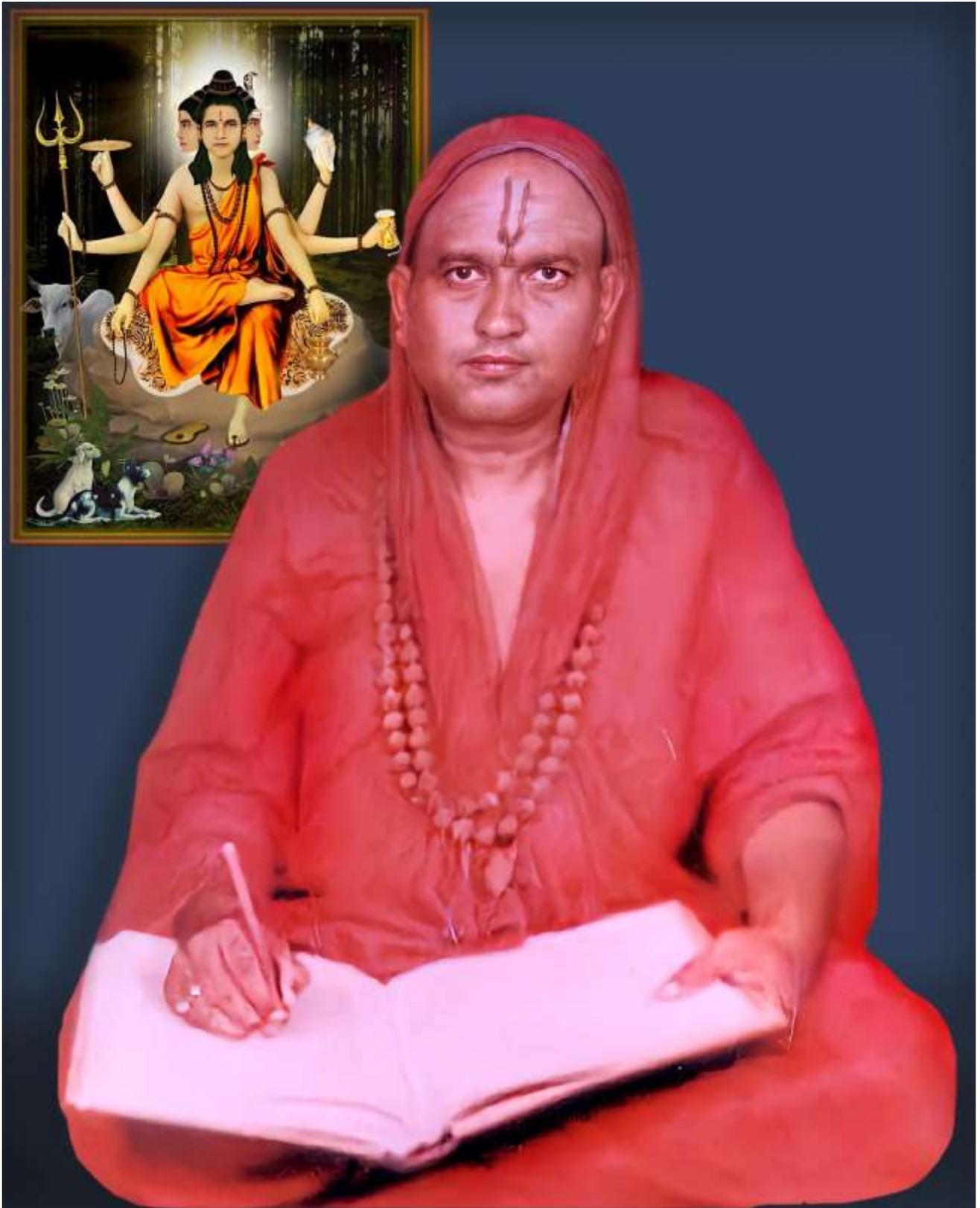


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 32]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



(Photo of His Holiness Shri Datta Swami)

Copyright
All rights reserved with the autor.

CONTENTS

Chapter 1	1
1. How God, mind, imaginary world & knowledge of creation of world existed separately in God?	1
Chapter 2	4
LIVING TENSION-FREE	4
Chapter 3	6
1. Is it correct to attend a spiritual meeting instead of caring for one's sick parents?	6
2. Does spiritual knowledge help one overcome laziness?	6
Chapter 4	7
DIVINE SATSAṄGA ON 15-05-2021	7
1. What is the inner meaning of God becoming the gatekeeper of Bali?	7
2. Did Lord Ayyappa preach any divine knowledge like Śrī Kṛṣṇa?	7
3. Is having sex after producing children a sin?	7
4. Are the video recordings of the miracles performed by Śrī Satya Sai Bāba direct proof of the existence of the unimaginable God?	8
5. If women chant the Gāyatrī Mantra continuously, does it affect their physical health?	9
6. Is there a risk of an Energetic Incarnation developing ego, similar to a Human Incarnation?	11
7. Can devotees recognise a Human Incarnation even if He does not wish to be recognised?	12
Chapter 5	13
DIVINE SATSAṄGA ON 16-05-2021	13
1. Is worldly justice the foundation of the spiritual path or is the reverse true?	13
2. Does aspiration-free service and sacrifice to God mean not even aspiring for God's grace?	14
3. Does Lord Datta, the first Energetic Incarnation of God behaves like an ordinary soul at any time?	15
4. If the design of creation already existed in the unimaginable God before it was created, did space already exist in God?	16
Chapter 6	17
1. A muslim says Quran is not corrupted. Please comment on this.	17
2. A person says God & karma are unrelated. Please comment on this.	17
3. How to defend a verse in Bṛhadāraṇyaka Upaniṣad, which says beating wife is justified if physical intimacy is denied?	18
4. Why did God give different scriptures to different nations, which unnecessary resulted in conflicts?	18

5. If God is truly concerned for man, why did He not reveal the existence of germs?	18
6. How do people with chronic pain glorify God?	18
7. Does Śrī Lakṣmī have Viśvarūpa? Is there any Viśvarūpa of Śiva or any other God, except Kṛṣṇa (Viṣṇu)?	19
8. Why were the disciples unable to perform a miracle when Jesus was alive?	19
9. What is wrong with Hinduism that it could not save its followers from converting to Islam or Christianity?	19
10. Why did Jesus fast 40 days and forty nights?	19
11. Can liberated souls remember all their previous lives they lived on Earth?	20
12. Ādi Śaṅkarācārya belongs to the Vaiṣṇava family. Why are these foolish Śāktas and Śaivas giving wrong information about Him?	20
Chapter 7	21
1. Is Kṛṣṇa God while preaching Gītā and doing miracles only; not otherwise?	21
Chapter 8	23
1. Why did Vivekananda condemn Jyotiṣa Śāstra?	23
2. Is knowing one's own sexuality important in life?	23
3. Why are word and action not in unison with mind in Rājayogī who hides one's love for God in mind?	24
4. Is Ātman timeless and spaceless?	25
5. If souls are changing relationships in each birth, then why should souls follow dharma in each birth?	26
Chapter 9	28
1. Why is it so easy to misinterpret the Quran? Why didn't Allāh send the message in an easily understandable language?	28
2. It is written in the bible in Exodus 33-20 that "And He said: 'Thou can't not see My face (God's), for man shall not see Me and live.'" If Jesus was God, how come people saw Him and stayed alive?	28
3. What is the meaning of Jesus asking us to turn the other cheek?	28
4. Why Jesus was able to perform miracles but Mohammed wasn't? Did God have a preference for Jesus?	28
5. Can devotees of Kṛṣṇa eat onion and garlic?	29
6. Why Lord Rām worshipped when He could not even trust His wife?	29
7. Does Śiva's life justify the teaching that "One who has born, can't avoid suffering"?	30
8. Jesus abolished the practice of stoning people to death. Prophet Muhammad revived this practice after 600 years. What are Your thoughts about this?	30
9. Who's the equivalent of Jesus/Muhammed/Buddha etc., in Hinduism?	30
10. Why didn't God let Jesus live to an old age to know how it felt?	31
11. How can I stop the Allāh loudspeaker in the mosque? This irritating me so much.	31
12. Would some people or souls simply not reincarnate, because of the free will?	31

13. Does Jesus Christ belong to the Viśvakarma community since He was a carpenter?	31
14. Can we say that people do not change whatever be the effort of incarnation?	32
15. Can God see us when we are doing some personal/private kind of things, like bathing, changing clothes, etc.?	32
16. Please enlighten us about the meaning of ‘Pūrṇamadaḥ...’ verse	32
17. Śrī Muthukumaran asked: Swāmiji please explain the 96 Tattvas. By, Muthukumaran	33
Chapter 10.....	34
DIVINE SATSAṄGA ON 23-05-2021.....	34
1. Should we not even aspire for the satisfaction of being with You and serving You?	34
2. What will be the compensation for a rape victim if it was not caused by her past karma?	35
3. Is God’s creativity behind the major revolutions happening in this world?	37
4. How does God feel when He cannot express His infinite love to devotees crying for help?	38
Chapter 11.....	40
1. As far as Nivṛtti is concerned, can we say that Hinduism is the best religion?	40
2. How can children learn the art of debating?	40
Chapter 12.....	42
DIVINE SATSAṄGA ON 30-05-2021.....	42
1. How can I control my temper when I am with extremely worldly people?	42
2. Is it true that a mattress or a bed leads to most sinful actions?	42
3. Did Śrī Rāma and Śrī Kṛṣṇa consume meat and kill animals?	43
4. Are there any white lies (<i>arthavādas</i>) in any of Your teachings Swāmi?	43
5. Why did God not dissolve and recreate creation when souls got bored with continuous happiness, instead of granting them a free will?	44
6. Were the souls in Satyayuga able to express devotion as intensely as Your climax devotees are expressing in this Kaliyuga?	45
7. Could You guide me to argue with a meat-eater in a better way?	46
Chapter 13.....	49
1. What is the difference between Om (Aum) and Allāh? Are both Nirguṇ?	49
2. What are the next steps for me now that I have come to the conclusion that God’s love is the only love and people, well they only take you to hell?	49
3. Is Muhammad the second coming of Jesus?	49
4. How do I renounce a relationship with matter (<i>prakṛti</i>) (body)?	49
5. How is it possible for God to be eternal without beginning or end?	49
6. Why do people become terrorists even though they know that the outcome will always be bad?	49

7. Could life and death be the exact opposites of what we normally think they are?	50
8. How does one become pure in heart so that they could be blessed to see God? Referencing Matthew 5:8, “Blessed are the pure in heart for they shall see God.”	50
9. Why should God expect everyone else to simply believe?	50
10. Is God only one? Whether such only one God has image or structure?	50
11. Why was the Last Supper the most significant act of the life of Jesus wherein He even washed the legs of His disciples?	50
12. How is Israel protected when it committed terrible sin by rejecting Jesus?	50
13. Even Jesus Christ has a death. Why are you praying to Him to secure you from death?	51
14. According to various Hindu scriptures, we have an eternal life. In that case what are my eternal activities?	51
15. What is the method to rise above the three 'Gunas' as per Gita?	51
16. Are Hindus lucky compared to Muslims?	51
17. Why does God kill good people instead of bad people?	51
18. How will I ever reach Goloka?	51
19. Why is Goddess Kali black? Why are all main Gods, Lord Rām, Lord Kṛṣṇa and Lord Śiva all dark in complex?	51
20. If you pray to God for one specific girl, will He find a way to make it happen?	52
Chapter 14.....	53
1. Is it a sin if a devotee intoxicated with devotion does adharma?	53
2. How can a devotee decide to leave the Sadguru?	53
3. In some practical examples, will the preaching of Sadguru become opposite to them?	53
4. Is it Niṣkāma bhakti when we utter ‘Pāhi mām’ or ‘Rakṣa mām’ in prayers?	54
5. How can one cross the bonds with brothers, sisters or friends?	55
6. What is the reason for the present chaos of corona and when it will go?	55
Chapter 15.....	57
1. Why is the word ‘Vijñāna’ used instead of Prajñāna while referring to God in one bhajan?	57
2. In what context a devotee can ask God to grant devotion?	58
3. When the result of every action depends upon the effort of the soul and grace of God, what is the importance of muhūrtam?	58
4. Many people say that they had visions. Shall we believe these visions as true or false?	60
Chapter 16.....	62
1. How to correlate God creating the universe using His illusory power with the verse <i>Tasya kartāramapi...</i> in the Gītā?	62
Chapter 17.....	65
1. Should we accept the slavery to God?	65

2. What is the significance of partial and full implementation of sacrifice in karma yoga?	67
3. In my house, my mother says that she has to look after me in the worldly life till I am married. Is this correct?	68
Chapter 18.....	70
1. Why shouldn't a beginner devotee focus to clear the debt towards family bonds first by doing excessive service & sacrifice?	70
2. Swāmi, a soul is supposed to pray God and not to another soul. Isn't it?	71
3. Does doing bhajans of God come under theoretical devotion or practical devotion to God?	71
4. Isn't it better to stop thanking people and thank God alone for every help we receive in life?	72
5. Is the life partner in current life already selected by God at the time of our birth using our Prārabdha karma?	72
6. Does God (Swāmi) like it if I rely on Him to take worldly decisions for me?	73
7. How to correlate that God is the first deserving receiver but He pleases most when His devotee is served?	73
Chapter 19.....	76
1. Angels are greater souls than humans without materialistic bodies. Why do they feel jealous and for what?	76
2. Why doesn't God like to be recognised by every human being on the earth?	77
3. Should the employees take rest while watching a shift?	78
4. Does God keep silent without giving advice even to His closest devotees or do devotees get divine advice directly or indirectly?	79
5. Is it that once soul is liberated, it is always liberated and goes back to God in the upper world after their purpose is done on Earth?	80
6. Do liberated souls identify God in human form directly or do they also go through the process of finding their Sadguru?	80
7. Is it that just like physical health problems, the mental problems are also consequences of previous sins committed by people?	81
Chapter 20.....	83
1. Why Brāhmiṇs are intending to make every Indian as Hindu?	83
2. In Islam, it is said that Jesus didn't die but if He didn't die then, who was on the cross? There is proof that Jesus died on the cross.	83
3. Can You please explain as to why all sins are forgivable by God but not blasphemy towards the Holy Spirit?	83
4. Why did Jesus drive away the money changers from the temple?	84
5. Why is Lord Brahmā sitting in lotus, Lord Viṣṇu is sleeping and Lord Śiva is out of world or hidden?	84
6. Did Mohammad marry Khadija for money?	84
7. Is Mary our bribe to Jesus?	84

8. If creating drawings in Islam is wrong, then why did Prophet Muhammad (PBUH) have two swords with images on them, Al-Battar and Al-Ma'thur (name of the swords)?	84
9. Why in Islam it is considered you surely go to heaven when you die in the middle of a prayer?	85
10. Why does God need Popes (Head of Christian church)?	85
11. Does God spread the word of God to other intelligent life forms in the universe or did He only come to planet Earth?	85
12. In Genesis 1:26, God said "Let us make human beings in our image". This implies there are more beings like God (more than 1 God), does it not?	85
13. Why did Allāh make different types of marriage rules in the Bible and in the Quran?	85
14. Why did Jesus do this miracle twice instead of once?	85
15. Why did the Prophet Muhammad kill even if the ten commandments says, "Thou shall not kill?"	86
16. What happens to people's souls on the 1 st day after death?	86
17. Who was Jesus before the incarnation?	86
18. According to the Quran, why were Prophets only sent to the Middle East?	86
19. I am a Catholic and I love eating beef but I dreamt of Lord Śiva and a dead cow. What does this signify? Please help me.	86
20. Why is God helping the rich family but not us, the family with only a bit of money? I'm a Catholic and I pray every day. Why?	87
Chapter 21	88
1. God doesn't like self-imposed slavery but what about self-imposed ignorance by human incarnation of God?	88
2. Can we call Lord Datta as the Father of Trimūrtis?	89
3. Did Dakṣa perform Homa with Laukikāgni contradicting the right meaning given in the Vedas?	90
4. Why is Lord Dattātreyā not heard in any of the sects?	90
5. Please explain about 'Savitṛ Kāṭhaka cayanam' done by Śrī Bāpanārya.	90
6. What is the 'Śakti pātam' that happened in Śrīśailam from Sun-god?	92
7. Please explain the meaning of the line "Dho choupathi dho Laxmi "of Sidda maṅgala stotram.	93
8. Swāmi, is there any significance for number '2498' mentioned in the book? - At Your Divine Lotus feet, Sudha.	93
Chapter 22	94
1. People claim that they get messages from ghosts etc. Is this a specific gift given by God to those people?	94
2. Do all the people not go to the same place to wait for judgement for 10 days?	94
3. Is passing the tests of Lord Datta the only way to reach Him, even if it takes several births?	95
4. Do the people on other galaxies have the same Gods, similar religions etc. like people on Earth?	96
5. Will one spouse suffer the consequences of the other spouse's sins?	96

