be the human form of God since He was suffering much. Then, Paramahaṃsa told that He is Rāma and Kṛṣṇa. With that, his faith on contemporary human incarnation was strengthened and he got the final salvation.

4. Were concepts from the Bhagavad Gītā stolen from Buddhism?

[Internet question: Some Buddhists are putting allegations on Hindus by saying the concept of the Bhagavad Gītā is stolen from Nirvāṇa Buddhism. Is it true?]

Swami Replied:- Just after Kṛṣṇa, God incarnated as Buddha. If you see all the scriptures of all religions, you will say that each scripture is copied from the other scripture because it is the internal unimaginable God, who wrote all these scriptures. The author is one and the same and the subject is also one and the same. Instead of passing on such a comment, it is better to say that the author of all religious scriptures is one and the same and hence, the subject of all scriptures resembles much with each other.

5. Does God love those who doubt Him?

[Internet question: What is the essence of these verses from Bhagavat Gītā: 4.40: “But persons who possess neither faith nor knowledge, and who are of a doubting nature, suffer a downfall. For the sceptical souls, there is no happiness either in this world or the next”. In this context a devotee asked: ‘Does God love us when we doubt? Sometimes I doubt God’.]

Swāmi Replied:- I do not understand any logical sequence between the verse quoted and the comment passed by that gentleman. Did God say in the verse that He loves a person, who doubts Him? One may get a doubt in the spiritual knowledge and that can be clarified from the divine preacher.

6. Does chanting the names of Lord Viṣṇu lead to material loss?

[A person in internet asked: Is it true that chanting names of Viṣṇu and His incarnations are dangerous because it takes away a person from the material world by loss of wealth, separation from spouse, etc.?.]

Swaāi Replied:- This comment is horrible in its straight sense. When one is developing deep devotion to God, due to the extreme attraction towards God, all the worldly bonds get dropped in spontaneous and natural way. If one tastes the divine nectar (Amṛtam), naturally he will not be interested in taking the worldly drinks. Does this mean that the divine nectar is throwing away the worldly drinks since they are its enemies? If

one wants to remain in the permanent state of attraction to money and spouse, he/she shall not approach spiritual knowledge. If one wants to be associated with the worldly drinks only, he/she shall not aspire to drink the divine nectar.

Chapter 34

O Learned and Devoted Servants of God,

[December 03, 2020]

1. Is there a gradation between the types of awareness of animals, humans, angels and Incarnations?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, Please give Your response to the following questions asked in the internet by various people - At Your Divine Feet –anil

Awareness means to become aware of things of outer world and of oneself. In such case, is there any gradation in awareness possessed by angels, animals, ordinary human being, a scholar and Human incarnation of God? As a basic material like gold, all of them are aware of themselves and outer-world also. What is that which make gradation?]

Swāmi replied:- Just like the golden jewels differ in designs, the thoughts of the same awareness differ. Apart from this, the power associated with various types of awareness also differs since knowledge itself is power. Knowledge means the process of knowing external things and about self. Knowledge itself means awareness. Awareness is work form of inert energy and hence, the units of power apply to the awareness also. The power differs, which means that there is difference in the quantity of the units of power. Angels know many things due to more units of power. Human beings know some things. Animals know still lesser number of things. Apart from this quantitative aspect of the inert energy, quality of awareness also differs. Angels have awareness associated with supernatural power whereas human beings have awareness associated with natural power only. Quality here refers to imaginable and unimaginable domains.

2. How can one manage to live with an adamant person?

[In the book of 'Proverbs' in Bible it is said that "Better to live on a corner of the roof than share a house with a quarrelsome wife." What is the applicability of this verse in present times? In Your message You have advised to adjust and manage with even such partner. How to manage adamant person who never care for others stays only in their opinion always. Please clarify.]

Swāmi replied:- Through divine qualities like peace, love, kindness etc., any human being can be managed. If one is based on tit for tat, the problem of management comes. The Bible gives this advice to wife with a view to rectify her quarrelsome nature. But, at the same time, this advice

applies to quarrelsome husbands also. The nature depends on the quality of the soul and not on the gender.

3. If the soul is eternal, why does it need a temporary body? How exactly Mokṣa is considered eternal?

Swami replied:- The body can be also treated as eternal (in relative sense) and then, why the body needs perishable dress? If the body lives forever like the soul, the soul will become mad with continuous contact with the same atmosphere. The soul needs a fresh body through fresh birth without the memory of previous birth so that the soul is given a fresh chance of life for the sake of divine reformation.

4. How are souls attracted to God?

[In John 6, in bible Jesus said 44 “No one can come to Me unless the Father who sent Me draws them, and I will raise them up at the last day.” 65 He went on to say, “This is why I told you that no one can come to me unless it is granted him by the Father.” Swami from Your preaching we learn that God in human form gives the divine knowledge impartially and based on the interest and receptive mind the devotees shall get attracted to Him and He will not use any force or miraculous power to draw people to Him. In this context how to explain the above verses of Jesus.]

Swāmi replied:- The attraction of soul towards God mentioned in the verse of Jesus means only the natural attraction of the soul to God without any reference to force or miraculous powers. Such attraction is based on the divine qualities of the mediated God and not based on any selfish aspiration for any fruit. Raising them on the last day means uplifting them on the day of death of this gross body.

5. Why was Tulasī granted a miraculous power due to her chaste love and loyalty to her demon-husband?

[Tulasī got miraculous power due to sincerity and service as she was a Pativrata to her husband who was a demon. How this miraculous power is granted to her when this relation is between two souls that too to a demon and it is not like the devotion of Gopikā to Kṛṣṇa?]

Swāmi Replied:- Tulasī was worshipping God Nārāyaṇa from whom she got the miraculous power to protect her husband. She was also demonic since she was supporting unjust demonic husband. God Nārāyaṇa, Himself cheated Tulasī and got her husband killed for her sin. For her devotion in the worship, she was given an eternal place to become garland of Tulasī leaves in His neck. This means that sin and merit are always dealt separately and sin can't be cancelled by any merit. This is most important point to be noted by the sinners of this Kali age that their sins can't be cancelled through worshipping God.

6. How can God love a world so full of sin?

Swāmi replied:- Even a human father loves his children, who are very sinful to the extent that they do not care for their father also. Such is the paternal love. If this is the case with respect to ordinary human beings, what to speak of the divine love of the divine father on His sinful issues!

Chapter 35

DIVINE SATSANGA ON 29-11-2020**O Learned and Devoted Servants of God,**

[December 05, 2020] [An online spiritual discussion was conducted on November 29, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. How can I discuss Your knowledge with others, with my inadequate understanding?

[Śrī Bharat Krishna asked: Swāmi, You are giving me perfect knowledge but I might not have understood it properly. With improper understanding, if I try to discuss the knowledge with someone, what if I say something wrong?]

Swāmi replied:- If a person doubts that the train accident may happen, will he travel by any train? Doubting yourself even in the absence of any trace of doubt is due to under confidence, which is like the temperature of the body below normal. Over confidence or ego is like the temperature of the body above normal called fever. Both should be avoided. When underconfidence comes, you remember the philosophy of Śaṅkara and think that you are God. When overconfidence comes, you think the philosophy of Madhva that you are the servant of God. In between these two, lies the philosophy of Rāmānuja to think that you are the son of the God, which is a 50-50 mixture of the above two philosophies. If any doubt comes either you refer Me or the website, certainly you will find the correct answer.