6. If a devotee desires to serve You by Karma Saṁnyāsa only, is that desire also considered selfishness?	96
Chapter 23.....	98
1. Many God-realised saints deny living in worldly opulence but not Śrī Satya Sai Bāba. How do You explain this?	98
2. I want to be associated with this ocean of spiritual knowledge. Please include me. By, Chhanda Chandra	99
3. Is serving the poor people right or wrong?	100
4. What is practical Bhakti and Theoretical Bhakti?	100
5. What to do in a situation when Śrī Sadguru Himself tests us, coz until now His Holiness was helping us to write or give answers of tests?	100
6. Willing to know more about Atri Rushi...	100
7. To become a preacher does one have to absorb all the scriptures?	101
8. How to balance Pravṛtti and Nivṛtti in real life?	101
9. There's a movement going on in the world, who consider our Sanātana Gods and Goddesses as aliens? How to counter them?	101
Chapter 24.....	103
1. Why is Modiji not supported by all Hindus to build Rāma Rājya?	103
2. How can I save myself from the relationship of the previous birth?	103
3. A woman wanted to know the place where her recently departed husband reached.	103
4. Swāmi! Please comment on this Vaiṣṇava devotee's opinion.	103
5. Is Karṇa a really bad person? And is it true that who likes Karṇa is also a bad person?	104
6. If Lord Śiva is the destroyer, what is the role of Kalki?	104
7. Why was Arjuna's chariot consumed after the Mahābhārata War?	104
8. Why did Śrī Rāma not have the Sudarśan Cakra when He is an incarnation of Lord Viṣṇu?	104
9. Was Sītā reborn as Rukmiṇī or Rādhā? Who is more superior between Rādhā and Rukmiṇī?	104
10. I want to talk to Goddess Sarasvatī face-to-face before Her birthday (Basant Pañcamī). How can I do so?	105
11. Why are women not allowed to touch the Bhagwān Hanumān idol?	105
12. In Your opinion which subjects should a Pastor avoid preaching about and why?	105
13. How come the great philanthropist Bill Gates is an atheist?	105
14. In the Bible, it says that Satan always has to ask God to do anything to us. Does that mean that Satan is not all powerful as God?	105
15. Why did Jesus say in Matthew 15:24 that He was only sent to the lost sheep of Israel and not to all nations?	105
16. Why is poverty increasing in Africa while God created man to work to alleviate poverty?	106
17. How can we distinguish serious sins (mortal sin) from less serious (venial) sins?	106
18. Why did Buddha choose a peepal tree to meditate?	106

19. How do I become the light of the world for God?	106
20. Can we bring back the lost part of the Vedas?	107
Chapter 25.....	108
1. Why not all avatāras called as Datta avatāras?	108
2. Is it true that there exists one world and multiple forms of God?	108
3. Is it by God's grace one gets devotion?	109
4. Does the mind of devotees of all religions need variation?	109
5. How are the success in worldly life and spiritual life different?	110
6. How to deal with situations when my friends force me to take a peg?	110
7. I get the feeling that a soul should be given a better life on earth rather than sending to heaven. Please comment.	111
8. Human beings should always choose You when compared to Vedas. Please correct me if I am wrong.	112
Chapter 26.....	115
1. If Rāvaṇa kidnapped Māyā Sītā/Shadow Sītā, then why did Rāma cry for His wife?	115
2. Can we Hindus reject all the discriminatory/sexist verses of Smṛtis (which might be interpolated) and compose a new Smṛti for the modern era?	115
3. When Brahmā dies, does He get reborn again? Is it then we have Brahmā's day and nights?	115
4. Why is God not born (Incarnation) of the poor family? Why are only the kings here?	116
5. Do you believe there's a God? India has a Godless culture. We never believe anything. We're a land of seekers, not believers.	116
6. If God created time and space, how can He exist without time and space?	116
7. Which is superior of these four, Dharma, Artha, Kāma and Mokṣa?	116
8. Will people pray from home instead of going to temples/churches /mosques on realizing the whole existence is Īśvara?	116
9. What are the symptoms of the predominance of 'Tamas' in a being as per the Bhagavad Gītā?	117
10. How do I get rid of negative thoughts that keep randomly popping into my head?	117
11. It is written that no man has ever seen God. What about Satan? Has a man ever seen Satan (the devil)? Why?	118
12. Why is it hard to convert Muslims to Christianity?	118
13. Which path is true between the following?	118
14. Why do only Christian missionaries even give up their lives in order to spread news of Christ unlike other religions?	119
15. Whom did the disciples pray when Jesus ascended to the Father?	119
16. Why do Protestants not pray to Mary?	120
17. Is it okay to keep my sins to myself/God/a priest?	122
18. Don't you need to believe everything from the Bible and for you to deny anything in the Bible would be ignoring God's word?	122
19. If God influenced the Bible, why is there no scientific information that wasn't known at the time of writing it?	123

20. Why did God create only one heaven for Jesus and Mohammad followers?	123
Chapter 27.....	125
1. How to help or donate to Sri Datta Seva Samiti trust which is helping emergency services to people in need. By, Sastry Teerdhala	125
2. Kindly show path to me so that I can live happily with peaceful mind.	125
3. Will God treat the soul in the same way how it treats the God?	125
4. If someone curses me out of extreme emotion and if it comes true, then is it mere coincidence and part of my own karma?	126
5. How should we understand this concept of curses and boons by normal people coming true?	126
6. The moment the soul starts feeling guilty and repent for sins, does the interest of that sin reduce?	127
7. Is it over intelligence to escape actual higher intensity punishments by acting to be self punishing?	127
8. Why isn't there one Human Incarnation of God who is living for eternity to direct humanity forever?	127
9. What is indication that we shouldn't tell any knowledge to a person and should maintain secrecy?	128
10. Is there any special importance to the physical features of body of human incarnation of God?	128
Chapter 28.....	130
1. Should we never meet the Sadguru after gaining knowledge to protect our love towards Him?	130
2. How to prove that nobody can love a soul like that of God?	131
3. What should be the first priority of a devotee among the below three things?	132
4. Why doesn't God speak entire divine knowledge through soul's own consciousness?	132
5. Swāmi, how to become mad about God?	133
6. Is financial independence of a woman very essential to proceed in the path to serve God?	133
7. How can one become an independent person?	134
Chapter 29.....	135
1. What will be the state of Human incarnation while preaching the divine knowledge? Avidya or Vidya?	135
Chapter 30.....	137
DISCUSSIONS IN WRITING BETTER THAN ORAL DEBATES.....	137
Chapter 31.....	139
DIVINE SATSAᅅGA ON 27-06-2021.....	139
1. Is sacrifice of fruit of work greatest?	139
2. After hearing the explanation of yoga cakras from Datta Veda, we conclude that we have to catch God and leave the world. Is it right?	142

3. My mind is not fixed in one place and what is the remedy for this?	143
4. Please give me initiation (dīkṣā) for a holy hymn (mantra).	144
5. What is the significance of the three strings present in the holy cross belt put in the ritual called Upanayanam?	144
6. Veda says that the knower of Brahman (God) becomes Brahman (<i>Brahma vit Brahmaiva bhavati</i>). What is the meaning of this?	145
7. What is the meaning of verse ‘Ekena vijñātena sarvaṃ vijñātaṃ bhavati’?	146
8. If a person is born in a specific caste, can we call him by the name of that caste?	146
Chapter 32.....	148
1. What is the meaning of the following statement?	148
2. Is challenging a good idea to convince the atheists?	148
3. If Bhūdevī is the wife of Varāha then why She is also the wife of Lord Bālāji? I didn't understand why She has 2 husbands?	148
4. Why is our death time and place fixed?	148
5. Why was Arjuna defeated by tribal hunters after Lord Kṛṣṇa departed?	149
6. Why does Kenopaniṣad say there is no God no Śiva, Viṣṇu, Rudra only supreme Brahman or Self is there?	149
7. What is the birth char of Lord Krishna?	149
8. Who is 9 th Avatar?	149
9. Is it true that north Indians are the real Āryans?	150
10. Is taking birth as women is not as worth as taking birth as men?	150
11. Why did Kṛṣṇa not leave His body the same like Rāma? Why was He killed by a hunter? Why is He died like an animal?	150
12. Can I help my struggling relative or leave them to their fate?	151
13. Who all are the Brāhmiṇs that came from face of Puruṣa became Brāhmiṇs by deeds?	151
14. Is it wrong for a Hindu to worship Sai Bāba...?	152
15. Why is Lord Kārtikeya unmarried? Why is Kārtikeya not worshiped much compared to Lord Śiva, Lord Ganeśa and Goddess Pārvatī?	152
16. What are the Vedas? How did Vedas come to the world? Who wrote the Vedas for the first time in history?	152
17. Why did Lord Shiva take thousands of years to accept Goddess Parvati?	153
18. Why did only Lord Śiva drink the poison and no one else?	153
19. Why are there two Śaṅkarācāryas: Kanchi and Sringeri?	153
20. Are Hindus physically weaker?	153
21. Are all the offerings for Śrī Kṛṣṇa actually for Lord Śiva? If yes, why?	154
22. Why is there no temple for Lord Brahma?	154
23. Who are the different Gods/people in the cosmic form of Śrī Kṛṣṇa?	154
24. A person asked me: If you have a relationship with God, why are you so ignorant when it comes to evolution? Why hasn't God explained evolution to you?	154
25. Why does it feel so sad to see Muslims enjoying their life in India, especially after we gave them two separate countries?	155

26. Why did Muslim ruler release Bhakta Rāmadās? Did he (Muslim ruler) see Hindu God?	155
27. Why do people believe that buildings are the church?	155
28. Why was Jesus not allowed to have relations with a woman in a physical way or did not marry?	155
29. How can I make my faith in Jesus stronger? I have a massive relationship with Father but it's hard for me to get one with Jesus.	156
30. If the Kingdom of Heaven is supposed to be in "Heaven", why did Jesus say, "Thy will be done on earth, as it is in Heaven"?	156
Chapter 33.....	158
1. How important is the controlling of senses from external world during transformation?	158
2. Is it the quality of a soul or the influence of Kali responsible for the actions done by the souls?	160
3. What is the interpretation of the following composition by Shankara?	161
4. Please help me in taking decision in worldly life and spiritual journey.	162
5. What is the meaning of penance?	163
Chapter 34.....	165
1. Can I take decisions based on only the motive of the action of others?	165
Chapter 35.....	167
1. Does daughters have the responsibility of taking care of their parents even when their parents pass on majority of the property to their sons?	167
2. Does the word "Namaste" has multiple meanings?	167
3. Is there any possibility to learn about our sin which we have committed in previous birth?	168
4. How to develop selfless love towards You?	169
Chapter 36.....	171
1. You mentioned that mere knowledge without the grace of God develops neither devotion nor practice. Please elaborate on this.	171
2. How can our devotion be constant when God wears different qualities in different incarnations?	171
3. Can we say that God is old, new, predictable and unpredictable at the same time?	172
4. Why should a child vote for Sadguru against parents when practice is greater than theory?	172
5. Please correlate Your statement with that in the Gītā?	174
6. Can we say that we should have a balance of qualities while dealing with the world and the Sadguru?	174
7. What if a soul focuses more on career & family and slips into the worldly bonds?	175
Chapter 37.....	177
1. What are the goals of Viśiṣṭa Advaita and Dvaita philosophies?	177

2. Does the relaxation given by Sadguru with respect to certain sinful acts count as Sins? 178
3. How can the Supreme God put 3rd step on King Bali's head, who is already under His control? 178
4. Do You consider Mirza Ghulam Ahmad to be a human incarnation of God or perhaps a Messenger of God? 179
5. Does our behaviour in the world affect our behaviour with the Sadguru? 180
6. Please guide me on how to approach You while asking questions. 180
7. How does anybody get encouraged to enter the spiritual path if it involves worry? 181
8. What is the reason for criticizing other religions and trials for conversion of religion? 182

Chapter 1

May 13, 2021

1. How God, mind, imaginary world & knowledge of creation of world existed separately in God?

[Śrī J.S.R. Prasad asked:- Do You mean that when God planned to create this world, God (subject), mind (instrument), imaginary world (object) and knowledge of creation of world (result) existed separately in God? If all these four are unimaginable and all the four become only one unimaginable, how to maintain these four separately?]

Swāmi replied:- You are correct in your logic. The actual statement to be told is that the unimaginable God created the imaginable world through some unimaginable mechanism. Even though, this statement alone stands perfectly correct, I have mentioned unimaginable subject, unimaginable instrument, unimaginable object and unimaginable result as four separate items because, the planning of creation of a part in the mind of pot maker involves these four different items. Unless I follow the worldly logic involving these four different items, you will not understand the concept since your mind is always accustomed to the worldly logic. When I say that God planned to create this world, immediately your mind thinks about these four items. Unless I mention, these four items, you will not be perfectly convinced with the process of planning of God to create this world. These four items are separately mentioned in order to convince you to understand the planning process of God.

Even though, I mentioned these four items separately, I followed the subsequent process of eliminating these four items through the subsequent logic, which is that in the absence of awareness (due to the absence of inert energy and matter in God before creation) these four items shall be called as unimaginable items. When all these four items become unimaginable (since all these four items are made of awareness only and since such awareness is absent in the beginning of creation), I brought the rule that any number of unimaginable items result as one unimaginable item only. With the help of this rule, all these four unimaginable items disappear and become only one unimaginable item i.e., the Subject or God only. Therefore, even though, I mentioned these four items for the sake of your clarification, I made these four to disappear and become one unimaginable God only. After this, I gave a concluding statement that the unimaginable God has created this imaginable world. Not only these four items disappear, but also, the fifth item called as mechanism of creation also disappears by the same above said rule

because, the mechanism is also unimaginable like the above mentioned four unimaginable items. Therefore, the simple resulting statement is that the unimaginable God created this imaginable world. If I say this final statement, you will not be satisfied because, your mind is always working with worldly logic only. When the same resulting statement is mentioned after going through all this above process, then only you will appreciate this final resulting statement.

The above two paragraphs explain the creation of this world by the unimaginable God. You may ask that the first energetic incarnation carried on the creation of this world. The first energetic incarnation has a relative soul made of awareness and external energetic body. Since relative awareness or soul exists in the mediated God, there is every possibility of the existence of the above mentioned four items in the mediated God. Then, the planning of creation of world can be explained with the help of the above mentioned four items, why not we explain the planning of the world with the help of these four distinct items, which are made of relative awareness? Moreover, we said that the unimaginable God created the space, which is subtle energy, with the help of which only the first energetic being, called Hiranyagarbha (Datta) was created (*Tat tejo'srjata*– Veda). Here, the word *Tat* or 'it' indicates the unimaginable God. We also said that the unimaginable God merged first energetic being and such first energetic being became first energetic incarnation. We also said that the first energetic incarnation carried on the process of the further creation of the world. Such first energetic incarnation created the rest space needed for the world (*Atmana ākāśaḥ sambhūtaḥ*– Veda) and carried on the process of creation of the world. In this explanation, We said that the unimaginable God merged with the first energetic being to become the first energetic incarnation and as a result, the first energetic incarnation became exactly the unimaginable God. When unimaginable God merged with the entire first energetic incarnation it means that He merged with the soul and body. Due to this, both the soul and body attained the unimaginable nature of unimaginable God. Due to this, the above four items present in the first energetic incarnation also become unimaginable. Therefore, We have to say that the first energetic incarnation, which is having unimaginable nature (though, the first energetic incarnation is imaginable and visible) created this world through unimaginable mechanism. Now, all the five items have unimaginable nature. Again, the same above resulting statement results here also. All this means that the unimaginable God existing in the first energetic incarnation alone creates this imaginable world. The unimaginable God became the first energetic incarnation not for the sake of creating this world, but, became the first

energetic incarnation for the sake of the meditation of the future souls to be created. If you understand that the unimaginable God (*Nirguṇa Brahamn* or *Parabrahman*) became the mediated first energetic incarnation (*Saguṇa Brahman* or *Datta*) just only for the sake of the meditation of future souls and not for the purpose of creation of this world, you will not be confused between non-mediated God and mediated God in the context of the creation of this world. The context of creation of this world is totally different from the context of mediation of souls. The first context is totally related to the unimaginable God and the second context is totally related to the mediated God or first energetic incarnation.

Chapter 2

LIVING TENSION-FREE

May 14, 2021

[Smt. Padmaram asked:- I am constantly under the grip of very serious tension due to certain serious problems. How to get rid of this tension?]

Swāmi replied:- Whenever you are entangled in such serious worldly problems and turmoiled with climax tension, you shall follow simply the philosophy of Śaṅkara and feel that you are God (*Tat Tvam Asi*). You must constantly think that you are God (*Ahaṃ Brahmā'smi*). Now, you are the creator of this world and you are the controller as well as the destroyer of this world. You must think that you are the absolute reality and this world is relative reality, which has no self-existence. Relative reality means that the reality of this world has borrowed your absolute reality and is appearing as real to give your real entertainment. By this, you will gain infinite confidence and the tension will disappear immediately. As the creator of this world, you are totally detached from this world because, you are just a spectator (*Sākṣī*) seeing this world—cinema just for entertainment. Of course, there are certain weak-minded people, who get attached to this scenes of cinema also and carry on the feelings with tension even after returning from the cinema hall. But, you are the absolute God and not such a weak minded soul. You are the God, who is a wise spectator seeing the cinema just for entertainment and hence, you neither get tension during seeing the cinema nor carry on the tension of cinema after returning from the cinema. Such wise spectators also exist in the souls. As creator of all the souls, you are stronger than even such wise souls. Hence, you are completely detached from this world-cinema. Detachment from everything other than you can't create even a trace of tension in you. Even such tensions only entertain you.

Your tension will not solve the worldly problems and hence, there is no use of tension. Apart from this lack of profit, there is a terrible loss due to tension. Due to tensions, your mind and intelligence become weak and are unable to think the solution of the problem. In this way, not only there is benefit, but also there is terrible loss due to tension. Under the guidance of intelligence, the mind carries on the process of thinking to solve a problem. When both mind and intelligence become weak, due to tension, neither the intelligence is capable of giving correct guidance nor the mind is capable of doing the correct thinking. When Rāma was weeping for Sītā in the forest,

Lakṣmaṇa advised Rāma to stop the weeping first. Lakṣmaṇa told that by weeping Sītā can't be found out. Lakṣmaṇa told further that there is no use or benefit of weeping because Sītā can't be found out by weeping. He told that apart from this lack of use, there is terrible loss also, which is that the weeping reduces the energy by which the search for Sītā can't be also done. Lakṣmaṇa is the incarnation of Ādiśeṣa. Another incarnation of Ādiśeṣa is Patañjali, who is the author of Yogasūtram. He told that the psychological balance can be obtained by controlling certain psychological processes only (*Yogaḥ cittavṛtti nirodhaḥ*).

Chapter 3

May 17, 2021

1. Is it correct to attend a spiritual meeting instead of caring for one's sick parents?

[Ms. Mohini asked: Thank you so much swāmi for saving me in this pandemic situation and small disturbances in my life. Without your grace I'm zero swāmi. If family members (mother and father) health was not good that time we are not talking care about them and going to some important Divine meeting or work. Is it correct or not swāmi?]

Swāmi Replied:- Your devotion to God helps your parents because God is omnipotent and you are with least potency. This can be done only by the devotees present in climax position of devotion. Normal people at the normal level of devotion take care of both God and family and in their case only normal help from God is received.

2. Does spiritual knowledge help one overcome laziness?

[Is spiritual knowledge is useful to reduce laziness? If yes then how it helpful to overcome laziness. At your divine lotus feet  Mohini]

Swāmi Replied:- Spiritual knowledge clearly speaks that you should concentrate on the work without any trace of laziness (*Karmaṇyevādhikāraṣṭe...*- Gītā). It also says that you shall not put your attention on the fruit of the work (*Mā phaleṣu kadācana...* - Gītā). If you are putting concentration on the fruit, some of your energy is spent in such concentration and that much part of energy is wasted because concentration on fruit does not help you in any way in achieving the fruit. If all your concentration is on the work, all your energy is concentrated in your effort in the work by which success in work is inevitable. Several times, I explained this with the help of first law of thermodynamics.

Chapter 4
DIVINE SATSAṄGA ON 15-05-2021

May 20, 2021

[An online spiritual discussion was conducted on May 15, 2021, in which several devotees participated. Devotees' questions answered by Swāmi are given below.]

1. What is the inner meaning of God becoming the gatekeeper of Bali?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmiji! God became the gatekeeper of king Bali in the lower world because he practically donated land to God with devotion. What is the essence and inner meaning of God becoming the gate-keeper of Bali?]

Swāmi replied: Gatekeeper means the person, who objects bad people to enter the house especially inner house of a person. The house represents the body and the inner house represents the mind. This means omniscient God as mediated God in the form of Viṣṇu objects bad people to enter the house of Bali. The omniscient God also objects the bad thoughts to enter the mind of Bali. By this, Bali becomes completely pure and eligible to become Lord of the heaven in the future.

2. Did Lord Ayyappa preach any divine knowledge like Śrī Kṛṣṇa?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmiji! Was Lord Ayyappa also a Human Incarnation of God? What divine mission did He accomplish? Did He preach any divine knowledge like Śrī Kṛṣṇa?]

Swāmi replied: Every human incarnation of God is always associated with the propagation of divine Spiritual knowledge, which is the main programme of God. All other things like exhibition of miracles etc., are only secondary. The true Spiritual knowledge alone can give the right direction to the human souls in the path of Pravṛtti (worldly life) and Nivṛtti (Spiritual life). The correct path is very important because even a slowly walking person can reach the right goal in the right path.

3. Is having sex after producing children a sin?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmiji! You mentioned that expelling the sperm by hand is a sin. In that case, can we say that having sex after producing children is also a sin?]

Swāmi replied: Sex, which is legitimate is not a sin even after producing children. Legitimate means sex with wife (*Dharmāviruddhaḥ...* – Gītā).

4. Are the video recordings of the miracles performed by Śrī Satya Sai Bāba direct proof of the existence of the unimaginable God?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmiji! So-called scientific-minded people accept the results of scientific experiments carried out by scientists who are totally strangers. But they do not accept the miracles done publicly by a Human Incarnation of God? Śrī Satya Sai Bāba has done so many miracles publicly and their videos are all recorded. They are available for people to watch. Is watching those videos, as good as directly witnessing the miracles done by God? At Your Lotus Feet, Bharath Krishna.]

Swāmi replied: Who objected you from watching the miracles of Shri Satya Sai Bāba, which were performed before lakhs of people? Even on the stage, He was surrounded by several people. The video is not taken in the film studio like the miracle directed by Śrī Vithalacharya, the film director. The miracles are performed by the mediated God in whom the unimaginable God exists in merged state. If every visible person is able to do that miracle, there is no speciality of Bāba. But, He alone is doing those miracles and other ordinary visible human beings are unable to do such miracles. Even top scientists were present to witness these rare miracles. Only those low-grade people advertising themselves as scientists, while not knowing even the basic principles of science, claim themselves as very scientific people. Matter is generated by will of Bāba, which cracks the law of conservation of matter and energy. Do you not believe a scientific video demonstrating certain scientific laws? The video of the miracle itself shows lakhs of people watching and Bāba performing miracles surrounded by several people on the stage. The people, who witnessed are also stand as direct proof. If you disbelieve such video also, you must disbelieve this entire world and also must disbelieve your own eyes. Yes. Miracles are direct proof for the existence of their source, the unimaginable God because the mechanism of miracle is unimaginable. The miracle is visible and imaginable, but, the mechanism of the miracle is invisible and unimaginable. Similarly, the performer of miracles is visible and imaginable, but, the source of those miracles, the unimaginable God is invisible and unimaginable. Topmost scientists believed these miracles and became devotees of Bāba. All the modern philosophers like Jiddu Krishnamurthy and Osho speak so many things about various aspects of the imaginable world, which can be spoken by any human scholar. Can these modern philosophers explain these genuine miracles? They don't touch this subject that stands for the existence of unimaginable God. Osho says that God is not love but love is God. Let a fellow, who is the top lover do these miracles, if love is God. Osho called Jesus as bastard because his mother, the holy Mary conceived Jesus before

marriage. Let him explain any single miracle performed by Jesus. When Jesus did so many miracles, can't the birth of Jesus be a miracle of unimaginable God? There are so many divine people performing miracles everywhere in the country. If you have not seen with your eyes, does it mean that it does not exist? Miracles are very very important for the proof of unimaginable God and Satya Sai Bāba proved the existence of unimaginable God very very clearly. This point is the starting point for the path of Spiritual life. All those denying miracles and unimaginable God are only the rigid and mad atheists since their aim is to do sins without fear. Osho says that hell is very colourful. Yes. It is really colourful and one sees many many colours while punished severely in the hell. Osho tells that Jesus, who accepted love to be divine also accepted the eternal hell. Love is only a worldly quality and the unimaginable God is beyond both worldly quality and quantity (properties of medium only). Love is exhibited by mediated God because love is the quality of relative awareness, which is present in the medium even before the unimaginable God merged with it. How Osho can say that God is the quality of love but not a quantity, when both quality and quantity belong to the imaginable creation and not to the unimaginable God-creator?

5. If women chant the Gāyatrī Mantra continuously, does it affect their physical health?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmiji! You have recently given a discourse about women wearing the maṅgala sūtram. I sent it to one of my friends. After reading it, she said that she agrees with the point that wearing a maṅgala sūtram helps a married lady by reminding her of her love for her husband. But she disagrees with the point that there was some injustice done by not allowing women to chant the Vedas. According to her, there is no partiality or injustice against women in asking women to refrain from Vedic chanting or wearing the sacred thread (yajñopavītam). She says that chanting the Veda, especially the Gāyatrī Mantra, damages women's physiology. She supported her argument by referring to a web page which logically explains how the continuous chanting of the Gāyatrī Mantra by women leads to disturbances in their menstrual cycles.

The webpage seemed to be well-researched. It claims that the seven invisible cakras in a person can be influenced by the vibrations produced by some mantras like the Gāyatrī Mantra. Specifically, the vibrations produced by the Gāyatrī Mantra activate the ājñā cakra in the forehead. It diverts more energy towards this higher cakra, leaving less energy for the lower chakras, namely the mūlādhāra, svādhiṣṭhāna, maṅipūra, which are necessary for the procreative power of women.

Also, as the Gāyatrī Mantra, activates the ājñā cakra, it also causes a decreased flow of apāna vāta (one of the five vital airs) which is responsible for the downward moving menstrual flow. Further, there are also influences on the hormonal system. The ājñā cakra, which the Gāyatrī Mantra activates, is correlated with the pituitary gland

that is responsible for the production of reproductive hormones in both men and women. Although an activated ājñā cakra is good for the health of men, it can disrupt the menstrual health of women.

Thus, as per this web-page, the chanting of the Gāyatrī Mantra by women activates the ājñā cakra. This in turn disrupts the energy flow to the reproductive organs, causes physiological changes (apāna vāta dośa) and hormonal changes which adversely affect women's menstrual health.

Could You please comment on this? Thank You so much for answering all my questions continuously and also for motivating me to put in more efforts in the spiritual path. At Your lotus feet, Bharath Krishna.]

Swāmi replied: All this is sheer, sheer and sheer nonsense. These people are neither true scholars of science nor true scholars of ancient logic. Both science and logic oppose this. Even if you prove that Gāyatrī Mantra causes more menstrual flow, it must be a scientific fact pertaining to the frequency of sound energy of Gāyatrī Mantra. In such case, it becomes a scientific fact of the science of sound and is not a miracle because any woman uttering that mantra is causing menstrual flow. It is not causing menstrual flow to men because they do not have menstrual cycles. When it is a scientific fact, what is the miraculous power in it? You are telling that hence, Gāyatrī shall not be recited by women. Let us agree to this because it is a proved scientific fact. In such case, why do you object the recitation of Gāyatrī by men of lower castes, who are not having menstrual cycles? Dr. Nikhil also referred to a crystal crumbling into pieces by the recitation of a mantra by a person. I immediately told Dr. Nikhil that the experiment shall be repeated by an atheist also and then it should be observed that whether the crystal breaks or not? If it breaks, it means that this is a scientific phenomenon and not a miracle. If it does not break, the person, who broke the crystal with that mantra, must be a devotee to God. If that person is not a devotee and if the power lies in the words only and not in the meaning of the words that kindles devotion to God, the breakage of the crystal must be done by anybody with that mantra. If the breakage is done by anybody through that mantra, then it is a scientific phenomenon pertaining to a specific frequency of sound energy that can perform such action. If the breakage is done by a special person only through that mantra, that special person must be having a speciality, which is different from the scientific phenomenon.

I agree that there are some faults introduced by some ignorant followers in our tradition. We shall remove such dirt only with the help of powerful scientific logic. Jiddu Krishnamurthy says that all the dirty water must be removed and then the lake of tradition should be filled with fresh good water. Is it not better to remove dirt from the water and keep the remaining fresh

good water in the tradition-lake? He says that the image created by somebody stands in between the observer and the true object so that the observer is unable to study the true object. But, if the image already introduced by others is already a true image, what is the necessity of removing that already introduced true image? He wants to empty all the contents of consciousness, which is totally impossible. I say that let us keep the good contents and throw the bad contents. The logic will help us to identify and discriminate good from bad contents. Hence, the war of these modern philosophers on the entire tradition is the biggest foolishness. The tradition is very good to a large extent. The little dirt introduced by some ignorant followers can be easily removed through perfect scientific logic. God Dattātreyā always starts with miracles, proving the existence of unimaginable God and this topic is cleverly avoided by all these so called modern philosophers!

6. Is there a risk of an Energetic Incarnation developing ego, similar to a Human Incarnation?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmi! You have said that there are chances of even a Human Incarnation of God developing ego. You have given the example of Paraśurāma. Of course, You have also clarified that Paraśurāma only acted as if He had developed ego, only to teach us how cautious we should be to avoid ego. If a Human Incarnation of God develops an ego, Lord Datta will leave His human body, as explained by You. But the devotees, who have seen the divine qualities of that particular Human Incarnation earlier, might continue to follow Him. They might feel that their Guru is exhibiting egotistic behaviour only to test them. Is this a possibility or I am just thinking stupid? In a discussion with Dr. Nikhil, he said that whenever God is going to test a devotee, He often gives some hint to the devotee in advance. Perhaps, that hint would help the devotees find out whether their Guru is exhibiting egotistic behaviour just to test them or he has actually developed an ego and God has left His body. Also, is there a possibility of an Energetic Incarnation of God also developing an ego, like Human Incarnations? At Your Lotus Feet, Bharath Krishna.]

Swāmi replied: Whatever may be the incarnation, be it energetic or human, there is always a danger of ego entering the medium, which is not God, before it is merged by God. But, when the God is so close to the medium, there is no chance of ego entering the real human (or energetic) incarnation. The possibility of the entry of ego always lies only in a fraud incarnation, which claims to be the real incarnation. Such fraud incarnation gets insulted by the true incarnation. This concept is preached by the two true incarnations called Rāma and Paraśurāma. Paraśurāma is only the actor in true sense and not the role in real sense. This concept is meant for a fraud incarnation only. Sometimes, a devotee may feel that he has become the incarnation of God by attaining some miraculous powers by the grace of God.

In such false incarnation, ego will certainly develop and such false incarnation gets insulted by God. Demons have met this unfortunate result. This is a warning given by true incarnation to false incarnation. Indra (an energetic being) thought that he was true energetic incarnation of God due to ego increased by certain attained miraculous powers and wanted to beat God Śiva, the true incarnation of God, with his diamond weapon (Vajrāyudha). When he raised that weapon with his hand, he became motionless like a statue by a stare of God Śiva. A true incarnation may test any devotee through any method of test. Certainly, God will give a hint of His true divinity and if the devotee is alert, the devotee will pass the test of God Datta. If the devotee is blind with ego and worldly fascination, the devotee will fail in the divine test. When God came as a guest to Saktuprastha, the guest was asking all the food prepared for the entire family in a severe drought time. No human being will ask like that and this is the hint understood by Saktuprastha and he donated the entire food to the divine guest. This is an example for this concept.

7. Can devotees recognise a Human Incarnation even if He does not wish to be recognised?

[Śrī Bharath Krishna asked: In a discussion with Dr. Nikhil, I asked whether it is possible for human devotees to recognise a Human Incarnation, who is behaving like a totally ignorant person. Dr. Nikhil said that if an Incarnation wants to act like a totally ignorant person and does not wish to be discovered by devotees, it is impossible for any soul to recognise Him. This is because; God is perfect at whatever He does. If He wishes to act as a totally ignorant person, His acting will be perfect and no one will be able to identify that He is God-in-human-form. Devotees can recognize the Incarnation only if He allows Himself to be recognized. Could You please let me know if this is true?]

Swāmi replied: What Dr. Nikhil replied to you is perfectly true and there is no need for Me to answer more.

Chapter 5
DIVINE SATSANGA ON 16-05-2021

May 21, 2021

[An online spiritual discussion was conducted on May 16, 2021, in which several devotees participated. Devotees' questions answered by Swāmi are given below.]

1. Is worldly justice the foundation of the spiritual path or is the reverse true?

[Śrī Karthik asked: Previously, You have said that *pravṛtti* (the life of worldly justice) is the foundation upon which *nivṛtti* (spiritual life) is built. But in practical experience, it can be seen that worldly life progresses smoothly only when it is built upon a strong foundation of true spiritual knowledge. So, in this sense, spiritual life or *nivṛtti* effectively becomes the foundation for *pravṛtti*. Am I correct in my understanding, Swāmi? Please advise us in what context *pravṛtti* is the foundation of *nivṛtti* and in what context the reverse is true. At Your Divine feet, Karthik.]