2. Is it necessary to still follow Jyotiṣam and do things at right time (Muhūrtam) if one has become a devotee and developed faith in God?

[A question asked by Śrī Hrushikesh.]

Swāmi replied:- Becoming a devotee and developing faith in God is not sufficient to become close to God. There are so many theoretical and practical steps to reach the climax state of close devotion and without reaching such a state, you shall not reject the planets. After all, planets are also the executive powers of God running this universe. The power and its possessor are not different (*Śakti śaktimātorabhedah*). While worshipping the planets (means deities of planets), you can very easily think that you are worshipping God only. Why do you unnecessarily neglect the planets and pick up a quarrel with them? God never said that you shall not worship

planets and hence, when God is silent on this topic, why do you unnecessarily meddle with planets? Even if you worship God, think that you are worshipping God, who is the possessor of the nine planets. Similarly, when you worship the planets, think that you are worshipping God. Suppose you have good power of preaching. Can I isolate that power from you? God is also said to be the collective form of the planets (*Graharūpī sanātanaḥ...*— Āñjaneya Sahasranāma Stotram).

3. Why was there a lot of sin under the rule of past kings, even though You mentioned that sin was less during ancient times?

[Smt Sudha Rani asked: Swāmi, You said that the ancient kings didn't have to worry too much about administration because people were following Dharma and living a justified life. But during the time of Tipu Sultan people did many sins, isn't it? What if we suggest our Government to propagate this spiritual knowledge in all the educational institutions so that people will follow Dharma when they grow up?]

Swāmi replied:- When I told about the kings, I meant kings like Satya Hariścandra, Yayāti, Raghu, Śibi, Rāma, Kṛṣṇa etc., and not Tipu Sultan of this Kali age. I have already suggested this while giving speech in the first world Spiritual conference and several people appreciated that point. Even a central minister called Nitin Gadkari wrote a letter to Me appreciating the concepts telling that Sādhus like Me shall advise the government.

4. Is it right for a good politician to play politics to win elections?

[Śrī Hrushikesh asked: Some Politicians do politics (wrong deeds) in order to win during elections. Sometimes it is inevitable to do so because we have a lot of ignorant people in our country? Is doing such politics right?]

Swāmi replied:- When people are ignorant, you have to follow the flow of the stream and win the election. After winning, you can try to bring some reformation sincerely in the world because you are already transformed inside due to this spiritual knowledge preached by Datta Swami. Without inner transformation, external reformation is a dream. Winning the election is means and bringing reformation is the end. Ends justify means. God Kṛṣṇa did lot of fraud in fighting the war with demonic Kauravas. All that fraud was justified because the end reached by Him was victory of justice (Pāṇḍavas) and destruction of injustice (Kauravas). When there is no alternative, in the phase of means, injustice can be followed, which will be neutralised by the justice in the end. **One must be careful about the justice in the end; otherwise, it will be double injustice, which means injustice in means and injustice in the end.**

Chapter 36
DIVINE SATSAṄGA ON 05-12-2020

December 09, 2020

[An online spiritual discussion was conducted on December 05, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Is homosexuality a sin?

[Śrī Ganesh asked: I remember that we had a discussion long back during a Satsang regarding Dharma, whether it is constant or variable. We concluded that the principles of Dharma always remain same but what exactly is the Dharma with respect to a specific event depends on many constrains and circumstances, hence Dharma appears to be different based on different situations. Having said that why homosexuality was considered a sin by previous religions and not by You Swamy ji? What if a male devotee is attracted to the physical beauty of the Human Incarnation of God? Will that also be considered as Sin?]

Swāmi replied:- From one angle homosexuality is a sin because God does not like it and whatever God does not like is sin whereas whatever God likes is merit. God likes heterosex, which shall be legitimate and not illegitimate so that it is a trial to extend the human generation for future time by which God can be entertained in the next human incarnation on coming to earth. Since it is giving entertainment and pleasure to God such legitimate sex generating children is considered as holyscrifice, which is depicted on the walls of holy temples. Legitimate heterosex gets a place in the four holy chapters (Puruṣārthas) of the efforts of human beings to reach the final salvation and the Gītā praises the legitimate sex as holy as God (*Dharmāviruddhaḥ kāmo'smi, bhūteṣu bharatarṣabha*). Illegitimate heterosex is a sin because the girl may become pregnant so that she suffers bringing suffering to her parents also. If you harm a good person, it is sin and if you help a good person, it is merit.

Homosex is useless in the sense that it is not a way for generating children to extend human generation in future for the entertainment of God on coming as human incarnation on this earth. In this way, it is a sin. But, this sin is not troubling any third good person and both the stupid involved in homosex only are the sinners. Such act is not based on the holy love but, is based on lust of animal nature. It is not lust of even human beings, which is a practical projection of love only. One animal of one gender climbs

another animal of same gender as we see dogs and pigs. Human beings are far far advanced than animals by having extraordinary intellectual analysis. No human being agrees himself or herself to be equated with an animal. Hence, there is no meaning in supporting this by saying that human being is also a social animal. In fact, heterosex is far far more pleasant than homosex. Though it is not a serious sin (since no third good person is harmed), yet, it is a sin because there is no effort to extend the human generation in the service of God. After finishing education (**Brahmacarya āśrama**), the Veda clearly advises the young generation to marry and extend the human generation so that the humanity-thread is not cut (*Prajātantum mā vyavacchetsīh*). The Raghuvamśa of poet Kālidāsa says that marriage is done only for the sake of getting children (*Prajāyai gṛhamethinām*). In the service of God even great sages married.

Dharma or justice may change superficially from time to time but, the core Dharma is always unchangeable. The traditions and customs of marriage may change but not basic idea of the marriage. Legitimate heterosexual marriage for production of children is unchangeable justice whereas illegitimate heterosex and homosex are unchangeable injustice.

2. Did Vedas come into existence before or after God created this creation?

[Śrī Surya asked: Swamy, You say that the concept of Karma Phala Tyāgam was taken from these worldly relationships. This concept is explained by God in Vedas. I also heard that Vedas existed with God even before this creation was created by God. If Vedas existed before the creation happened, how can the concept of Karma Phala Tyāgam taken from these worldly relationships, exist in Vedas, even before the creation happened?

Śrī Phani asked: God must have given Vedas immediately after He created the souls, isn't it? I think so because during the initial days after the souls were created, they were innocent and they needed the basic knowledge of survival.]