Swāmi replied: This is a good question.

1) Nivṛtti as basis of Pravṛtti:- Unless the establishment of the existence of the unimaginable God through perceived miracles is done to develop devotion or at least fear to soul, Pravṛtti will collapse. The main activity of an atheist is always to deny God and remove this foundation so that he can do any type of sin in the worldly life without fear of punishment. Even if devotion to God is not there, at least fear about God must be there to have a well-built Pravṛtti. Modern philosophers always attack on the concept of fear to attain the real freedom and go to the extreme end to say that God does not exist. These mad people do not know what they are doing since they are damaging the discipline and finally the peace of the world. They do not understand the positive side of the fear-coin. Without positive side no quality is created by God. The human being turns the coin and sees the other negative side. Every quality good or bad has both positive and negative sides. In the name of freedom, these philosophers are attracting people and finally make them to get ruined. They think that they are very clever in attacking the whole ancient tradition, but, they don't know that they are burning their own house to remove a few rats that entered the house!

2) Pravṛtti as basis of Nivṛtti:- In Nivṛtti (spiritual life), the most important aspect is not to aspire any fruit from God. Hence, every soul must be like an atheist in not aspiring any fruit from God except doing His service. For this purpose, the devotee must have well established worldly support

either by having good ancestral property or by having a good job and after this only, the devotee must enter the spiritual life. If this is not done, the devotee will be forced to ask God to give support in the worldly life. Such devotion becomes business devotion. Here, Pravṛtti stands as the foundation for Nivṛtti.

2. Does aspiration-free service and sacrifice to God mean not even aspiring for God's grace?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmiji! 1) In a *satsang*, You were explaining about *niṣkāma karma yoga*, which is doing aspiration-free service and sacrifice to God. I have a doubt in this context. You have given two examples. One is that of a mango tree, in which the spiritual knowledge (*jñāna yoga*) and devotion (*bhakti yoga*) are like water and fertilizer, while the mango plant is practical service and sacrifice (*karma yoga*). You have said that the plant alone bears the fruit. The manure and water are necessary, but not sufficient to yield the fruit. You have also given the example of traveling to Mumbai city in which the information about the city is knowledge, the interest to visit it is like devotion. But one can reach the city only when one practically walks to the railway station (service) and purchases the ticket to Mumbai (sacrifice). Through these two examples, what is the final fruit You are referring to, Swāmi?

2) By default, I am a selfish fellow. I came to spirituality to find a way to fulfil my desires, but funnily, I realised that all my desires are just stupid. It means that, all my life, I have been enjoying my stupidity! As You were telling during the *satsang*, You know me better than myself. What I know about myself is that I have always been business-minded. As I gradually learned Your knowledge, I have understood that anything that I give You is never a loss to me. You are definitely going to give back whatever I give to You, if not immediately, at least after a million births. But You will definitely give it to me. 3) I have learned another important point from Your knowledge, which is that whatever I earn on this earth will definitely be lost one day. If I earn anything in excess, it will definitely give me misery. But Your grace is most important and I want loads and loads of it. According to my understanding, Your grace means the opportunity to be with You forever and happily take part in Your service. I am definitely happy to be with You and serve You. In my experience, the enjoyment I get by serving You is quantitatively more than the enjoyment I get by involving in worldly enjoyments. However, frankly speaking, it is not so high that I can totally forget worldly enjoyments.

4) At the same time, I am damn sure that if I can develop true devotion, I will only enjoy Your presence and Your service, and nothing else. This I got to know by observing some of Your closest devotees. Although I have learned this from Your knowledge, I actually believed it when I observed Your devotees. Finally, there is one question left. What is it that these devotees of Yours know about You that I do not know? Now I want to find the answer to this question Swāmi. I have frankly and honestly expressed what I feel. Please correct me if I have understood anything wrongly. Does *niṣkāma karma yoga* mean not even aspiring for Your grace? At Your Divine Lotus feet, Bharath Krishna.]

Swāmi replied: 1) By these examples, I am referring the ultimate goal, which is true love to God. Aspiration for God's grace is very clever aspiration because by grace everything is attained. In such case, God becomes angry and starts giving you troubles and immediately your real colour will be out! God is omniscient and hence, don't aspire anything from God including His grace. The true love is only one-way traffic only. 2) As long as you retain the idea that one day God will give the fruit in return to you, God will keep silent. The day you drop that idea and serve God as one-way traffic only, which is the real proof of real love, what will not be given by the omnipotent God? You must always remember that God is begging for your service and donation due to His love on you to uplift you from Pravṛtti to Nivṛtti. You must always remember the story told by Me that a grandfather purchased a packet of biscuits and gave to the mother of his grandson telling her to keep the secret that he has given it to her. The mother gave a biscuit to her son and the son is thinking that the biscuit was purchased by his mother. Now the grandfather is begging the grandson to give a small bit of the biscuit to test the real love of the grandson on him. The grandfather is not really a beggar for the biscuit and all the drama was played by him to test the real love of his grandson on him. 3) Any process will have beginning, middle and the end. Hence, either you are in the beginning or in the middle and one day or other you will reach the end. Only the people, who are not even in the beginning of the spiritual journey are only to be pitied. 4) My devotees are also in three categories:- a) Devotees in the beginning of spiritual journey, b) Devotees in the middle of spiritual journey and c) Devotees in the end of journey. There is a balanced equilibrium between (a) and (b) categories. But, regarding with the category (c), they are in irreversible equilibrium. The categories (a) and (b) know that much knowledge pertaining to their levels only. The category (c) knows the ultimate knowledge of the ultimate goal. Yes. Niṣkāma karma yoga means true practical love mixed with true theoretical love also having no aspiration for any fruit in return including His grace.

3. Does Lord Datta, the first Energetic Incarnation of God behaves like an ordinary soul at any time?

[Śrī Anil Antony asked: When the unimaginable God and the first Energetic Incarnation merges with a selected devoted human being, a Human Incarnation results. As per Your knowledge, when the unimaginable God merges with an imaginable item, it results in an unimaginable item (Unimaginable + Imaginable = Unimaginable). The Human Incarnation sometimes behaves like a devotee and sometimes as God, exhibiting 2-in-1 system characteristics. Likewise, does the first Energetic Incarnation also exhibit such 2-in-1 characteristics at any time or does He always express the unimaginable state alone?]

Swāmi replied: The behaviour of any energetic or human incarnation is only the behaviour of the first energetic incarnation, which has entered the incarnation. Strictly speaking such behaviour belongs to the original unimaginable God only, who permanently merged with the first energetic incarnation. There are two purposes for God to behave like a devotee:- 1) Every incarnation of God behaves like an ideal devotee to show the ideal path for the devotee to become real devotee of God through real love. 2) When the incarnation behaves like a devotee, the excitation that rose by identifying the divine nature of incarnation in the devotees gets reduced so that the devotees move in the ground state with full freedom to ask all types of doubts frankly.

4. If the design of creation already existed in the unimaginable God before it was created, did space already exist in God?

[Śrī Anil Antony asked: Swāmi, You mentioned that before God created this Creation, the design of it was already present in the unimaginable God as an unexpressed thought. You also said that space does not exist in God. In fact, God created space and He is beyond it. If before creation started existing as a separate entity from God, the entire design of it was present as an unexpressed thought or knowledge in God, can we say that space was present in God before its creation?]

Swāmi replied: This is the basis for every confusion in spiritual knowledge. The unimaginable God burns the world into ash and immediately you will conclude that God is the physical fire based on your worldly logic developed by worldly observations. Similarly, if I say that God thought to create this world, you will immediately ask that God is awareness or God has awareness so that God is inert energy to burn the world or God is the awareness or having awareness, which is generated from His inert energy and nervous system present in Him. What I say is that God is neither fire to burn nor has awareness to think and God has burnt the world by His unimaginable power and God thought by His unimaginable power. You shall not judge the unimaginable actions of unimaginable God with the help of your imaginable worldly logic based on imaginable observations of the imaginable world. When there is no logic between God and His action, how can we put such questions like God is having space in Him or not? If He has already space in Him, He can't be the generator of the space because the space already present in Him came out and is expressed as space. If God has space in Him, He must have spatial dimensions and must be seen by the naked eye or at least by a nanotechnologist with the help of a powerful microscope.

Chapter 6

May 22, 2021

Śrī Anil asked: Pādanamaskāraṃ Swāmi, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil

1. A muslim says Quran is not corrupted. Please comment on this.

[A Muslim devotee says that the Quran is not corrupted. He supports this with the following remark: The names of the days of the week doesn't change, why?, because more people agree with it. The same applies to Quran. In beginning it was memorized by more than thousand peoples after the death of Muhammad P.B.U.H, and when more people were agreeing on one thing, how come if someone inserts his own line into the Quran, if someone tries to modify it, he will need to satisfy 1000+ peoples for this. And amazingly there is no illogical statement in Quran! Regarding showing video and audio of event of writing Quran from 1400 years ago; how is that possible?]

Swāmi Replied:- What you said is correct. If any illogical concept occurs in any scripture, we shall try to find out the correct angle of the meaning of the statement in the scripture. If there is no way to interpret it in correct angle, we have to treat such statement as insertion of some ignorant follower. We can't say that the author of the scripture, God is illogical. We have to examine every statement through logic and then only we can accept that the statement is given by God. God is beyond logic, which does not mean that He will give illogical statements. This applies to the scripture of every religion. Nobody shall be a blind fanatic of his/her own religion. Your mind shall be broad and universal based on general logic that decides the truth.

2. A person says God & karma are unrelated. Please comment on this.

[A person says that he believes in karma but not God. As per him, the karma is nature's law, nothing to do with the God. He says even the Gods are bound by karma. If God can influence karma, then there won't be so many religions believing in a God. Simple logic.]

Swāmi Replied:- God is the author of the divine constitution, which decides the rules of karma. God follows the constitution strictly, which does not mean that God has no independence. God is all in all and far far greater than the constitution. The supremacy of constitution is with respect to the souls but not with respect of omniscient and omnipotent God. Same unimaginable God appeared in different media and this is the reason for the difference in the religions.

3. How to defend a verse in Bṛhadāraṇyaka Upaniṣad, which says beating wife is justified if physical intimacy is denied?

[How do Hindus defend verse 6.4.7 of Bṛhadāraṇyaka Upaniṣad which is part of the Vedas that are considered 'Apauruṣeya' by the Hindus? The verse calls for beating wife if physical intimacy is denied. How is such a verse divine?]

Swāmi Replied:- This context refers to a characterless woman having illegitimate sex and objecting the legal husband entering into legal sex to give birth to issues. Marriage was done with the ultimate aim to extend the humanity. The sinful wife is referred in this context. It is irrespective of gender. If the husband is in the place of the wife, she shall also punish the husband in the same manner. If she/he dislikes the life partner, she/he should have refused the life partner before marriage itself. The Veda is not recommending leaving such sinful life partner, but, is suggesting a punishment through which the sinful life partner rectifies his/her sin. Accepting the sinful life partner after a small punishment shows the generosity of God, who is the author of the Veda.

4. Why did God give different scriptures to different nations, which unnecessary resulted in conflicts?

[God says in Quran, "As I sent Bible, Torah and Psalm to previous nations, I'm sending Quran to you". What was the purpose to teach some nations Bible, Torah and Psalm and some nations Quran? It caused only hate, wars and turbulence among all?]

Swāmi Replied:- God is omniscient and knows what type of scripture should be given to what type of people. Even if quarrels result, justice can't be changed. Quarrels are due to the ignorance and egoism of the followers. Quarrel cannot decide that the scripture is incorrect. The concept is important and not the majority of votes as is done in assembly or parliament. Divine law stands on truth and justice and not on the majority voting of receivers.

5. If God is truly concerned for man, why did He not reveal the existence of germs?

[If the God is truly concerned for man, as the Bible says, why did He never reveal to us the existence of germs (viruses and bacteria) which cause most diseases, but instead left it to science to discover them after many thousands of years?]

Swāmi Replied:- The bacteria and virus punish the sinner on the direction of God. If the bacteria and virus are absent, do you think that there will be no punishment?

6. How do people with chronic pain glorify God?

Swāmi Replied:- The pain is the punishment of sin. In this context, God does not want His glory to be praised by a sinner so that the sinner shall be exempted from the punishment. If God keeps silent without punishing the

sinner because the sinner is glorifying God, such a God is not the real God and must be the false God or Satan.

7. Does Śrī Lakṣmī have Viśvarūpa? Is there any Viśvarūpa of Śiva or any other God, except Kṛṣṇa (Viṣṇu)?

Swāmi Replied:- Viśvarūpa is the miracle that shows that God is the substratum of the entire universe as maintainer. The miracle always depends upon the need of the context and not on the fascination of God to project Himself. God Viṣṇu is the middle maintainer and God in the form of Viṣṇu showing Viśvarūpa is very much appropriate. God Brahmā and God Śiva are creator and destroyer respectively. Śrī Lakṣmī is the power of God Viṣṇu and the power to maintain the entire universe itself is Goddess Lakṣmī, who is not different from God Viṣṇu.

8. Why were the disciples unable to perform a miracle when Jesus was alive?

Swāmi Replied:- It depends on the psychology of the devotees. If a devotee deserves, the devotee can perform the miracle. The disciple of Śaṅkara, called Padmapāda performed a miracle in killing the Kāpālika, who took Śaṅkara along with him secretly in order to kill Śaṅkara. Padmapāda knew the truth by the will of God and reached the secret place to kill the Kāpālika. This is certainly a miracle. Several devotees have done miracles because a climax devotee is the dualistic incarnation in which God follows the wish of the devotee like a servant.

9. What is wrong with Hinduism that it could not save its followers from converting to Islam or Christianity?

Swāmi Replied:- Why do you take the conversion of anybody from one religion to the other in negative sense? After all, such conversion did not convert a theist into an atheist. It is only a conversion of the external culture, language etc., only and not the internal spiritual knowledge. Of course, conversion is meaningless because the content of the syllabus of any religion is one and the same. One develops aversion to his/her own religion because of the inserted wrong versions of some ignorant followers. Every religion has some or other defects and has the same basic merits. Because of the wrong insertions of some ignorant followers in the name of tradition, one shall not leave his/her own religion (*Svadharmamapi cā'vekṣya...- Gītā*).

10. Why did Jesus fast 40 days and forty nights?

Swāmi Replied:- He wants to show to the devotees that fasting improves the alertness of the mind. The food gives energy and this is the merit. But, it gives stoutness of the body resulting in laziness and dullness.

Whatever Jesus did was only to show the divine path only and not to show His greatness. Of course, Jesus fasted beyond the limit of human range (40 days)! This is due to His divine power. The goal must be always shown in extreme range so that the human being will follow it at least up to the climax of human extent. Fasting also can be taken as taking little pure food instead of large impure food. The Veda says that the food taken in small quantity will be eaten by the eater and if it is taken in large quantity, it will eat the eater by bringing some disease (*Adyate'tti ca...* - Veda). Similarly, a person limited to the legitimate sex of his /her life partner only is said to be a bachelor. Similarly, a person, who speaks less is said to be silent. In this way also, you can take the fasting of Jesus as taking very little pure food like leaves and fruits. In fact, fasting called as Upavāsa does not mean avoiding the necessary food. Upavāsa means only to become close to God (Upa = close to God, Vāsa = existing). Jesus also told that fasting is not necessary when one is with the bridegroom (God).

11. Can liberated souls remember all their previous lives they lived on Earth?

Swāmi Replied:- Only on the will of God, some souls reveal their previous birth. This is only to show that re-birth is present. Re-birth can be sanctioned by the omnipotent God for a deserving soul. Re-birth here means re-human birth. Re-birth as animal or bird or insect is not considered as re-birth. Hence, we can say that many souls have no re-birth (means re-human birth). In this way, the religions supporting re-birth and opposing re-birth can be correlated.

12. Ādi Śaṅkarācārya belongs to the Vaiṣṇava family. Why are these foolish Śāktas and Śaivas giving wrong information about Him?

Swāmi Replied:- The person, who asked this question is mad and extremely foolish because there is no difference among the devotees worshipping divine mother (Śākta), the devotees worshipping God Viṣṇu (Vaiṣṇava) and the devotees worshipping God Śiva (Śaiva) since Śakti, Viṣṇu and Śiva are the names of different external forms or media of the same God.