Swāmi replied:- In the Puruṣasūktam, which is a part of the Veda the creation that was already done was described by past tense verbs (*Gāvoha Jajñire...*, *Aśvā Ajāyanta*, *Mukhamāsīt*, *Rājanyaḥ Krutah*). The Veda describes even the human beings created already. The Vedas were expressed to several sages like Śunaśśepha by God, which means that before the expression of the Vedas by God, creation including sages already existed. Of course, the entire knowledge of creation existed in the unimaginable awareness of God even before the creation. Unless knowledge is expressed by words, we can't say that the Vedas were composed by God. Śunaśśepha existed in Kṛta age and we can say that the Vedas were given to sages by God even to the first generation of this first

age so that God has given the right direction in the beginning of creation itself. But, by the first generation of first age itself marriages and production of children took place. The blind fascination towards children already existed in the parents, which is unbreakable by anybody. The fascination to children lies in the heart in which Anāhata cakra exists with the deity Vāyu or air. Anāhata means the place, which is not beaten by any body so far. Air is said to be fastest (*Vāyurvai kṣepiṣṭho devatā*—Veda) denoting the fastest speed of fascination of the parents to their children. Such love to children is the most truthful love by which the practical sacrifice is seen. The parents serve (Karmasamnyāsa) their children practically to any extent (even washing their anus after excretion) and finally write a will to give all their saved wealth (karmaphala tyāga) to their children only. From this natural instinct of zoological living beings, God has built-up the concept that the proof of the real love is only practical service and practical sacrifice of fruit of work. God has given this true love to children as the practical standard scale to measure the true love or devotion of devotees to God. The measuring scale for humanity must be derived from the natural psychology of humanity only. God can't give His own scale to measure the devotion of humanity. God is omniscient and knows that this issue devotion (love to children) will continue forever in the creation. Hence, a devotee can know the progress of his/her devotion to God by measuring it with the scale of issue devotion, which is experienced by every body in general. If a soul can look God at least equal to his/her issue, we can say that such devotion reached climax. When this is the practical truth, it is a sin to say theoretically in prayers that nobody and nothing is equal to God. God wanted to stay in position of adopted son or Datta so that the devotee standing in the place of parents (adopted father or adopted mother) can treat God atleast equal to own issues. The idea of God standing in the place of son is that the devotee-parent will show true love on God-son irrespective of the behaviour of son (like neglecting and even insulting parents). But, the clever human devotee reversed the situation standing in the place of son or daughter and keeping God in the place of parent! The cleverest God made a suitable trick for such cleaver behaviour of the human devotee. Whenever the devotee prays God to remove the difficulty, He appears as if He has removed the difficulty, but, actually postpones this fruit of sin to the next birth with accumulated interest and all this is without the knowledge of the devotee! Similarly, when the devotee asks for a benefit, He appears as if He has given the benefit, but, actually He brings backward the fruit of merit of next birth reducing its value and this also is out of the knowledge of devotee. The devotee thinks that God has done all this due to his/her

talented soaping technology! Due to such foolishness the future births are filled with more and more huge difficulties and a birth comes in which there is no fruit of any merit. Such soul weeps with difficulties from birth to death scolding God due to self-ignorance.

3. Swāmi, some of Your concepts are like Lightning strike (Kvacit Vidyudāghātaḥ)?

[The above statement was made by Dr. Nikhil after a Bhajan was sung on Śrī Kṛṣṇa. He also mentioned the following verse from the same Bhajan, “Kamala locana kānti Sammohanāstrāya” so as to talk about the beauty of this Bhajan.]

Swāmi replied:- God Datta will be raining the spiritual knowledge giving happiness to the scholars of scriptures. But, during such divine rain of knowledge, now and then lightnings are given, which bring heart attacks to the traditional scholars. The concept of unimaginable God, the correlation of the commentaries of the three divine preachers, the real meaning of Gāyatrī, the real meaning of Yajña or homa, the criticism of blind Vedic recitation without knowing the meaning, the sense of God behind the caste system etc., give lightning shocks. This is the meaning of the last verse (*Suvedānta Dattāmbudasya, kvacit vidyudāghātasiddhāntabhāsaḥ...*) of Gurvaṣṭakaṃ “*Tataḥ kiṃ Tataḥ kiṃ...*”.

Rāma and Kṛṣṇa showed astonishing human beauty, which was far far superior than the beauty of most beautiful females. Such beauty means that one shall not be attracted by the human beauty of life partner of opposite gender to be carried away by the fascination towards worldly bonds and shall turn towards God. Sages in the forest were attracted by the unimaginable beauty of God Rama. These sages have controlled their senses through very severe penance for a long time. Such sages developed fascination towards the beauty of a male person! They wanted to embrace Rama by becoming ladies through their power of penance. This shows that they don't have the stupidity of homosex. They became ladies in the next birth. Rāma was born as Kṛṣṇa and He fulfilled all their desires giving salvation. Whatever may be the quality, if it is directed to God, it becomes pious leading to salvation and if the same quality is directed to the world, it leads to bondage. The lock and key are one and the same, but, turned in one direction locks and turned in the opposite direction unlocks. A quality becomes good when turned to God and the same quality turned to world becomes bad. A quality itself is neither good nor bad. A thorny stick burnt in fire becomes sacred ash. The mot preciouses and sweet sugar fallen in

drainage is rejected. This reveals the greatest sacredness of God and the Veda says that there is nothing or none equal to God and what to speak of greater than God (*Na tatsamah...*).

Chapter 37

DIVINE SATSAṄGA ON 06-12-2020

December 10, 2020

[An online spiritual discussion was conducted on December 06, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. How is a soul (Jīva) transferred from one body to another? Is there any Cause & Effect relationship between a soul and God?

[Śrī Veena Datta asked: Swāmi, You said that awareness is produced when inert energy enters the nervous system of a human body. When a human being dies, the inert energy is also destroyed. In such case how a soul is transferred from one body which is dead to a new body?]

Swāmi replied:- The individual soul or Jīva is a bundle of thoughts or qualities, which is permanent and is not destroyed when the inert energy is not supplied from food during death. The inert energy is called soul that forms the bulk of the individual soul or awareness existing as thoughts. The Jīva is very small dot of awareness that exists permanently as per the plan of God. The general awareness generated in the brain-nervous system from the inert energy disappears in the death stopping the functions of Jīva. This inert energy produced from food has no link with the Jīva. This Jīva leaves the gross body embedded in the energetic body of the size of the thumb (*Aṅguṣṭhamātraḥ puruṣaḥ...*), goes to the upper worlds as per its fruits of deeds and returns along with the energetic body into the womb of lady through the sperm for rebirth. The energetic body of the Jīva disappears as soon as it reaches the earth and the Jīva prepares its gross body in the womb of mother. The disappearance of inert energy and general awareness has no effect on the individual soul. This permanent individual soul rotates in the life cycles by going up and coming down. All this cyclic process happens as per the divine plan. Awareness in the gross body appears first as mind in *Manomaya koṣa* and this mind is just dots of awareness (*Mano'ṅupramāṇamiti*) and this mind is in the form of neurons that communicate the information from senses to the brain. This information is also a group of thoughts acquired in this birth. The individual soul, which is also a dot of awareness that has come from previous birth contains various strong thoughts of previous births. Actually, there is no difference between the individual soul and the mind generated in *Manomaya Koṣa*. The only

difference is that the individual soul remains permanent whereas the general awareness or mind generated from the awareness produced from food is not permanent. But, the strong thoughts of the present birth of the mind also enter into the individual soul.