Chapter 7

May 23, 2021

1. Is Kṛṣṇa God while preaching Gītā and doing miracles only; not otherwise?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, While explaining the two component system of human incarnation of God, You narrated an incident where Lord Kṛṣṇa preached Anu Gītā which wasn't Prajñānam. The incident reveals that it was the God component in Kṛṣṇa who preached Bhagavad Gītā and it was the human component of Kṛṣṇa who preached Anu Gītā. Taking this same example, some people are claiming that Kṛṣṇa was God while preaching Gītā and performing miracles and Kṛṣṇa was just a human being rest of the time. Kindly enlighten us about this. At Your divine lotus feet, Laxmi Thrylokya]

Swāmi Replied:- The human being component preached Anu Gītā and God component preached the Bhagavad Gītā. Kṛṣṇa was human incarnation, meaning that He is God only due to the perfect merge of God. He acted as a human being in the role of human being by preaching Anu Gītā. The aim of Kṛṣṇa is to focus the concept that the human being or a false human incarnation can preach Anu Gītā only and not the Bhagavad Gītā. By this, the devotee can distinguish the real human incarnation from false human incarnation with the help of the excellent spiritual knowledge. Even a false human incarnation or a demon can perform miracles, which alone should not be the identification. One may perform miracles and may show extreme false love and these two alone can't decide the reality of human incarnation. The real identity of God is the excellent true spiritual knowledge clarifying infinite number of doubts (*Satyam jñānam anantam Brahma, Prajñānam Brahma - Veda*). The importance of true excellent spiritual knowledge is to show the true direction of the true path to reach the true goal. Only God can do this perfectly as said in the Gītā (*Jñānītvātmaiva me matam...- Gītā*). A false incarnation can't show the true path because he is interested in projecting his power through miracles and aspiring fame through exhibition of excess of love. Knowledge is for the sake of others and not for the sake of God. The selfish less God alone can give the correct spiritual knowledge.

2. Is mocking other's physical appearance a sin even if other side is not hurt?

[Pādanamaskāraṃ Swāmi, Some people often mock at other's physical appearances such as facial hair, bald head, fat body, dark skin, etc. Some do it unintentionally for fun and some people do it intentionally although they are warned

not to do so. It appears to be sinful if other person gets hurt by body shaming. Does it come under sin if the other person is not really hurt? Kindly enlighten us. At Your divine lotus feet, Laxmi Thrylokya]

Swāmi Replied:- You cannot distinguish whether a person is really hurt or not by your fun. The other person might have been hurt inside the mind suffering silently, which you think that the other person is not hurt at all and enjoyed the fun. Hence, even for fun sake, you should avoid such bad remarks. If the other person is really a good person and suffers in mind, your sin will be in climax and there is no need to say that the punishment given by God will be also in climax. Moreover, the real beauty is internal related to good divine qualities and not related to the external form. You shall worship the most beautiful forms of God like Rāma and Kṛṣṇa and the most frightening forms like Varāha and Narasiṃha having the faces of boar and lion respectively. All these four incarnations are of the same beautiful God Viṣṇu. God has taken all these four incarnations to teach this important spiritual concept. You must know that the story of a monkey, called Hanumān is named as Sundarakāṇḍa by Sage Vālmīki, which means the most beautiful chapter.

3. This world is said to be property of God. Hence, is it a sin to be careless and overuse resources?

[Pādanamaskāraṃ Swāmi, Items like mobile, laptop, watch, spectacles, etc are also created by grace of God. If we use them carefully, we can use them for a longer time. When we happen to use them carelessly, they stop working soon and we buy a new item. Here, we are being careless although we have the capacity to be careful. We can use things carefully and increase the longevity of the item which is the resource of the world. And this world is said to be the property of God. Hence, is it a sin to be careless and overuse resources? Kindly enlighten us. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied:- Carefulness is a good quality and merit. Carelessness is a bad quality and sin. Of course, carefulness in worldly fascinations is a sin. A sin done carefully cannot be a merit due to the carefulness. Carefulness in spiritual concepts is the merit. The same quality called carefulness has both good and bad sides of the same coin. Similarly, carelessness in the worldly fascinations is a good side whereas carelessness in spiritual side is a bad side. Every quality has both good and bad sides. You can't define any quality either as good or bad totally. Of course, in the context mentioned by you, it is the bad side of carelessness only. God's property shall not be wasted with carelessness. Such attitude helps the preservation of the divine property so that it can be used by other deserving people.

Chapter 8

May 24, 2021

1. Why did Vivekananda condemn Jyotiṣa Śāstra?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, You said that Jyotiṣa Śāstra (Astrology) goes along with Vedānta Śāstra which is about God. But a saint like Vivekananda condemned the following of Astrology. Hence, the current followers of Vivekananda also don't give much importance to it. Please enlighten us why Vivekananda had to condemn Jyotiṣa Śāstra. -At Your Divine Lotus Feet, Thrylokya]

Swāmi Replied:- Definitely Astrology of planets is lower subject and spiritual knowledge of God is higher and highest subject. You can condemn Astrology if undue importance is given to it more than God. Planets are subordinates to the supreme most authority, God. When there is a conflict between God and planets, Astrology shall be condemned before the authority of God. But, total rejection of astrology is also not correct because planets are carrying on the constitution written by God only. Even God follows His own constitution. The ministry of power (electricity) will not scold the electrician for preparing bill for the expenditure of electricity of the house of the minister. The electrician will give the bill even to the minister and minister will not find fault with the electrician for that. The minister will find fault if the electrician does not give the electricity bill for his house. Therefore, even though God is superior to planets, planets also give the bill to God and God obliges to pay that bill to the planets. As per the duty of the administration, planets can become superior to God whereas as per actual authority and power, God is always superior to planets. If God goes out of way, planets can't question Him. But, if planets go out of way, God can question them. The truth is that God will never go out of way and does not give a chance to planets to find fault with God even in their minds. Both God and planets are congenial and fully co-operative to each other so that never a contradiction will arise between God and planets. Swami Vivekananda might have condemned Astrology before spiritual philosophy in the angle that God is always the superior boss and planets are always the strict secretaries executing the constitution framed by God. We shall not misunderstand this point confining to a particular angle taken by Swami Vivekananda.

2. Is knowing one's own sexuality important in life?

[Pādanamaskāraṃ Swāmi, The teenage years are a time when many young people start to discover their sexuality. In some parts of the world, teenagers are

showing highest interest to know about their own sexuality. Currently, LGBT (lesbian, gay, bisexual, transgender) community is also getting accepted widely. So, this question of one's own sexuality has got multiple options now. Some youngsters are practically experimenting things which obviously end up as sins. On the other side, people on internet are glorifying those kids, who are able to manage their school, being teenage mothers. Swāmi, I kindly request You to throw some light on this issue. -At Your Feet, Thrylokya]

Swāmi Replied:- I always emphasised the natural and divine heterosexual, which is aimed at extension of human race continuously on this earth. Other forms of sex are unnatural and reflect the nature of animals, which do not have intelligence to discriminate good and bad. The misinterpreted paths of mind are many and most horrible. As this Kali age is advancing, all such developments are expected due to the influence of Satan. I can't comment on these developments since such developments are taking place as per the expected changing conditions of the time. The souls have no divine power of resistance towards such sinful changes. Only real devotees of God can withstand such forces and stand in the correct path by the grace of God. There is no surprise about these things, which are natural to the progressing period of Kali age. When summer changes to rainy season, the heat of the Sun will be reduced by the cool rains. As the rainy season changes to winter season, not only there is fall of heat, but also there is increase of chillness. These are well expected changes of time, which cannot bring surprise in My mind.

3. Why are word and action not in unison with mind in Rājayogī who hides one's love for God in mind?

[Pādanamaskāraṃ Swāmi, Thank You for everything. It is said, 'manasyekaṃ vacasyekaṃ karmaṇyekaṃ mahātmanām' meaning the one whose mind, word and action correlate is a Mahātmā. But this contradicts with the definition of Rājayogī who acts as an ordinary person in the world hiding one's love for God in mind. Here, word and action are not in unison with mind. Kindly enlighten us about this. -At Your Divine Lotus Feet, Thrylokya]

Swāmi Replied:- The heterogeneity of mind, word and action is criticised when the result is bad harming self or others. I always told that every quality has both good and bad sides. The above said is the bad side of the heterogeneity. The good side of this quality is that if such heterogeneity helps the self in right direction and helps others also in the same right direction, the person having heterogeneity in such context is a great person or Mahātmā. A person having homogeneity even in the context of harming self and harming others is a bad person or Durātmā. A statement told should be taken in its proper context. Becoming angry and beating good people is

bad and in this angle, the anger is bad. But, the same anger in the context of bad people becomes good. Rāma is said to be the most perfect good person and is said to be the embodiment of justice and peace (*Rāmo vigrahavān Dharmah...*- Rāmāyaṇam). The same Rāma is said to be angry person and a beating person in the context of bad people (*Sthānakrodhah prahartā ca...*- Rāmāyaṇa). Hence, when I say that Rāma is a peaceful person, its context is different and when I say that Rāma is an angry person, its context is entirely different. One statement pertains to one context only, which is one side of the coin.

4. Is Ātman timeless and spaceless?

[Śrī Guru asked: Namaste. Is Ātman timeless and spaceless? Kindly respond. By, Guru

Reply sent to the above question by one devotee of Swami:

{Devotee: Is Soul Eternal?

Swāmi Replied:

Pure Awareness (Soul) requires existence of 2 items. One is inert energy that is obtained from digestion of food (*Annāt Puraṣah-* Veda). Second is nervous system, which alone can convert this inert energy into awareness on functioning nervous system. So, awareness is dependent on these two items but God is independent & does not depend on any other item. Matter (food) is converted into energy & awareness is a form of energy.

Thus, matter & awareness are inter-convertible. When a human being called “Ahalyā” was converted in to inert statue & again when statue was converted into human being, this inter-conversion is proved. When Ahalyā became a stone, her soul did not go to upper world. It remained there only. Awareness is an item of creation & so exactly duplicate souls were created by Lord Kṛṣṇa when these souls were stolen by Prajāpati. These points clearly show that awareness is a conversion of inert matter & a form of inert energy and an item of creation only.

If one accepts science, it is very easy to prove that awareness is a special form of inert energy flowing through nervous system while functioning. Robot is just duplicate of human being. Current flowing in wires is awareness flowing in nervous system. Information stored in chip is exactly information stored in brain. Brain is system of several microprocessors working simultaneously, which grasps all points regarding an object in one instance.

You treat brain as CD in which information is stored in the form of written impressions on matter or you can treat brain as the RAM in which the information is stored in the form of pulses by electromagnetic energy. This does not make any difference for a spiritual approach. It is a topic of science. Even in science a physicist does not differentiate matter and energy. Thus, in science it is clearly proved that awareness is inert energy only which on functioning in nervous system becomes a specific form by doing specific work. In fact, awareness is form of special work done by inert energy. }

Śrī Guru: Thanks for Your reply. Pure awareness not of nervous system is different. Am I right? Kindly verify.]

Swāmi Replied:- Even the pure awareness is a specific form of work generated by the transformation of inert energy (obtained by the digestion of food in mitochondria) into awareness in a specific functioning nervous system. Pure awareness is also energy, which is dynamic and a work form only. This pure awareness takes a specific form of mode or pulse, it becomes

a specific thought. Thoughts are stored in the information chip (Cittam) of the brain in the form of pulses. Pure awareness is like pure gold whereas a specific thought is a specific jewel having a specific design. Hence, you cannot take pure awareness as the original absolute unimaginable God. Pure awareness is also an imaginable item resulting due to conversion of inert energy into awareness. Hence, even if the soul in meditation state without any thought is also the basic crude soul, which is an imaginable item that is the modification of inert energy only. You cannot attribute the divine status of the unimaginable God to the soul whether it is in the form of thoughts or in the state of meditation becoming pure awareness.

5. If souls are changing relationships in each birth, then why should souls follow dharma in each birth?

[Ms. Bhanu Samykyā asked: Pādanamaskāraṃ Swāmi, You said that mother in this life may become wife of her son in the next life. If the same souls are changing relationships in each birth, then why should the souls follow legitimacy in each birth? Kindly enlighten us about the importance of legitimacy in every birth. Please forgive me if there is any wrong in my question or in my way of presenting it. -At Your Divine Lotus Feet, Bhanu Samykyā.]

Swāmi Replied:- An actor and an actress acted in old cinema as hero and heroine (husband and wife). The hero retains physical youth for a long time and the heroine becomes old shortly due to delivering the children. It is said that delivery of a child is the end of the youth (*Prasūtāntam hi yauvanam...*). Hence, in a latest new cinema, the same old hero acts as hero or husband whereas the same old heroine acts in the role of mother of the same hero. In the old cinema, she was a wife to the hero and in the latest cinema, the same heroine is in the role of mother of the hero. The heroine acting as mother in this new cinema can't act as wife remembering her acting in the old cinema. If she acts like that, spectators will throw stones on the cinema screen. Such unjust and illegitimate action in the new cinema is the biggest crime even in the view of a small kid-spectator. Relationships are between the roles and not between the actors. When Sages laughed after seeing King Janaka sitting with his queen-wife, Janaka asked the reason for the laughter of Sages. The Sages did not reply but on long insistence of Janaka, told that the present queen was the mother of Janaka in the previous birth! Even Sage Aṣṭāvakra told the same in some other occasion also. This shows that the relationship between the roles is temporary and hence, unreal. Śaṅkara told that which is temporary must be unreal also (*Yadanityam tat kṛtakam hi loke...*). The relationship between hero and heroine as husband and wife did not exist before shooting and also will not exist after shooting. The relationship existed in the present time of shooting only and hence, it is

temporary. A temporary thing is always unreal if analysed deeply. This relationship of husband and wife between the hero and heroine is also not real during the shooting time also. Hence, truth exists in all the three times (past, present and future) whereas the false thought to be temporary does not exist at all in all the three times. Even though this relationship is actually unreal to a realised soul, for the sake of the unreal world containing ordinary unrealised souls, this unreal relationship is real. Real is real for real. Unreal is also real for unreal. Hence, following the norms of absolutely unreal and relatively real world, the souls must follow the norms of the relatively real world and shall not jump into the absolute reality of God before which the relatively real world becomes really the unreal world.

Chapter 9

May 26, 2021

Shri Anil asked: Pādanamaskāraṃ Swāmi, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-Anil

1. Why is it so easy to misinterpret the Quran? Why didn't Allāh send the message in an easily understandable language?

Swāmi Replied:- Easy misinterpretation of the Quran is your personal opinion. You must prove your point with some examples.

2. It is written in the bible in Exodus 33-20 that "And He said: 'Thou can't not see My face (God's), for man shall not see Me and live.'" If Jesus was God, how come people saw Him and stayed alive?

Swāmi Replied:- Jesus is referring the face of first energetic incarnation merged with Him. The radiation of the first energetic incarnation is terrible as described by Arjuna in the Gītā in the context of cosmic vision. No human being can see Him with these physical eyes and hence, God gave supernatural power to the eyes of Arjuna to see Him. This first energetic incarnation is called as the Father of heaven, who was referred as Father often by Jesus.

3. What is the meaning of Jesus asking us to turn the other cheek?

[Why does Jesus ask us to turn the other cheek? How can we fight injustice if we keep turning the cheek to all evil? How can I defend my family if I keep turning the cheek?]

Swāmi Replied:- In this context, Jesus refers to a person, who has some good nature and hope of probability of realisation through love. Such attempt is for the first slap, which means the first mistake. He never said that you should continuously show the other cheek for continuous slaps. There is every possibility for a good person to realise the first mistake.

4. Why Jesus was able to perform miracles but Mohammed wasn't? Did God have a preference for Jesus?

Swāmi Replied:- There is no question of ability to perform miracles by a human incarnation because the same Father of heaven exists in both the human incarnations. Generally, for ordinary people exhibition of miracles is the standard proof for the divinity. At the same time, the ego based jealousy also develops simultaneously and due to this jealousy only people crucified

Jesus. Mohammed analysed all these parameters for the crucifixion of Jesus and avoided all such parameters and finally rejected even the basic concept of human incarnation. In those days, the IQ of people was not much due to low level of scientific logic and the concept of alive human incarnation was much inconvenient to the psychology of public. Satya Sai Bāba did several miracles apart from giving excellent spiritual knowledge and He was well received in the recent present time because the IQ of the people improved very much in the recent times. Of course, ego based jealousy exists even now, but, can be controlled easily without going to extreme actions like crucifixion. There was no much change in the psychology of people of the time of Jesus and of the time of Mohammed. Hence, Mohammed thought to eradicate the concept of human incarnation in those times. That was the decision of God.

5. Can devotees of Kṛṣṇa eat onion and garlic?

[Hare Kṛṣṇa! Daṇḍavat praṇām. Can a Hare Kṛṣṇa devotee eat Prasād at other temples which might contain onion garlic? If not, then what should be done, if they give us some Prasād, is it disrespectful towards the demigods if we deny it?]

Swāmi Replied:- God Kṛṣṇa showed all Gods in His cosmic vision. You are not a realised devotee of Kṛṣṇa if you differentiate the divine incarnations of God. There is nothing forbidden in the vegetarian items of food.

6. Why Lord Rām worshipped when He could not even trust His wife?

Swāmi Replied:- You have not understood Rāma. He never had any personal doubt about His wife. He wanted to be an ideal example for the rulers regarding the public. He wanted that the ruler should give topmost importance to the opinion of public. He wanted that the ruler shall treat the public as God. Of course, He went to the climax place in this concept so that others will follow at least to some extent. If the setup goal is very high, at least high goals will be followed. If the setup goal is only high, only low goals will be reached by others. If the setup goal is 100/100 marks, at least 40/100, the pass mark will be attained. This is one angle. Another angle is that His wife scolded Lakṣmaṇa, His brother with unimaginable bad language. Rāma wanted to punish Her on the earth itself so that she can reach His divine abode straight without passing through hell for that sin. Without understanding both these angles, people comment based on just superficial knowledge and very light analysis.

7. Does Śiva's life justify the teaching that "One who has born, can't avoid suffering"?

[Being a very powerful God, Lord Śiva Himself suffered a lot when His beloved wife Satī passed away. Does Śiva's life justify Buddha's teaching that "One who has born, can't avoid suffering"?)

Swāmi Replied:- There is again a lot of deep analysis about this story of God Śiva and Satī. Satī knows that Śiva is God. Śiva objected Satī from going to her father's house. Satī refused God and went to her father's house. Shall a devotee not hear the word of God? Of course, in this incident, the climax devotion of Satī towards God Śiva is expressed because she committed suicide on hearing abuses of God Śiva. There may be suffering, but, there is lot of preaching for humanity. The stories of God are always for preaching the humanity only.

8. Jesus abolished the practice of stoning people to death. Prophet Muhammad revived this practice after 600 years. What are Your thoughts about this?

Swāmi Replied:- All depends on the state of psychology and nature of the people of that time. Sometimes, for certain psychologies severe punishments are necessary, which will frighten the public and control the sin completely. Now the government has passed an act to hang the person committing rape cum murder. It depends on the severe nature of the sin. In one time, one type of sin may be viewed very serious and in other time, the same sin may not be viewed very serious. The psychology of the public is also changing from time to time. Accordingly, the acts are also changing. Hence, you have to view a point as per the then psychology existing at that time.

9. Who's the equivalent of Jesus/Muhammed/Buddha etc., in Hinduism?

[Who's the equivalent (Person/ Prophet/ God/ Messenger) of †Jesus Christ, ☪ Prophet Muhammad, ☸ Siddhārtha Gautama Buddha, ☸ Guru Nānak & ☸ Moses for ॐ Hinduism?]

Swāmi Replied:- Every human incarnation involved in the propagation of true Spiritual knowledge is exactly equal to all the human incarnations mentioned by you because the same God exists in all human incarnations. You have to worry about the knowledge preached by the human incarnations and not worry about such questions like which incarnation is equal to this incarnation etc.

10. Why didn't God let Jesus live to an old age to know how it felt?

Swāmi Replied:- The divine programme depends on the will of God and the will of God is always perfect. Therefore, no soul shall doubt the plan of God.

11. How can I stop the Allāh loudspeaker in the mosque? This irritating me so much.

Swāmi Replied:- Are you irritated with mike when the religious programmes of your religion are conducted? Don't you think that other religious people are also irritated by your religious programmes? How can you climb the sky of Universal Spirituality if you are failing to climb the steps leading to the roof of your house?

12. Would some people or souls simply not reincarnate, because of the free will?

Swāmi Replied:- Why do you bother about such unnecessary questions, which will not help your spiritual progress? God takes care of everybody and such points are thought by God and are administered perfectly by God. You shall worry about your spiritual progress and about the information that helps your spiritual journey. The present research scholars of philosophy are very much doing hard work to find out the exact date of birth, exact place of birth and exact time of birth to prepare the horoscope of Śaṅkara, without worrying about the philosophy preached by Śaṅkara. By this question, you join the present research scholars. The free will of any soul is within certain limits only and the final decision about rebirth is taken by God. Every liberated soul is expected to take re-human birth and participate in God's work of propagation of true spiritual knowledge on this earth. Such re-human birth will not contradict the liberation of the soul in any way. Even if such soul is born, it will remain in the state of perfect liberation only and will not be entangled by any worldly fascination.

13. Does Jesus Christ belong to the Viśvakarma community since He was a carpenter?

Swāmi Replied:- I told several times that caste system depends on qualities and deeds of the soul and not on the birth of the soul. There is nothing wrong to say that Jesus belongs to the caste of carpenter based on His talents (professional qualities) and subsequent deeds. Hence, by this the caste of carpenters, which is decided by birth, need not raise their collars claiming Jesus belonging to their caste. Caste is not a fixed system since it varies from person to person depending upon his qualities and deeds (*Guṇakarma vibhāgaśah...- Gītā*).

14. Can we say that people do not change whatever be the effort of incarnation?

[Kṛṣṇa was not able to stop the war (may be it was His will) by making Duryodhana/ Śakuni etc. realise that they are doing Adharma, so does this mean no matter how much You try You cannot change the world and people's toxic mindset?]

Swāmi Replied:- God has given freedom to the souls and the merit and sin are acquired by the souls through their qualities and deeds functioning in a full free atmosphere. There are sinners, who were reformed by the preaching of a spiritual preacher and there are sinners, who did not change at all in spite of hearing the spiritual preaching of even God in human form. All this is to be understood on the basis of freedom given by God to the souls. Hence, the omniscient God knows the future, but, will not interfere with the future. If He does not preach a particular sinner due to God's knowledge of future, that sinner will object the punishment in hell saying that he did not receive the spiritual preaching and will claim that he might have been reformed had he been preached. In order to avoid this, God preaches every sinner giving an opportunity to change.

15. Can God see us when we are doing some personal/private kind of things, like bathing, changing clothes, etc.?

Swāmi Replied:- God is said to be omniscient and nothing can escape His sight and awareness. God is the creator, maintainer and controller of every atom of matter and every quantum of energy in this creation. God Kṛṣṇa preached this concept to Gopikas by stealing their saris while they were taking bath.

16. Please enlighten us about the meaning of 'Pūrṇamadaḥ...' verse

[Śrī Manikantha asked: Pādanamaskāraṃ Swāmi, when listening to Guru Gītā have come across a śloka. Kindly please give enlightenment on this, below is śloka

Om Pūrṇamadaḥ Pūrṇamidaṃ
Pūrṇāt Pūrṇamudacyate |
Pūrṇasya Pūrṇamādāya
Pūrṇamevāvaśiṣyate || Pādanamaskāraṃ Swāmi.]

Swāmi Replied:- The above verse means that the absolute God is unimaginable. God is unimaginable from all sides (*Pūrṇamadaḥ...*). God is remaining in His original place without any trace of reduction, when He expresses Himself as an incarnation in another place. The God in the original place and the God in another place as incarnation are the same original due to His unimaginable nature (*Pūrṇāt...*). Even if you deduct God from God,

the original God remains in the original place and the same original God appears in the new place without reduction by such deduction (*Pūrṇasya...Avaśisyate*). This is the interpretation of this verse in theism.

Some atheists misinterpret this verse by taking the meaning of Pūrṇam as zero because any number of zeroes by addition or subtraction is zero only. This verse can be thus interpreted in the way of atheism also, who feel that God is zero since God does not exist as per them.

When God is unimaginable, neither you can say Him as a quantity or as a quality. Unimaginable may also mean not existing. Therefore, the unimaginable God becomes imaginable and visible quantity having divine qualities by merging with an imaginable and visible medium called Avatāra or incarnation or Saṅḡa Brahman. The unimaginable God is called as Parabrahman or Nirḡṅa Brahman. The existence of unimaginable God in the imaginable and visible medium is proved by His expressed unimaginable events called miracles. Hence, the existence of unimaginable God is proved and can't be treated as zero. The Veda clearly says that the existence of unimaginable God is proved through the unimaginable events called miracles (*Astīyevopalabdavyaḥ...- Veda*).

17. Śrī Muthukumaran asked: Swāmiji please explain the 96 Tattvas. By, Muthukumaran

Swāmi Replied:- The constituents of the human body related to the external world are classified as 96 items. You can do google search and find out them. For this, I need not be questioned. You can question Me about the subject of creator and not creation, which is mere science about which there are plenty references. You are interested in the creation but not in the creator!

Chapter 10
DIVINE SATSANGA ON 23-05-2021

May 27, 2021

[An online spiritual discussion was conducted on May 23, 2021, in which several devotees participated. Devotees' questions answered by Swāmi are given below.]

1. Should we not even aspire for the satisfaction of being with You and serving You?

[Śrī Bharath Krishna asked: Pādanamskāraṃ Swāmi! The following are some of the questions or doubts for which I seek clarifications from You. Kindly clarify my doubts Swāmiji. Please forgive me If I am asking anything wrong. Thank You so much for coming into my life Swāmiji. At Your Divine Lotus Feet, Bharath Krishna.]

This question is related to a question I had asked recently regarding having aspiration for the grace of God for which You gave an excellent [answer](#). In my previous question, I had mentioned the following two points:

- 1) As I gradually learned Your knowledge, I have understood that anything that I give You is never a loss to me. You are definitely going to give back whatever I give to You, if not immediately, at least after a million births.
- 2) According to my understanding, Your grace means the opportunity to be with You forever and happily take part in Your service.

From my first statement it is clear that I am keeping accounts with You and I still have some expectations. In my second statement, I am trying to say that I do not have expectations. This is hypocrisy.

Now I will ask my question clearly, Swāmi. Should we also not aspire for the satisfaction we get by being in Your divine presence and by serving You?]

Swāmi replied: Your second point is correct because in it there is no aspiration for any fruit in return. But, in your first point you say that I will give you back whatever you have given to Me. This means that you have such confidence in Me and that is the reason for giving to Me. If you have such expectation from Me, you shall mention the rate of the interest for the total period I keep your donation. If I return the principal only, you will be subjected to heavy loss. Believing that I have to return whatever you give to Me (based on your confidence that I will return certainly after sometime or other), the points I want to ask you are :- 1) Do you expect the principal as it is? or 2) Do you expect some interest along with principal? 3) If you expect interest, what is the rate of interest? 4) If the interest is low, I can take more time and if the interest is high, I will take less time as early as possible. In the 2nd point, you are giving Me without expecting back either principal or

interest from Me. This 2nd point alone is true love because it is one way traffic only. If you are interested in two way traffic, it is not real love and it is only business whatever may be the policy of principal and interest. In the 2nd point, the omnipotent God may not give anything back or may give little or full principal or may give little or heavy interest to you on His free will. Such possibility of returning lies in the eyes of God as long as you stick to the 2nd condition. You might have experienced the returning from God and it was done because you did not have any aspiration about returning. Based on your past experience, if you believe that God will return, you will not get anything back since belief that God will return is established in your mind since such idea should not even touch your mind. Your sacrifice or service must be based on only one factor, which is your attraction to God only. In this point, you can take the example of a mad fan of a cinema or a political hero. The fan spends everything from his pocket and the hero will not respond back even a trace to the fan. But, the fan is not affected by that because he is doing service or sacrifice simply based on his attraction to the hero and not based on any type of response from the hero. This example is the best example in this world for the Niṣkāma karmayoga explained in the Gītā. I don't find any better example than this in this world.

2. What will be the compensation for a rape victim if it was not caused by her past karma?

[Śrī Bharath Krishna asked: Swāmiji, I understand that if a person becomes the victim of a horrible crime like rape, there is a possibility that it is due to the person's past bad *karma*. But there is also a possibility that it was a fresh crime that was done by the criminal due to the criminal's own cruel nature. How can such a thing happen in the divine administration of God, without the victim having done any bad deed in the victim's *karma* account? When I got this question in my mind, I analysed it a bit. I think I have got an answer. The moment souls asked You during the Satya Yuga to grant them complete freedom, that very moment, souls opened up the possibility of they becoming victims of any crime, even without having any bad *karma* in their account. This is because, when souls demand the freedom to be totally responsible for their lives, they do not get God's protection. Am I correct, Swāmi? If I am wrong, please correct me by explaining what is the correct answer for my above question. Also please tell me what will be the compensation that You will give to any fresh rape victim or the victim of any other horrible crime, if that person does not develop a vengeful attitude and leaves the decision to God?]

Swāmi replied: Your thought regarding the free will aspired by the souls from God is the correct answer in the above elaboration of question. Apart from this point, you have asked in the last about:- a) A criminal doing fresh crime and the victim keeping patient without vengeful attitude—In

this case, God will immediately compensate the victim heavily. Then, He will think about the criminal by giving some time to Him for reformation about which the victim need not bother. b) A criminal doing crime based on the previous crime done by the victim in the past birth—In this case, the criminal will escape the case and will not be punished by God. Even if the victim keeps silent without the attitude of revenge, God will not give any compensation to the victim since it is the case of retort arranged by God Himself. c) A criminal does a crime and the crime may be the type of (a) or (b) as explained above. If the victim is unable to fight back and develops revengeful attitude towards the criminal, the victim not only loses the compensation, but also receives punishment from God for his/her revengeful attitude. d) When the criminal harms the victim, the victim fights that to harm the criminal- In this case, the victim succeeds in the fight if it is not a retort case and God helps the victim to succeed in the fight. If the case is retort, the victim will be unable to fight back because God supports the criminal. On the whole, the essence is that you shall leave everything to God and try to not have even a trace of revengeful attitude. Draupadī and her four husbands (except Dharmarāja) were having revengeful attitude and the criminals did fresh sin only. All these five went to hell first and then to heaven. In this same case, Dharmarāja never had a trace of revengeful attitude. Hence, Dharmarāja did not go to hell and went only to heaven. Of course, Dharmarāja also went to hell to see the suffering of his brothers and his wife by which he suffered mentally and this was due to his refusal to tell a lie in the war even though God requested him to tell the lie (in the context of telling a lie that Aśvatthāmā was killed).

Killing somebody or raping somebody by the criminals are the cases of non-compensation. Such sins do not take place as fresh cases unless retort is provided by God. Even if an attempt for such fresh type of cases is done, God will stop such cases. If you add both cases together which means that the rapist also performed killing and the retort is only up to rape, the criminal will be killed by God. If both rape and killing were retort cases together, the criminal escapes the punishment in spite of hectic efforts and there are several cases of this type. Hence, from the analysis of the nature of the result, the nature of the cause can be identified.

Another important point to note is that the present life comes to an end in the view of the soul and hence, if the compensation is not given in this life, it is lost forever. But, in the view of God the present life is just like a day in the human life because it is only a comma and not full stop for the soul. Hence, the compensations of certain crimes not given in this life are not permanently lost.

When God gives the compensation in the next birth, the soul may not realize it directly. Although there is no direct knowledge (perception) of the compensation provided, the soul may realize that it is a compensation from the past birth through inference, which is indirect knowledge. This can be explained as follows: When a soul gets a bad fruit in this birth, without doing a corresponding sin in this birth, the soul naturally infers that it must have done some sin in the previous birth. Many people have this realization. They even openly say that they might have received the bad fruit due to some sin done by them in the previous birth. Similarly, when the soul receives a good fruit, without doing a corresponding meritorious deed, it infers that it might have done a good deed in the past birth.

The first crime done must have been a fresh case. But God gave compensation to the victim only in the next birth. God gave direct knowledge to the victim-soul only in the first case, so that the victim realizes the compensation given in the next birth. From the second case onwards, the direct realization of the compensation provided is not necessary. Instead, indirect knowledge of the compensation provided is available to the soul.

This cycle of retaliation of crime and compensation becomes endless until the soul is reformed. Here, the retaliation by fighting back immediately is not a sin because by fighting back, the soul immediately realizes whether the crime was a fresh case or a retaliatory case. If it is a fresh case, the victim will win and if the case is retaliatory, the victim will lose. But the most harmful quality is to go on developing the attitude of revenge, instead of immediately fighting back. When the victim thus develops and intensifies the attitude of revenge, that attitude leads to many other sinful actions. Hence, the vengeful attitude is separately punished by God. Fighting back immediately is not punished.

3. Is God's creativity behind the major revolutions happening in this world?

[Śrī Bharath Krishna asked: Swāmiji, we observe numerous revolutionary changes happening in this world in present times. For example, usage of digital currency, internet, other technological inventions etc. Some of them are being used for the sole purpose of giving comfort to us, irrespective of whether it is actually a need. If I have enough money, today, I can just buy an aeroplane and there are no conditions or constraints on me to assess whether there is any genuine necessity. So many people write stories and movies are also made out of some of them. But none of them explain the existence and functioning of the divine constitution. Now, I wonder how all this creativity came to humans? Is God's grace involved in every creative act happening in this world? If not, how can we differentiate if a particular change in the world happened due to God's creativity or due to human creativity?]