The cause-effect relationship means the logical analysis of this concept based on the worldly logic existing in this imaginable world. Unless we are sure that the logical cause-effect relationship based on worldly logic is thoroughly applying, we can't use such terms like cause-effect relationship. We can use these terms in superficial sense but not in the entire deep sense. The reason is that such terms involve only imaginable items of the imaginable world like gold-golden chain, mud-pot etc. When you bring God into the picture of cause-effect relationship, the unimaginable God standing in the place of cause becomes quite different from the imaginable causes like gold, mud etc. We can apply these terms of worldly logic only to imaginable cause and imaginable effect. We can't apply these terms to unimaginable cause-imaginable effect. The ordinary soul or the world is imaginable only since the imaginable soul is a part of imaginable world. Such relationships between unimaginable cause and imaginable effect do not exist in the imaginable worldly logic of imaginable world. **We can say that God is the ultimate cause of this entire world and we can also say that this entire world is the imaginable effect of the unimaginable God—cause.** Up to this statement, it is okay. But, if you try to apply this concept of cause—effect in the case of God, the concept fails in every step since God is not an imaginable entity like gold or mud. You can use these two words (cause and effect) in the sense of initial input and final output, but, you can't use these two words in explaining the process of unimaginable God generating imaginable world or imaginable soul. When the application of these two words that successfully explains imaginable examples (like gold-golden chain, mud-pot etc.) fails in the case of unimaginable God generating any imaginable effect (like world or soul), such usage can be objected in the first step itself. The conclusion is that such relationship can be used in the case of God, but, can't be explained as we explain the worldly examples.

2. Can a soul remain for a long time in a frozen embryo and be born into a living baby?

[Śrī Durgaprasad asked: I have heard that Scientists have preserved a fertilized Embryo for about 27 years and then incubated it so that Human Being is born out of it. Is it possible for a Soul to exist in an Embryo for that long?]

Swāmi replied: Why not? If you can maintain in that stage by maintaining the suitable external atmosphere, it can be maintained and this is a scientific fact that was proved practically by the scientists. There is no unimaginable nature in such experiment. If you want to know the maximum period upto which the embryo can be protected, you shall ask those scientists. This point belongs to the imaginable domain and not to the unimaginable domain. If it is a point of unimaginable domain, I can say that God can maintain it to any long period even without the external suitable atmosphere. Science is the ultimate authority in the analysis of imaginable items of this imaginable world. We should not mix both. God Datta lived in the womb of His mother Anasūyā for nine days only and came out as full-fledged child. This is a miracle that belongs to the unimaginable domain of God. As per the normal principle of imaginable domain, the embryo must stay in the womb of the mother for about nine months.

3. Swāmi, I have heard that during āśvayuja and Kārtika Māsa's Yamadharmā Rāja's teeth become long and due to that a lot of deaths happen, is this right?

[A question by Smt. Ramasundari.]

Swāmi replied: I don't believe all such poetic imaginations. Death happens when its time comes as said by the Veda (*Mr̥tyurdhāvati pañcamah*). The diety of death does the duty promptly as per the order of God. Yama is the spiritual Guru of Naciketa and his brother Śani is the diety of spiritual knowledge (*Jñāna kāraka*). Their father Sūrya was the first disciple of God in learning the spiritual knowledge as said in the Gītā (*Imaṃ vivasvate yogam...*). In Purāṇams, several verses were created and inserted, which are called as *Prakṣipta ślokas*. Any concept shall be accepted after deep analysis through logic and shall not be blindly accepted without logic as said by Śaṅkara (*śr̥timatastarko'nusandhīyatām*), which discriminates truth and falsehood as told by Himself (*Sadasadvivekah*). Perhaps, people have confused in this concept since the actual truth is that people taking cold water bath in these two months shiver and put their teeth out of their lips! **Yama is seen by good people in golden color and is seen by sinners in black color.** Such ugly statements will bring punishments in the hell. Such statements cause unnecessary fear in the minds of innocent public.

4. Did Lord Paruśurāma really became egoistic or he just acted like that so as to teach us a lesson?

[A question by Śrī Pavan.]

Swāmi replied: Paraśurāma is a sage and can never get ego. He only acted like that to teach this important point of ego to the human being component of human incarnation.

5. Why are Candra and Durvāsa not worshipped along with Dattātreyā?

[Śrī Pavan asked: It is well known that Lord Brahmā, Viṣṇu and Maheśvara born to Sage Atri and Anasūya as Candra, Dattātreyā and Dūrvāsa. If this is true, why do we worship only Lord Dattātreyā but not Candra and Dūrvāsa?]

Swāmi replied: Candra and Dūrvāsa gave their God components to Dattātreyā and Candra mixed with planets while Dūrvāsa mixed with sages. Dattātreyā became the incarnation of the three Gods in human form. Dattātreyā is the human incarnation of God Datta, the first energetic incarnation with which the unimaginable God got merged. From God Datta, three energetic incarnations called God Brahmā, God Viṣṇu and God Śiva came further. God Datta was born to Atri and Anasūyaa as Candra, Dattātreyā and Dūrvāsa as per the three divine forms called Brahmā Viṣṇu and Śiva respectively. The creation (Brahmā) was over and final destruction (Śiva) is yet to come. All of us are in the middle stage of maintenance of the world called *Sthiti*, which is presided by God Viṣṇu. Hence, Brahmā and Śiva merged with Viṣṇu. This is the reason why Rāmānuja and Madhva selected Viṣṇu as the mediated God.

6. What is the significance of donating a cow during the death rituals?

[Śrī Pavan asked: What is the significance of the concept that if a Cow (Which is a symbol of Dharma) is donated during death ritual of a dead person, that specific soul can hold the tail of that cow and reach higher worlds?]

Swāmi replied: The soul will not reach the higer worlds catching the tail of the cow. The soul crosses the *Vaitariṇī* river to reach the hell. That also can take place only when the cow is donated to a deserving receiver. **If the receiver is undeserving, the soul will slip from the tail in the middle of the river.** The actual meaning of crossing *Vaitariṇī* river in which blood exists as water is nothing but the crossing of soul from the stream of blood of this gross body during the death. It is personified as *Vaitariṇī* river. The spiritual meaning is crossing the blood relationships of worldly bonds to reach God. Such a person will not go to hell but goes to the abode of God.

7. Is it necessary to be highly successful in worldly life in order to preach spiritual knowledge?

[Śrī Nithin asked: What if a person who is very successful person in wordly life tells me to preach him spiritual knowledge, only when I become as equally successful as he is? How should I react in such situation?]

Swāmi replied: The person shall say to you to preach the spiritual knowledge provided you become an expert in spiritual knowledge like him. Success in worldly life is not a qualification to preach spiritual knowledge! For a post of lecturer in Sanskrit, nobody advertises the qualification of that post is M.A. in English! If he advertises like that, he will be treated as a mad fellow! Of course, there is some meaning in his statement. A preacher in the spiritual knowledge shall preach it after attaining self-sufficiency in his/her livelihood and worldly requirements. Otherwise, especially in this Kali age containing people misunderstanding everything as fraud, may not hear your preaching of spiritual knowledge doubting you that you are preaching it to earn money or food at least. If you are self-sufficient in the worldly life, such misunderstanding will not come. In this Kali age, every person is a doubting Thomas!

8. Someone commented that if we focus on God, we can't be very successful in wordly life, is this true?

Swāmi replied: This is utter nonsense. If God is against you, in spite of your hectic worldly effort, you can't earn even a single paisa. If God is pleased with you, the wealth and materialistic life runs after you like your petty dog. If you are walking opposite to Sun (God), your shadow will be before you and you can't catch it even if you run after it. If you are walking towards Sun, the same shadow will run after you like your petty dog. If you are a devotee of God, He takes care of your worldly life as well as your spiritual life (*Yoga kṣemaṃ vahāmyaham, na me bhaktaḥ praṇaśyati* – Gītā).