Swāmi replied: The creativity is simply based on the will of God only. By the grace and will of God only, the human being is able to be successful in any creativity. Every successful human creativity is founded on the creativity of God only. God grants the talent of creativity only to help the humanity. The human being (at least some scientists recognise and become grateful to God) does not acknowledge the grace of God and becomes proud misunderstanding such talent as his own talent. Some human beings, aligned with such egoistic scientist, misuse the discovery to wrong side. God has granted this discovery with the view of positive side only and hence, the misuse is not to be connected to God in any way. In the end of your elaboration, you touched the psychology of present human beings, which in no way is related to God. There is no responsibility from the side of God regarding the foolish developments of psychology of certain people in the present time. Of course, there are many good people also, who use the discovery towards positive divine side only. The computer is very much serving God in the propagation of true Spiritual knowledge, which is the sole aim of God in granting this technology to humanity by God. There are some people, who misuse this technology for cybercrimes also!

4. How does God feel when He cannot express His infinite love to devotees crying for help?

[Śrī Bharath Krishna asked: Many of us face day to day problems. Some of them are really serious, but they are always self-created. In situations of intense suffering, we cry out for Your help. However, in most of the cases, due to our own ignorance, we even dictate to God, how we want the problem to be solved. For example, a child is attracted to a fire. He wants to put his finger into it. He does it and burns his finger. So, he cries and prays to his mother to find a way so that even if he puts his finger into the fire, it will not get burnt.

Generally, I think that our prayers are just like this. We do not give You the freedom to choose the right solution for our problem. Rather, we decide in advance what solution is best for our problem and we pray You to just grant us that solution. You cannot always explain the complete spiritual knowledge to such a devotee because the devotee is mostly not willing to understand. In such situations, I wonder how You feel, being forced to constrain Your infinite love? How do You feel being forced to grant a certain solution, which the soul desires rather than choosing the right solution for the soul's problems? According to my understanding, the soul learning divine knowledge is the only perfect solution for all kinds of problems. Of course, it is the devotee's mistake that he or she does not give complete freedom to God to do whatever God feels is right.]

Swāmi replied: Your explanation of this question is giving the solution by itself for every problematic point. In the case of God, His love and justice-

based preaching of true Spiritual knowledge do not contradict each other as in the case of an ordinary human being since God is not only omniscient but also omnipotent. He will balance both with super most talented way. His potency is unimaginable by which even light and darkness can stay together! Hence, you need not bother about this point in the case of God. If an ordinary human being exists in the place of God, certainly he will pluck his hair with his hands and will break his head. But, in the case of God, in such extreme contradicting situations, He will deal the problem with a playful smile on His lips! You can understand His talent in the end of the situation only and not in the beginning or middle of the situation. The situation ends in amazing way in His hands and you will become mad on observing His unimaginable talent in handling such complex situations. He will satisfy both the opposite parties and His way of rendering justice without any trace of damage to His ocean of love will make anybody wonderstruck!

Chapter 11

May 28, 2021

1. As far as Nivṛtti is concerned, can we say that Hinduism is the best religion?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, Gītā says that worshiping unimaginable God is the most inconvenient way to develop devotion on God (Avyaktā hi gatirduḥkham...). For a genuine devotee, contemporary human incarnation of God is everything (Vāsudevaḥ sarvamiti...). The followers of Islam worship Allāh who is unimaginable God beyond creation. But, at least some followers of Hinduism worship contemporary human incarnations of God. Although every religion talks about Pravṛtti, Hinduism talks about Nivṛtti elaborately. As far as Pravṛtti is concerned, every religion is equal. When Nivṛtti is concerned, can we say that Hinduism is the best religion? -At Your Divine Lotus Feet, Thrylokya]

Swāmi Replied:- Any religion is the message of God to a set of human beings. Depending on the direction of receivers, God gives a message, which is suitable to that angle. In every area of the earth, there are both types of people prone to the worldly life or Spiritual life or to both together. If you say that Hindu religion is the best religion, it automatically means that Hindus are best people. Such a statement is not favourable to establish the Universal Spirituality of religions. We can say one thing, which is that Hindus are more interested in metaphysics of theoretical devotion than the practical devotion. In Hinduism, theory is more and practice is less. When one part is very high, the other part will look very less in the relative sense. By telling like this, we will also not hurt Hindus. Such statements must be spoken with lot of care because our aim is correlation among all religions and not split. For this reason, when I spoke about the merits of all religions, I told that Hinduism is important for knowledge, Islam is important for theoretical emotion and sincerity, Christianity is important for practical devotion and Buddhism is important for love without aspiration for any desire in return and Jainism is important for non-violence.

2. How can children learn the art of debating?

[Śrī Ganesh V asked: Pādanamaskāraṃ Swāmyji, Recently I had a debate with my friend regarding why vegetarian food is ethical. There were logical arguments that were raised but, in time he got violent and started abusing You and I. I maintained my composure and told him that it is very unbecoming of him to talk in this manner. He happened to be in a considerable leadership position in my school too. Also recently, there was a video of some young adults engaging in a rap battle. These young people

who are going to be responsible in this society in some way or the other are openly abusing each other's mother, gods and what not. Surprisingly, they find this as an art.

I vividly remember that during my schooling I used to attend these inter school competitions. In none of the debate competitions did the audience give credit to sensible points where the debate can develop, whereas they were treating debate to be mere entertainment. Many of them cheered or booed on one liner and juniors would want to emulate those so called heroes. Even I wanted to emulate those people at one point of time. I'm telling this to you because this culture of dissing the other person's argument in a debate by getting personal is also happening in spiritual debates. I understand that the person who is sitting on the other side of the aisle isn't interested in God. But the least he/she can do is to have some respect. I feel this is important because many young people admire them. If they start dissing God in the most unbecoming of ways, then the next generation is going to be worse if not the same.

I feel very disheartened that the majority of human beings do not know how to have a serious discussion without getting personal. This is especially true for spiritual debates because it helps everyone. This in turn will affect the society in large. How can children learn the art of debating and when in the audience not take sides? It doesn't matter to me if they don't believe in God but at least they shouldn't insult Him. At Your divine feet, Ganesh V]

Swāmi Replied:- By chance, if you are facing a bad group, don't think that it is universal. There are several good groups in the world. Whatever you see and face in a limited area can't represent the whole universe. A well can't represent ocean. When you face such well don't participate in it. Even if you participate due to the ignorance of the nature of such well, as soon as you recognise the bad odour, leave it without any further discussion. If it is inevitable, you sit without participation. If you want to change such rotten well, you must have patience and not emotion. Emotion kills the intelligence and powerful logic needed to transform such bad odour. Patience always gives enormous strength to brain to develop a suitable logic that will shock their brains and transform them. You send Me the exact process of discussion.

Chapter 12
DIVINE SATSANGA ON 30-05-2021

June 01, 2021

[An online spiritual discussion was conducted on May 30, 2021, in which several devotees participated. Devotees' questions answered by Swāmi are given below.]

1. How can I control my temper when I am with extremely worldly people?

[Śrī Nithin asked: Swāmi, now days I am getting irritated and annoyed by the selfish behaviour of some worldly people with whom I have to interact with inevitably. I do not know why this is happening, but I feel it is wrong. Please forgive me for this kind of behaviour. Kindly explain to me about how to keep myself calm and avoid getting disturbed by such extremely selfish behaviour of worldly people?]

Swāmi replied: It is wrong to think that you are wrong. Every quality created by God has both right and wrong sides. Irritation and anger towards selfish and bad people are the good side of this quality. If you are not becoming angry with such people, you become wrong because that is the wrong side of this quality. But, if such selfish and bad people happen to be your authorities, you have to keep silent externally by becoming angry towards them in your mind only. This is inevitable in the worldly life. If such people are your equals, tell them how it is bad through peaceful and powerful logic. If such people are inferior to you, you can show your anger externally also along with the advice.

2. Is it true that a mattress or a bed leads to most sinful actions?

[Smt. Ramasundari asked: Swāmi, I was listening to the Bhāgavatam being explained by one of the famous spiritual preachers (pravacanakartās). While explaining, he said the mattress or the bed is the most sinful object in this world. He said that being more associated with it leads us to do sinful actions. I remember very well that in my childhood, upon waking up in the morning, beds and cots would be kept aside and would not even be touched until it was time to sleep at night. Nowadays, these mattresses are a part of everyone's home décor. Is what that scholar said, correct, Swāmi?]

Swāmi replied: I also don't know how mattress is sinful. Please ask him and pass on his answer to Me also. I know one thing scientifically and also through experience that these spongy beds transfer heat into our bodies, which brings some illness like body pain.

3. Did Śrī Rāma and Śrī Kṛṣṇa consume meat and kill animals?

[Smt. Ramasundari asked: Recently, You gave a discourse, wherein it was clearly explained how the non-vegetarian habits of people lead to the killing of animals. You also mentioned that their intense suffering while being killed by humans is the cause of many natural calamities. I explained the same to my grandson Śrī Karthikeya Datta and he questioned me back as follows, “Śrī Rāma being a kṣatriya and Śrī Kṛṣṇa being a Yādava must have consumed non-vegetarian food. Did they also kill animals for meat?” I said to my grandson that they would not have killed animals for meat. Instead, they would have got the meat of animals that had to be killed for various other inevitable reasons or of animals that may have died already. This did not satisfy him. So, I thought of asking You what the right answer for his question is.]

Swāmi replied: Even your answer is not completely correct. Rāma and Kṛṣṇa are God. God preached non-violence by coming as incarnations like Buddha and Mahāvīra. Rāma and Kṛṣṇa never ate non-vegetarian food. In the Vālmīki Rāmāyaṇam, there were several insertions called Prakṣepas. In such one prakṣepa (inserted by others, perhaps non-vegetarians), it is told that Rāma killed a deer when the new hut was built in Pañcavatī forest. This is an insertion only to get support for non-vegetarian food. Of course, some incarnations followed non-vegetarian food-eating. God has to follow certain strong inevitable practices of sinners to become friendly with them and except that one strong sin, God will stress on other strong sins to be resisted. When all other sins are resisted, He will come as a special incarnation to preach the resistance of that strong sin, exclusively as Buddha. Let us take the case of Bhagavān Śrī Satya Sai Bāba. He was also a Kṣatriya like Rāma. But, He always opposed the non-vegetarian food. Shirdi Sai Bāba was born as a Brāhmaṇa, but, still He cooked non-vegetarian food for the sake of non-vegetarians. He never ate non-vegetarian food. Once, Babā asked a Brāhmaṇa devotee to kill a goat on pious holy day. The devotee was ready to kill it proving his unimaginable devotion to the word of God. Then, Babā stopped him saying that He will kill the goat. As soon as Babā said this word, the goat by itself fell on the ground and died. Hence, this shows that the birth and death of any living being are in the hands of God only.

4. Are there any white lies (*arthavādas*) in any of Your teachings Swāmi?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmiji! While learning the spiritual knowledge from You, I have understood one point that a Sadguru might tell a lie for the immediate benefit of the disciple. Due to this, I get curious sometimes as to whether there are any white lies (*arthavādas*) in Your teachings also. Whenever I get such a thought, I convince myself that may be You are teaching me with such *arthavādas*, if there are any in Your teachings, because I am incapable of understanding the complete truth. Although I convince myself as mentioned above, these thoughts

come back to me at times. After analysing Your knowledge to a great extent, I have understood that it is perfect and completely logical. Still, I get such a stupid thought because even the majority of the disciples of Śrī Śaṅkarācārya thought that whatever He was teaching them was perfect and logical. Please forgive me for asking this stupid question and help me get rid of this thought forever. At Your Lotus Feet, Bharath Krishna.]

Swāmi replied: The white lies or Arthavādas generally crop up while I am speaking with devotees because sometimes it becomes necessary in the view of his/her future welfare. But, when I dictate the spiritual knowledge in writing, such white lies do not get expressed because the reader may think it as truth and may be misled in wrong contexts, which are the situations in which such white lies are not needed. When I speak such white lies to a devotee in the interest of his/her good future, I keep the memory of these white lies and reveal to such devotees at a later part of time when the purpose was over. If I mention any white lie in the authoritative spiritual knowledge, I immediately reveal it as a lie told in the interest of the disciple existing in the beginning stage. If it is not revealed immediately in the written knowledge, there is always a danger of its application in unnecessary context also by a reader of normal level.

5. Why did God not dissolve and recreate creation when souls got bored with continuous happiness, instead of granting them a free will?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmi! I ask some of the questions just so that they do not disturb me again and again. Kindly tolerate my ignorant questions and help me understand Your knowledge better, Swāmi. I have never seen a person who has infinite tolerance and patience in clarifying a disciple's doubts other than You (God)!

I have learned from You that this creation will be dissolved, whenever every soul starts doing sins and there is no possibility of reformation in them anymore. The very reason for souls continuously committing sins is in order to get complete freedom from God. They wanted freedom because they were bored with the continuous happiness they experienced during the Satya Yuga. I feel that this very boredom is the cause of all the sins and also the reason for souls becoming so ignorant and dumb to Your teachings. I was thinking if there was any way to get rid of the boredom of souls without giving freedom to souls. Then I wondered why God could not dissolve creation when souls got bored and then recreate it creation again so that the boredom is forgotten by the souls. Then they can enjoy that new creation all over again. This definitely is a stupid idea because You did not do so. So, Swāmi, please help me understand how this idea of mine is stupid. At Your Lotus Feet, Bharath Krishna.]

Swāmi replied: Had all the souls been spoiled with the God given freedom, your idea of dissolving the creation without giving freedom to the souls would have been the best. There are some souls, who were not spoiled

by the given freedom, instead, progressed very well with the help of the given freedom. Such human beings were saved in the final dissolution also. When the examination is conducted in the end (March) of the academic year, some pass and some fail. In view of these failed candidates, a re-examination can be conducted in September for the failures. Instead of this, you are recommending to cancel the previous examination and conduct a re-examination for all once again! In your advice, very frequently, dissolution has to be done and who will bear the cost of destruction so frequently? If you are prepared to pay the costs, I will recommend to God to implement your advice! The perfect procedure will be to give freedom and at the same time, train the souls in the right path so that all will pass the examination of dissolution of world. For that only, God is trying again and again bearing the cost of the dissolution of the world. The trained candidate is equally responsible from his/her side for the failure. In this case, the training teacher (God) is always perfect in His duty of teaching. Due to this fact, the candidate becomes totally responsible. Hence, efforts of the soul to travel in right path while enjoying the full freedom given by God simultaneously is the best programme from the side of the soul. Imposing force and making souls to become robots or frequent dissolutions without giving freedom is not a wise solution.

6. Were the souls in Satyayuga able to express devotion as intensely as Your climax devotees are expressing in this Kaliyuga?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmi! I got this doubt because although You were there with every soul during the Satya Yuga, they would not have realised Your value, as much as we realise now. This is because I am personally able to see how much pain You are going through in helping us overcome all our troubles and also in teaching us again and again. There is no doubt that You are doing all this out of Your infinite love for all the souls created by You. Not only this, You are even bearing the sins of Your devotees who have totally surrendered to You, upon Yourself. But in the Satya Yuga, souls had never done any sins and so, there was no possibility for them to see Your infinite love in protecting and reforming them.

I have another question which is an extension of my above question. Was there a case of any soul totally surrendering to You during the Satya Yuga? I got this question because souls started committing sins only after receiving complete freedom from You. Only thereafter did they start realizing the value of living according to Your guidance. Is the total surrender of a devotee in the Kali Yuga the same as that of souls living according to Your guidance during the Satya Yuga?]

Swāmi replied: In Satyayuga, due to absence of freedom of souls, none can say which soul is a diamond and which soul is a gravel stone. You cannot discriminate souls in the absence of freedom. It was not a play arranged

between players. It was just a military parade carried on by the souls, which were robot-soldiers. Love also has no place in a military parade in which there is no trace of freedom except the commands of the boss! As the age passed from Satyayuga to Kaliyuga, the possibility of exploitation increased tremendously, which means that the question paper of the examination became more and more tough. It is natural because as you pass from lower to higher classes, the standard of knowledge increases and the question paper becomes more and more standard and tough. Satyayuga was a class test. Tretāyuga was quarterly examination. Dvāparayuga is half-yearly examination. Kaliyuga is the final annual examination. Whether a soul is saved or not will be finally decided by the end of this Kali age. As time passed on, the IQ of the souls tremendously increased due to the progress of science and logic. Hence, the standard of the examination also increased very much. In the end of Satyayuga or class tests, no medals were prepared because there was absence of total freedom for souls in Satyayuga. In the end of Tretāyuga or quarterly examination, the Silver medal, which is the Lordship of Brahmaloaka was given to Hanumān. Goloka, the Gold medal given to Gopikas, was created in the end of Dvāparayuga or half-yearly examination. In the end of Kaliyuga or final annual examination, the Diamond medal or Dattasevakaloka will be created above Goloka for the sake of devotees, who reached the climax of theoretical and practical devotion without aspiration for any fruit in return.

Your another question was already answered in the above paragraph. Class test means just putting an oral question to the student in the class while the teaching goes on. For such tests, there is no procedure of evaluation at all because there was no trace of freedom to the soul and due to this the very examination system is in non-projected bud condition.