9. Should we do wrong actions when forced by our employer?

[In my professional life, sometimes my boss orders me to do certain adharmic actions that brings loss to our competitors. He does so out of revenge on them. If I tell him that this is wrong, I lose my Job. What should I do in such situations?]

Swāmi replied: If you don't have alternative job, you can follow the orders of your boss. You don't have such intention in your mind to do the injustice. Hence, you are not involved in such sin. You are forced to do the sin by your boss and you are doing it finding no alternative to maintain yourself.

Chapter 38

APPLYING CAUSE-EFFECT RELATIONS TO GOD

December 13, 2020

Śrī Phani Asked: Can we explain the cause-and-effect (Kārya, Kāraṇa Sambandha) relationship between the following two cases?

- 1) Unimaginable God and an ordinary Soul.
- 2) Unimaginable God and a Human Incarnation of God.

Swāmi replied:- The first case of explanation of unimaginable God as cause and imaginable soul as effect is not the case of imaginable cause and imaginable effect of worldly logic. Hence, it fails. The second case is unimaginable God as the cause and the unimaginable God existing in imaginable medium as the effect and this second case is also not imaginable cause and imaginable effect. Hence, it fails in the second case also. This relationship can be explained with full satisfaction in the cases like imaginable cause (like gold, mud etc.) and imaginable effect (like golden chain, mud pot etc.) only. If you want to mention this relationship in superficial sense without entering into the deep analysis of the meaning of this relationship, it is okay. You can call a person by the name Hariścandra irrespective of the quality of that person and we have no objection here because it is only *Rūḍhi*, which is calling an item by a name without analysing the meaning of the name. If such person tells lies, you shall not be worried because his name is useful in calling that person only and not in analysing the meaning of that name, which is *Yoga*. Simply based on the concept that everything and everybody is a part of this imaginable world and since God is the ultimate cause of this world, you can say God as the cause and anything or anybody other than God is the effect. Hence, cause-effect relationship applies to God and anything or anybody other than God. If you stop upto this step, we have no objection for your usage of this relationship without entering into analysis of the application of this relationship to God. For further details of this topic, if the reader is interested in deep logic, the analysis given below mentioned in brackets can be studied:-

[**Swāmi replied:-** Cause-effect relationship (Kāraṇa Kārya sambandha) as per the worldly logic means the process of production of effect from cause. Gold is the cause and golden chain is the effect. Mud is the cause and pot is the effect. Gold and mud are material causes

(Upādāna kāraṇa). The goldsmith and pot maker are intellectual causes (Nimitta kāraṇa). The material cause enters the effect and forms the entire bulk material. Golden chain is having yellow shining since gold has yellow shining and pot is black since mud is black. The properties of material cause exist in the entire effect and this point is told by logic (*Kāraṇa guṇāḥ kārya guṇānān ārabhante*). If God is taken as material cause and the world is taken as the effect, the properties of God must exist in the entire bulk of the world everywhere. The property of God is unimaginable power and hence, God is unimaginable by nature. The unimaginable God is called Parabrahman. If the unimaginable God is the material cause, the entire world must be unimaginable everywhere. God has no volume due to the absence of three spatial coordinates in God and due to this reason only, God is unimaginable. But, if you take the world, everywhere it is imaginable and every item of the world has volume, which means that the three spatial coordinates exist everywhere in the world. The nature of the world is thus, quite opposite to the nature of God. **There is no single property that is common to both God and world.** If you take gold and golden chain apart from the yellow colour of gold-lump (material cause) the design of golden chain introduced by the goldsmith (intellectual cause) also exists as extra property. Hence, property of material cause (yellow colour) and the property of intellectual cause (design of the chain that existed in the brain of goldsmith) co-exist in the effect (golden chain). Since world came out from unimaginable God without a second entity, we have to say that God is both material and intellectual cause of the world (*abhinna nimittopādāna kāraṇam Brahma*). Since the unimaginable God is both material and intellectual cause of the world, the property of God must enter the world and the world must be unimaginable. But, the world is unfortunately imaginable! Hence, even though we agree that world is created by God, we can't attribute God to be the material cause or intellectual cause. No doubt, God is the cause of the world, but, neither God is material cause nor intellectual cause.

Another defect is that when gold is generating chain, the gold lump must get exhausted. But, the gold lump remains as it is, yet, the golden chain is generated! Moreover, we can't say that the chain generated is golden because gold is absent in the chain! If you say that the chain is the intellectual cause, let us agree to your point since the world is created as per the design existing in the will of God. But, intellectual cause alone can't exist since intellectual cause (design of chain or chain itself) can't exist alone without the material cause that entered the chain. Since the material cause is absent in the world due to the existence of material cause

(unimaginable God) as it is without exhausting itself in the form of effect, the intellectual cause can't be expressed like a chain without gold. Such unexpressed chain exists only in the will of God and such chain (world) is only imaginable and not materialized. But, we find the world materialized, which is separate from God giving Him entertainment as materialized object. **Therefore, we can't establish cause-effect relationship between unimaginable God and imaginable world taking the examples like gold lump-golden chain, mud-pot etc., which are existing in this world building up the cause-effect relationship.** The Veda also says that the unimaginable God is not exhausted (unlike the exhausted gold lump by becoming golden chain) and at the same time, the golden chain is also generated (*Sat ca tyat ca abhavat*). This means that while the gold lump (God) existing as gold lump (*Sat ca*) has become a separate golden chain (*Tyat ca abhavat*). Hence, the concept of creation of world from God can't be explained by the gold lump–golden chain or mud–pot examples of worldly logic, which means that the relationship between cause and effect as per the worldly logic completely failed in explaining the original concept.

The only example that can suit to the above God-world relationship is magician-magic. But, this example is not complete for our concept because the magician makes some pre-arranged tricks before the magic show is started. In the case of God such pre-arranged tricks using some materials are not possible due to the absence of any second material other than God. Hence, this example is suitable only if you neglect the pre-arranged tricks using different materials. Due to this lack of similarity, the example is only partial and not complete. It can be used as simile because in simile the comparison need not be complete. If you leave the deep analysis and confine to the superficial similarity only this example serves as comparison. This superficial magic is called as Maayaa, which means an impossible process that happened (*Aghaṭana ghaṭanā paṭīyasī māyā*) provided the deep analysis is not done. The Veda and Śaṅkara used this example based on the superficial magic, called Māyā (*Māyāvīva vijṛmbhayatyapi...—Śaṅkara, Indro māyābhiḥ...- Veda*).

The word Māyā means the process of an impossible thing to really happen even if the deep analysis is done. In order to satisfy the actual full meaning of the word Māyā, the concept of God-world itself shall be taken as example, which itself is the concept also. This means that we can compare the ocean to the ocean itself and can compare the sky itself to the sky (*Gaganam gaganākāram, sāgaraḥ sāgaropamaḥ*). Sage Vyasa also told in the Brahmasūtras that there is no complete example for the work of

unimaginable God in the imaginable world. The mediated unimaginable God Himself is the unimaginable God. Such mediated unimaginable God (energetic incarnation or human incarnation) creating certain items just by the will can be the perfect example and such example is mentioned by the Brahmasūtra as well as Śaṅkara (*Ātmani caivam vicitrāśca hi – Brahmasuutra, Mahāyogīva yassvecchayā—Śaṅkara*). Based on this entire analysis, Śaṅkara told that this process of creation of world by God is unimaginable (*Anirvachanīyatā khyāti*). If the effect exists in the cause in subtle form it is *Satkhyāti*, which means that the effect is existing in the cause. Buddhists have taken *Asatkhyāti*, which means that the effect doesn't exist in the cause, but is generated from the cause and hence, this world is non-existent (*Śūnyam*). With the help of ad-infinitum (*Anavasthā*) even the cause is made non-existent by them (School of Nagarjuna). Certain Advaita scholars have taken *Anyathākhyāti*, which means that the effect is existing in the cause in different form and such different form itself is the cause (which means *Satkhyāti* only). But, Śaṅkara introduced *Anirvacanīyatā khyāti*, which means that the work of God is unimaginable. In fact, Śaṅkara told that every thing related to God is unimaginable (*Viditam kiṃ nāma Śambho tava?*).

We can only explain imaginable golden chain created by imaginable goldsmith using imaginable gold. But, this is an example of unimaginable God creating imaginable world without using any imaginable second material. Hence, the relationship between the creator God and creation world is unimaginable unlike the imaginable relationship of imaginable goldsmith, imaginable gold and imaginable golden chain with the help of this discussion of worldly logic. The relationship between God and world is concluded, which is not the relationship between gold smith, gold lump and golden chain, which is called cause-effect relationship of worldly logic.

Now, coming to the second part of relationship of unimaginable God and imaginable human being in becoming human incarnation, we must first realize that the human being that is going to become the human incarnation is a part of the creation only. Hence, the same relationship between God and creation exists between God and human being that is going to become human incarnation. This means that the cause-effect relationship does not exist between God and human being in the time before the human being becoming human incarnation. Now, let us examine that whether the human incarnation was created by the unimaginable God using cause-effect relationship. If you patiently analyze the process of human being becoming human incarnation, God enters a selected devoted human being and merges with it to become human incarnation. In this process, there is no cause-

effect relationship and this process is described in the Veda (*Tat sṛṣṭvā tadevānuprāviśat, tadanupraviśya, sat ca tyat ca abhavat*). Here, it is not mentioned that the unimaginable God created the human incarnation and only it is told that God became the human incarnation using an ordinary human being. This means that the unimaginable God entered the created human being (since human being is a part of created world) and after the entry, God became the human being in the name of human incarnation (due to perfect merge resulting in monism) while remaining as original God without getting exhausted unlike the exhausted gold lump in becoming golden chain.

Question (Q): Let us assume the selected devoted human being as the material cause and unimaginable God as the intellectual cause that entered the material cause like the design of goldsmith entering the gold to produce golden chain. The resulting golden chain is containing the property of intellectual cause, which is the design itself. The unimaginable power of the incarnation is the unimaginable power of unimaginable God Himself just like the design is the design of the mind of goldsmith. In this way, the unimaginable God is the intellectual cause of human incarnation. Therefore, cause-effect relationship exists between God and human incarnation.

Answer (A): The simile (*Upamānam*) shows difference from the concept (*Upameyam*). In the comparison, the goldsmith (intellectual cause) exists separately from the gold lump (material cause) whereas in the concept both the material cause and intellectual cause are one and the same. When the intellectual cause is different from the material cause (like goldsmith is different from gold), there is meaning in saying that the intellectual cause entered the material cause. But, if both are one and the same, how can you speak of the entry itself. One can't enter itself. Therefore, the intellectual cause–effect is also failing in the God – human incarnation concept. Here, we have to take only the entry of unimaginable God into already created human being so that the unimaginable power of God (*Māyā*) is seen in the human incarnation also through the miraculous powers exhibited by human incarnation. The example to be taken here is that the fire having burning property enters the iron rod so that the hot iron rod also shows the same burning power. The iron rod is not the produced effect of the fire-cause. If you analyse more deeply, here, the fire having burning power itself entered the iron rod to make the hot iron rod to exhibit the same burning power. Here, the fire didn't give its burning power to the iron rod without itself

not entering. Hence, the God Himself entered into the human being as said in the Veda and the Gītā (*Tadevānuprāviśat*– Veda, *Mānuṣīm tanumāsritam*– Gītā). In the comparison of golden chain and mud pot, the goldsmith or pot maker (intellectual cause) didn't enter directly into golden chain or mud pot. Only the design of the intellectual cause entered the effects. Hence, you can't bring the type of intellectual cause present in the examples of golden chain and mud pot.

One can say that God generated the human incarnation in superficial sense without deeply entering into the logic of the process of generation of effect from cause as per the worldly logic. If you agree that the logic of generation is unimaginable to you, you can say that God is the cause for the world-effect and God is the cause for the human incarnation – effect. We don't object to your usage of cause-effect relationship once you agree that you have failed in applying the logic of this relationship to the action of God. It is just like using the word in an object (*Rūḍhi*) without analysing the root meaning of the word (*Yoga*). We will not object if you say that God is the cause and world is the effect of God or God is the cause and human incarnation is the effect because God is the root cause of everything. We will object you in every step if you try to explain the action of God with the help of worldly logic that applies to worldly examples only. God is said to be beyond logic and no authority of knowledge (*Pramāṇam*) is applicable in Him due to which He is called as the entity beyond the authority of logic (*Aprameya*). The reason for this is that the authority of logic applies only to the item having volume (*Parimāṇam*) possessing the three spatial coordinates. Even the smallest particle called atom (even the sub-atomic particle or even the sub-sub-atomic particle like quark) has the smallest volume since it is not beyond the three spatial coordinates. The Veda says this point clearly that God is beyond space, hence, beyond spatial coordinates, hence, beyond volume and hence, beyond the authority of knowledge (*Atarkyo'naṇupramāṇāt*). The Gītā also says the same (*Mām tu veda na kaścana*). Even the Brahmasūtras starting saying that enquiry of God will be made, do not give the direct information about God (*Svarūpa lakṣaṇam*) saying that God is that entity, which created this world, which is indirect information (*Taṭastha lakṣaṇam*) only. The question may come that why scholars study logic before studying spiritual knowledge (*Vedanta*). Logic helps in deciding which item is an item of the imaginable world. By this, with the help of logic after deciding whether an item belongs to imaginable domain (world) or not, we will be able to reject the imaginable items as God (*Neti netītyācakṣate tadvidah* – Veda). If one

misunderstands an imaginable item like awareness as God, logic proves that awareness is an imaginable item (a part of the imaginable world) and hence, such imaginable item is not God. Logic helps in rejecting the imaginable items as God and hence, we can decide that God is unimaginable, who is beyond all these imaginable items. Logic discriminates truth and falsehood and hence, is the essential torch light in the spiritual path.]

Chapter 39

O Learned and Devoted Servants of God,

December 11, 2020

1. How can I protect my mentally-ill cousin and deceased father from dark forces?

[Śrī Amit Ghosh asked: How can I help to my cousin (who is a mental patient and is 43 yrs old and live in a mental hospital) for improve his spiritual level in this birth and help him after his death in the other world? Because, mental illness is basically a satanic attack. In this way I would like to know, those who are mental patient, when they die, dark energies immediately control their souls and generally nobody even their family members generally not perform any spiritual rituals after their death. Are they permanently live in lower level of the universe. I am last member of my family. Bachelor person. Now 50 yrs old. All my family members are expired. I've NO connection with any of my relatives. So after my expire, no one will perform any ritual for me. So is it possible that, Dark energies will capture my souls and I'll remain in the neither world for ever and will never been able to move higher level? Subtle body of my father is captured by a tantrik (black magician). How to recaptured subtle body of my father from the web of tantrik? By Amit Ghosh]

Swāmi replied:- I feel that you are the really mad person. All your thoughts are not true. You are engulfed by false concepts totally. Don't worry about you cousin because God will certainly take care of him. Every soul is the issue of God and hence, God takes more care about any soul than other souls like us. Father is more concerned about his issue than the brother of issue. Even if the brother wants to help the other soul, nothing can be done by any soul having a trace of potency only. The omnipotent father of heaven (called Datta) alone can do anything. You think that the soul of your father is caught by another devilish soul. This is also your utter illusion. The soul of your father is well settled in another birth. People cheat innocent public in this way. Worship God Dattātreyā and you will get rid of all these illusions.

2. How much importance should we give to our word given to another person?

[Śrī Manikanta asked: Pādanamaskāraṃ Swāmiji, How much importance should be given to the oath (or the word) given to another person. Kindly please clarify on this swāmi. Pādanamaskāraṃ Swāmiji. By, Manikanta]

Swāmi replied:- It depends on the justice and injustice of the situation and also the deservingness of the person to whom you have given

the word. A general conclusion can't be drawn giving word and keeping it at any cost is not the final justice. The final justice depends on the fact that you are not harming a good person. You can break the word to protect a good person or to punish a bad person. Keeping up the word, not telling lies etc., which are morals of lower level can vary before higher morals like helping a good person and punishing a bad person. Lord Kṛṣṇa gave word to Duryodhana that He will not participate in the war directly. But, He took the wheel of a chariot as weapon and ran to Bhīṣma for killing him. Kṛṣṇa broke His word to protect the justice lying on the side of Pāṇḍavas.

Chapter 40

O Learned and Devoted Servants of God,

December 12, 2020

1. Why was Kalidāsa punished with leprosy for merely describing the physical beauty of Goddess Pārvatī?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, Please give Your response to the following question - At Your Divine Feet –anil

1. Swāmi in Your message on 27 Oct 2020 regarding worship of Goddess Lalitā You mentioned that learned people say that poet Kālidāsa described the body of Goddess Pārvatī in his epic, called Kumāra Sambhavam and due to that, he got the dreaded disease, leprosy. Swāmi in this case there is no physical contact and why he was given such a dreaded disease?]

Swāmi replied:- Even the description of the body of the divine mother is such a terrible sin, how can anybody even dream about the physical contact. Some demons dreamt in that line also and were destroyed by the divine Mother.

2. Why is the ignorance of the attributes of Allāh a serious sin? Is God's speech imaginable or unimaginable?

[A muslim preacher say that every Muslim is required to know at least thirteen (13) attributes of Allāh. However, the Attributes of Allāh are not limited by a number. These 13 attributes are 1) Existence 2) Oneness 3) Eternity 4) Everlastingness 5) Non-resemblance to creation 6) Non-neediness of others 7) Power 8) Life 9) Will 10) Knowledge 11) Sight 12) Hearing and 13) Al-Kalam (Speech). He further says that being ignorant of these attributes is an enormous sin, while denying any of them is disbelief (kurfr).

Question: Why it is mentioned that ignorance of these attributes is an enormous sin?

Stated the following regarding the speech of Allāh: The Kalam (Speech) of Allāh is not like our Kalam. Allāh is not like the creations. We, the creations of Allāh, have voices and speak in languages composed of sounds and letters. Our attribute of speech is created. The Speech or Kalam of Allāh is not created. When we say that Allāh spoke to Moses, one should not understand by this that Allāh had a voice, or created speech. No, this is misguidance. Allāh gave Moses the Power to hear His Kalam (Speech) which is not like our speech composed of letters, sounds, and having a beginning and ending. Prophet Moses told His people the orders of Allāh in the language His people spoke which was Hebrew.

Question: In reference to the above, if the speech of Allāh is not like the speech of human being how Moses and other Prophet understood Allāh's speech (Allāh speaking to Them)? God is unimaginable, but can we say that His speech is also unimaginable but when heard by Prophets it become imaginable by God's power?]

Swāmi replied:- Ignorance of these attributes of God makes God defective in one way or other way. But, all these attributes (even in less potencies) are not due to imaginable and logical basis as in the case of human beings. The basis is unimaginable omnipotence of God. For example, if you take the will of a human being, (even though the will is not omnipotent) the will is based on the awareness that is generated in the brain-nervous system due to transformation of inert energy obtained from the digested food and inhaled oxygen reacting with each other through oxidation in mitochondria of the cells of the body. If this basis is absent, inert energy can't be released and hence awareness can't be released. But, in the case of God awareness need not be present to have the will. In this way, other qualities are also to be understood.

God is omnipotent and anything is possible. He need not speak in our languages and can speak in an unimaginable language to a specific devotee like Moses. In such case, He gives power to the devotee to understand the matter of such unimaginable language. You can't say that God can speak only in such unimaginable language only because God is omnipotent to speak in our languages also. Both possibilities are possible for the omnipotent unimaginable God. If you confine Him to one possibility only, He is no more omnipotent. The quality of God mentioned by you as 'power' means capacity to do any possible or impossible thing.

3. Is it correct to say that one Prophet is greater than the other?

[A Muslim devotee claim that Prophet Mohammad is the greatest Prophet giving the following as proof: When our beloved Prophet went to Al-Aqsa Mosque in Jerusalem, He led all the Prophets in prayer. This shows His status among them.

Question: Is it correct to say that one Prophet is greater than the other?]

Swāmi replied:- The Muslim said that Prophet Mohammed led all the Prophets in the prayer. Are you sure that all those Prophets were incarnations of God? In those Prophets, Prophet Jesus was not present. Had Jesus been present you might have been correct. We consider Prophet Mohammad as the incarnation of God after Prophet Jesus, who was also incarnation of God. We can say that both Jesus and Mohammad are equal being the incarnations of God. Hence, the Muslim

is correct since Prophet Jesus was not present in those prophets led by Mohammad in prayer.

4. Does God not love atheists?

[A muslim devotee stated that it is blasphemy to say that Allāh loves all the creation. As a proof he quotes the following from quran. "Say, Obey Allāh and His Messenger and if you turn away from that than Allāh does not love the kaafireen (non-believers)." Therefore, it is against the Holy Qu'ran to say that Allāh loves all the creation. How could He love someone and send them to hellfire forever?

Question: Does God not love atheists?]

Swāmi replied:- The quality of love has both faces of pleasantness and anger. The father is pleased with the good son. The father becomes angry with other bad son. Anger does not mean absence of love. Anger shows the hasty intension of the father to rectify the bad son. Even sending the bad soul in the fire of hell is the love of the Father of heaven only. Punishment given by God is not due to revenge, but, due to love to rectify the bad soul. Anger has two colours or two faces. One is anger due to revenge or hatred or enmity and the other is anger due to love. The first type of anger can be represented by red colour and the second type of anger can be represented by white colour.

5. Why does Islam say that Allāh is not the Father and that Jesus is not His son?

[A muslim devotee say that Allāh is not Jesus and that Jesus is not God's son. He gives the following explanation as reasoning: We all know that Jesus has a beginning, He ate food and slept like we do. He even prayed to Allāh. There is no doubt that these are created attributes. The Creator is not like the creation and does not have created attributes. We can not attribute weakness to God. To say that God is man or like a man is actually attributing weakness to God. When speaking about a father and a son, we always pose a relationship between the two. The father is human, the son is a human, the father eats, the son eats. The father was once a child, and the son will likely be a father by God's will. Allāh made Jesus without a father and made Adam without either father or mother; yet we haven't heard anyone call Adam God's son. Some people insult Prophet Adam, who is a great Prophet and our father. It is against Islam to call Allāh a father or say that He has a son or that we are his children; this is the worst of crimes. The Creator is not like the creation. How could the Eternal be like the created? How could the One who is not in need of anyone be like the creation who need Allāh in every moment of their existence. Swāmi please give a response to this.]

Swāmi replied:- What the Muslim said is correct, but, not complete. He has to accept that Mohammad is also not the son of God based on the same reasons given as in the case of Jesus. He wants to say

that both Jesus and Mohammad are only prophets or messengers of God and not sons of God. In such case, there is no hope from his side to say that both Jesus and Mohammad are God Himself. Actually, both are human incarnations of God. A human incarnation will be viewed as God or as son of God or as messenger of God as per the level of devotees. The first level is monism of Śaṅkara, the second level is special monism of Rāmānuja and the third level is dualism of Madhva. As you come down the value of the human incarnation gets reduced and such reduction in the value is based on the maturity of the mind of devotee. The value of human incarnation changes as per the percentage of ego and jealousy of the devotee. The three levels are:-

- 1) Monism of human incarnation is viewed if the ego and jealousy in the observing devotees are 0% and here the devotees see human incarnation as God. The unimaginable God enters and merges with the selected devotee to become God. Here, human incarnation is in single phase (human being) in which two components (God and human devotee) merged perfectly. Due to this merge, God remains as God in His original place while at the same time, God merges with the devotee to become human incarnation. This is possible due to unimaginable omnipotence of God. Hence, there is no fear that the God in original place is adulterated in anyway. The same God existing in human incarnation is also not adulterated due to the perfect merge with the human devotee.
- 2) Special Monism or monism lying in between monism and dualism is seen if the ego and jealousy are 50% in the devotees observing the human incarnation. Here, the human incarnation is considered partially God and is treated as son of God. God is treated as whole and the merged soul is treated as His son. Due to unimaginable omnipotence of God, here also God is not adulterated in anyway.
- 3) Dualism is seen if the ego and jealousy are 100% in the devotees observing the human incarnation. Here, the human incarnation is considered as totally different from God and is treated as the messenger of God, called prophet. There is no doubt of adulteration of God since both God and the messenger are totally different from each other.

In the view of above analysis, all depends on the angle of the observer. Even if you take human incarnations as messenger of God, there can't be difference between the messengers because same God is

sending different messages through different messengers, which do not contradict with each other.

6. How can one get relief from punishment by the help from pious people?

[A muslim says that bad muslims will get help from pious muslims on the day of judgment day. He states the following. Shafāh is a special help given to the bad Muslims from the pious Muslims on the Day of Judgment. Shafāh happens by the pious asking Allāh to help those bad Muslims by relieving them of their punishment. Allāh answers the prayers of the pious and lessens or completely relieves the bad Muslims of their punishments. Shafāh displays the great honor given to the pious, and is not granted to the kuffar (atheists). Prophet Muhammad is the first to give shafāh by Allāh's Will, and the One who will benefit the most with His shafāh shows His great rank. Other Prophets, pious scholars, martyrs, and angels also give Shafāh by Allāh's Will. The prophet told us that whoever visits His grave will be granted shafāh by Him.

Question: How can one get relief from punishment by the help from pious people? As per Your preaching, upon realisation, repentance and non-repetition of sin alone can remove the punishment. Kindly clarify?]

Swāmi replied:- Atheists following ethics also are not punished by God. God's minimum and maximum expectation is only that the souls shall live peacefully in His creation following justified concepts. God is not fond of devotion of devotees. The concept of devotion to God is discovered by devotees only. Of course, devotion being true and pure love to God, God also likes it very much. But, God will never initiate devotion from His side. Once the devotion is shown by devotees, He certainly likes it and takes full care of a real devotee. Hence, even an atheist, not doing any sin will not be punished by God because the atheist did not believe Him. But, generally atheists are punished since they do sins very easily believing the absence of punishment for sin from the non-existing God as per their faith. **The ground of punishment is only sin and not atheism.** The bad devotees can be helped by God provided they get reformed through spiritual knowledge. A bad devotee is not atheist. But, even a bad devotee will be punished in the absence of reformation as we see the case of punished Rāvaṇa, who was very strong devotee, but, a sinner. God only helps the devotee even by cancelling all the pending sins provided the soul is reformed and does not repeat the sin. This is the policy of God whatever may be the religion. Religions may change but God is only one. Shafāh also involves the reformation of the soul if it is properly understood without any misunderstanding.

7. How can I convince spiritual elders about true spiritual concepts?

[Śrī Balaji asked: Namaste Swāmi, Generally, it seems effective when I discuss the Divine spiritual knowledge to people who are open minded, are interested in rational/logical discussions like peers, students, professionals etc. These people are willing to discuss for hours on topics in a friendly manner and all the points given by You can be presented in a convincing way.

With certain types of people, I have found it especially difficult, such as some spiritually inclined elders in the family circle or spiritual gurus or devotees. Usually when they talk to younger relatives/devotees on minor topics, I stay quiet trying to correlate what they say with coinciding aspects of the Divine spiritual knowledge. But when they talk about key topics incorrectly such as:

- Śiva-Viṣṇu bheda
- no necessity for deep Jñāna/only chanting name of God is enough
- talking ill about incarnations/spiritual gurus
- talking ill about followers from other religions
- Saying that the path of their community is only highest because of the high spiritual level of their people

On above topics, when I open up and start to mention counter points, they show impatience, become provocative and try to cut me off using tactics such as jumping from topic to topic, picking one word/statement irrelevant to the main point and finding fault with it etc. This creates a lot of pressure and I forget many key and excellent points You have provided on above topics. After the discussion, I continue to feel the pressure for several hours since I failed to communicate the excellent points of the Divine knowledge, maybe due to lack of frequent memorization of the points.

Kindly provide some pointers on how to change my attitude/approach to effectively communicate the Divine Knowledge in above situations. Sincerely, Balaji]

Swāmi replied:- You can record the exact points of discussions with such people and pass on to Me so that I can give suitable replies including all the necessary answering points. For the time being, I feel that this is the best way.



Shri Datta Swami
(Dr. Jannabhatla Venugopala Krishna Murthy)