7. Could You guide me to argue with a meat-eater in a better way?

[Śrī Ganesh V. asked: Pādanamaskāraṃ Swāmiji! As instructed by You in the previous satsaṅga, I am submitting to You the main points in the recent debate I had with my friend. As mentioned during the last satsaṅga, that debate turned ugly and he resorted to abusive language. Here is a summary of the debate:

Opponent: I eat beef. Is that anti-national?

Ganesh: How does it matter whether you eat beef or chicken? The point is that you are killing an innocent animal for food. It is understandable if there is no vegetarian food around. But killing an innocent animal for food is a sin, whether it is beef, chicken or a fertilised egg.

Opponent: But eating unfertilised eggs should be fine, right?

Ganesh: Not exactly. But it is a lesser sin.

Opponent: Then consuming milk should be a sin too!

Ganesh: No, because it is possible to hand-milk the cow in which case the cow is not harmed.

Opponent: But the unfertilized eggs laid by hens are a waste, right? So, why can you not eat them?

Ganesh: Yes, but the hens in a poultry farm are forced to lay too many eggs, by giving them unnatural conditions of confinement, drugs, feed and so on, which harms them, in the long run.

Opponent: No it does not. The hens lay so many eggs because they have been bred or genetically modified to produce those many eggs. Besides the same argument of cruelty to egg-laying hens also applies to milk-yielding cows.

Ganesh: Exactly, while laying eggs the hen's bones have to stretch a lot. Laying too many eggs leads to premature death. It is not immediate death, but a slow death. Drinking the milk of even genetically modified cows and even if they are milked with a machine, does not kill them, even though it might be painful.

Opponent: If you actually cared about animals, you would not consume either chicken or cow products. Did the cow tell you that it does take a strain on their mental health when you milk them constantly? No. The same thing holds for the chicken. Do not make this about animals. It never was about them.

Ganesh: That is what I am trying to tell you. There is a way to milk those cows without hurting them. You can milk them while leaving sufficient milk for the calf. It is possible to have milk-yielding cows without making them mass-produce milk.

Opponent: They already do that. Do you know why? Because cows produce too much milk to begin with. Yes, it puts them in more danger when you do not milk them. Sure, thus you have the argument that you should milk them to help them. But that same logic works with hens too. Also, you talk of harm and pain only in the short term. The thing is, we humans have damaged their genes to the point that any harm that might happen to them would be due to genetic reasons. If you actually cared about cows or animals in general, you would stop the process of this genetic damage that is only accelerating. You can do so by not demanding any animal based-products and switching to a vegan diet. I thus repeat, unless you do that, you do not care enough about cows.

Ganesh: Cows do not have to be genetically modified and can be milked without using machines. Also, the calves can be given sufficient amounts of milk for their growth.

After that he began to abuse a lot. I request Your guidance about how to present the points in favour of vegetarianism. At Your divine feet. Ganesh V.]

Swāmi Replied:- The opponent is arguing about the harm done to a cow during the process of milking. You are arguing about the harm done to

hen in generating an unfertilised egg. Both these topics are out of the main line, which is that, whether non-vegetarian food is sinful or not. Both of you missed the main track and argued on a very minor track. The unfertilised egg will not generate any living being. The egg before fertilisation also was generated from the flesh of hen only. Similarly, the milk of the cow was also generated from the flesh of cow only. There is very minute marginal difference between these two. Such very minute marginal difference is that the unfertilised egg has the probability of fertilisation and generation of a living being. The milk has no such probability. The milking of cow after feeding its calf is justified because if the milk is not taken out, that will lead to pain and sickness also. Of course, whether the calf is completely satisfied with the milk or not is also an intermediate question in the sin. However, that point can be largely answered by saying that the calf eats tender grass also to pacify its hunger completely. The calf also should develop the habit of eating grass. Of course, the large part of its hunger must be satisfied by the milk of its mother in the early time of delivery. Taking all these factors into consideration, we can conclude that the normal process of milking cow is a very negligible sin. Even eating an unfertilised egg must be a negligible sin, but not very negligible sin. Hence, both of you fought on negligible and very negligible sins. You have not fought on tremendous sin and no sin. The harm of health of both hen and cow can be scientifically verified since such verification can give you the correct picture. I do not understand why your opponent became wild because there is no trace of possibility for even a trace of anger at the point where you stopped your discussions.

Chapter 13

June 02, 2021

Śrī Anil asked: Pādanamaskāraṃ Swāmi, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil

1. What is the difference between Om (Aum) and Allāh? Are both Nirguṇ?

Swāmi replied:- Nirguṇa means unimaginable God only. Aum and Allāh stand for both unimaginable God as well as first energetic incarnation.

2. What are the next steps for me now that I have come to the conclusion that God's love is the only love and people, well they only take you to hell?

Swāmi replied:- This conclusion will be strongly confirmed after going through all My Spiritual knowledge thoroughly. Then, surrender to Sadguru or human incarnation of God and participate in His service of propagation of true spiritual knowledge in this world.

3. Is Muhammad the second coming of Jesus?

Swāmi replied:- “*I will come again*” does not strictly confine to second coming only. Every repeated return can be represented by this statement. You can say that Mohammed is another coming of Jesus or unimaginable God.

4. How do I renounce a relationship with matter (prakṛti) (body)?

Swāmi replied:- The soul represented by I is related to your body just like your body is related to your external dress.

5. How is it possible for God to be eternal without beginning or end?

Swāmi replied:- If there is beginning, there must be end. Of course, such end can be continuously avoided by the unimaginable God. Such extended end is not the inherent eternality. Eternal means that which has no beginning and end.

6. Why do people become terrorists even though they know that the outcome will always be bad?

Swāmi replied:- They don't know that this is bad. Even if they know that, they have not assimilated such truth and hence, they are often ignorant of the truth.

7. Could life and death be the exact opposites of what we normally think they are?

Swāmi replied:- Life is existence of awareness and death is absence of awareness in the body. From the point of body both are opposite.

8. How does one become pure in heart so that they could be blessed to see God? Referencing Matthew 5:8, “Blessed are the pure in heart for they shall see God.”

Swāmi replied:- Heart stands for love. Pure heart means pure love. Pure love means that which has no aspiration for any fruit in return.

9. Why should God expect everyone else to simply believe?

[Given that Jesus revealed Himself to Thomas which led him to believe that Jesus is God, why should God expect everyone else to simply believe when that is not the case for everyone else?]

Swāmi replied:- Jesus projected an important concept through this, which is that those who have love for God for past several births believe without seeing the proof. Thomas is only an instrument used to project this concept.

10. Is God only one? Whether such only one God has image or structure?

[There are 33 million Gods in Hinduism (Gods), but in Gītā Kṛṣṇa says "there is only one Supreme Power" and the Quran said "There is no image and structure of God". Who is right? Why did Lord Kṛṣṇa describe all other Gods as demigods (some commentaries on Gītā says so)?]

Swāmi replied:- In all external divine media, there is only one supreme power, which is the unimaginable God. Naturally, Unimaginable God can't have any image or structure.

11. Why was the Last Supper the most significant act of the life of Jesus wherein He even washed the legs of His disciples?

Swāmi replied:- This is projection of other important concepts that when one becomes a spiritual preacher, he should not have ego of his knowledge. After Jesus, they are going to become preachers and hence, He projected this concept before them by washing their feet.

12. How is Israel protected when it committed terrible sin by rejecting Jesus?

[If Christians claim that Jesus was Yahweh in the flesh and then the Jews must have committed a terrible sin by rejecting Him, yet this God continues to bless and protect Israel. How come?]

Swāmi replied:- Pure love does not expect any fruit in return and never the revenge.

13. Even Jesus Christ has a death. Why are you praying to Him to secure you from death?

Swāmi replied:- The body of Jesus Christ had death. Neither the soul of Jesus nor the God merged in Jesus have death. Aim of our prayer is not the body of the Jesus.

14. According to various Hindu scriptures, we have an eternal life. In that case what are my eternal activities?

Swāmi replied:- Eternality of the soul is not inherent characteristic of the soul. It remains eternal as long as the will of God to continue it is running.

15. What is the method to rise above the three 'Gunas' as per Gita?

Swāmi replied:- If you fix your mind on God, you become totally detached from everything including these three gunas.

16. Are Hindus lucky compared to Muslims?

[Why do I think Hindus are lucky and got religion, cultures and God with attributes? How can we help Muslims to bring out from Muhammad's company and its high ego boss Allah?]

Swāmi replied:- All your ideas are totally wrong. Allāh was also seen as radiant energy by some devotees. This indicates the mediated God also. Mohammed is actually the human incarnation of God.

17. Why does God kill good people instead of bad people?

[Why does God kill good people like my father (a humble, responsible, kind, good person without any type of addiction) instead of other bad people like heavy drinkers, smokers and cheaters?]

Swāmi replied:- Every human being has its own destined date of death. Nobody is immortal.

18. How will I ever reach Goloka?

[If people reach Lord Kṛṣṇa in many lives and the probability of becoming a Kṛṣṇa bhakta is very less, then how will I ever reach Goloka?]

Swāmi replied:- Several births are taken to realise completely that the contemporary human incarnation (Kṛṣṇa) is the ultimate unimaginable God. Once this point is realised, such a climax devotee will be in Goloka immediately.

19. Why is Goddess Kali black? Why are all main Gods, Lord Rām, Lord Kṛṣṇa and Lord Śiva all dark in complex?

Swāmi replied:- The dark colour indicates the quality of Tamas which stands for unchangeable fixed determination and this is the best divine quality. The inherent quality of any soul is lack of fixed determination.

20. If you pray to God for one specific girl, will He find a way to make it happen?

Swāmi replied:- If you deserve to her by all angles, God will certainly help you. Even her father will co-operate with you for your marriage with her.

Chapter 14

June 03, 2021

1. Is it a sin if a devotee intoxicated with devotion does adharma?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, I was reading about Bhakt Kumbara who was a Potter by profession. While chanting God's name and curing clay with his feet, he accidentally tramples his child and kills him. You taught us that we should vote for God against Dharma in Nivṛtti when God competes with our highest worldly bond. But here, it didn't appear like a test of God which happened to Bhakt Siriyāla who was asked by the guest (God) to sacrifice his son. If a great devotee who is intoxicated with devotion to God does something against Dharma, then it is not considered as sin. Isn't it? Please enlighten me. - At Your Divine Lotus Feet, Thrylokya]

Swāmi replied:- That devotee did not kill his child during a regular test as in the case of the second devotee and hence, the case of the first devotee is not God's test. It is intoxication of devotion. Even the intoxication of wine can do such killing of the child. Since the intoxication is about God, it is not a sin. It is divine plan to relieve the devotee from the strongest worldly bond with children.

2. How can a devotee decide to leave the Sadguru?

[Pādanamaskāraṃ Swāmi, I have seen some close devotees leaving AMMA (Matā Amṛtānandamayī Devī) after staying closely with Her for a long time. After listening to the excellent divine knowledge from the Sadguru, how can a devotee decide to leave the Sadguru? I'm asking this question because I'm scared that I would leave You by falling into the worldly fascinations. Please tell me what to do so that I don't go far away from Your divine feet. -At Your Divine Lotus Feet, Thrylokya]

Swāmi replied:- Pure love to God (contemporary human incarnation) itself will take care of everything in that line and no special steps are required. The intensity of real love with God will accomplish everything and will destroy every obstruction. Unless the love of devotee has such climax power of attraction, God will not open even His eyes to look at the devotee for first time! You can't compare the love affairs between human souls with the real love with God. Can you compare any worldly cool drink with the divine nectar (Amṛtam)?

3. In some practical examples, will the preaching of Sadguru become opposite to them?

[Śrī Ādi Śaṅkarācārya said that Satsaṅga (companion of God and devotees) would lead us to Jīvanmukti (Salvation). But Bhakt Prahlādā and Vibhīṣhaṇa were exceptions to this statement because they were in the companion of demons. Similarly, Jesus said

that a rich man can never reach God. But Purandara Dāsā was an exception who gave away all his riches to become a servant of God. A Sadguru always says the truth but these practical examples appear to stand opposite to the preaching. Kindly correlate them. -At Your divine lotus feet, Thrylokya]

Swāmi replied:- Yes madam! I will correlate anything with any other thing because the only divine talent of God Datta is correlation! Satsaṅga means remaining immersed in the real love of God constantly and this can take place whether the devotee is in association with others or not. If the devotee is alone, his/her divine memories give the divine company. Even if the associating company opposes, the devotee is not distracted and continues in the immersion of divine memories of God. If the associating company is congenial, such company will be benefited by the devotee. In demons also, there were some, who are devoted to God. Demons are not atheists and hence, atheists are worse than demons. Purandara Dāsā became poor by donating all his riches to poor people. Hence, what Jesus said is not wrong because it applied even to Purandara Dāsā and because of such application only, he became poor. I add one more point in this context, which is that instead of becoming poor by hasty donation to poor, one can retain his wealth and use it in the service of God, which also includes helping the deserving poor through patient analysis. In hasty donation, you have no time to discriminate deserving poor and undeserving poor. The only category that should be immediately helped with all hasty speed is the category of beggars suffering with hunger for food, suffering for not having cloths, suffering for diseases without medicines.

4. Is it Niṣkāma bhakti when we utter ‘Pāhi mām’ or ‘Rakṣa mām’ in prayers?

[Smt. Anita Renkuntla asked: Swāmiji, Pādanamaskāramulu 🙏 🙏 🙏

I thank You Swāmi for answering my questions whenever I forwarded You which were clearly explained. Here are a few doubts I have while reading Your discourses or listening to Dattavedam.

We are being taught to do Niṣkāma bhakti. It so happens in many troublesome situations that we automatically say, " O God save me or protect me" Does it not mean that we are aspiring some help from You? Some bhajans too expresses Pāhi mām or Rakṣa mām. Please enlighten me if I have misunderstood Niṣkāma bhakti.]

Swāmi replied:- Niṣkāma Bhakti is the climax goal to be kept in mind as the ultimate target. If you keep the extreme goal in your view and put efforts towards that, you will at least reach some considerable distance in the forward path. If you keep a normal goal as target, you will go forward a little distance only. Keeping the normal quantum of humanity in view, such songs are expressed by Me. Such songs crying for help from God will attract such

seriously stressed devotees. Even though in the beginning, the devotee is attracted to God for some help, the merit is that after all the devotee is attracted to God only and not to some human being. Such merit will improve the attachment to God and in course of time, the devotee develops the detachment from fruit recognising the qualitative devotion. In this way, the devotion becomes two staged in the case of normal human devotees.

5. How can one cross the bonds with brothers, sisters or friends?

[Swāmi, this is regarding seven cakras explained by Phani swāmi on last Thursday. It is a true knowledge I ever read or heard, other than in Your books. Anāhata cakra is the bond with children is difficult for a human being to cross. There are other bonds also like brothers, sisters or friends. How one should cross these bonds? Is this bond, a part of Anāhata? Always at Your Divine Lotus feet ॐ ॐ Anita Renkuntla.]

Swāmi replied:- Others mentioned by you can be included under these main bonds based on your attitude towards them. Your elder brother and elder sister are like your father and mother. Your younger brother and younger sister are like your children. Your friends can also come in these similar lines. A friend before marriage maintaining the feeling of romantic love can come under Svādhiṣṭhāna cakra, which is the bond with life partner. Hence, these cakras are mentioned as the main worldly bonds into which other worldly bonds can be indirectly accommodated.

6. What is the reason for the present chaos of corona and when it will go?

[A question by Kum. Meenakshi]

Swāmi replied:- The corona patients are wearing masks on their noses and mouths and this makes us to see the human beings exactly like monkeys. The human being is said to be evolved from monkey as per the scientific theory of evolution. The reason for the attack of this corona is that the human being went back to the stage of monkey in its mind. The physical proof for this going-back is the mask placed on the nose and the mouth of every human being making it appear as monkey. If the human being returns to its original state from the state of monkey in its mental plane, the corona will disappear and the physical proof given by corona will also disappear since every human being will remove the mask as soon as corona disappears! The monkey state of the mental plane of the human being need not be explained by Me as it is known to every human being. If anyone wants to know it, please read the following verse said by God Kṛṣṇa in the Gītā:-

“Trividhaṃ narakasyedaṃ, dvāraṃ nāśanamātmanaḥ ।

Kāmaḥ krodhaḥ tathā lobhaḥ, tasmādetat trayam tyajet ॥”

(There are three main gates to hell that lead the soul to self-destruction. These three main gates are illegitimate sex, illegitimate anger and illegitimate greediness.)

When the human being passes through any one of these three gates, the human being is transformed into a monkey!

Chapter 15

June 04, 2021

1. Why is the word 'Vijñāna' used instead of Prajñāna while referring to God in one bhajan?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, In the Bhajan '*Śabdamekam Kathaya...*', You have used the word 'Vijñāna Vajra'. But You always say that the inherent quality of God is 'Prajñāna'. Is there any specific reason for using the word 'Vijñāna' here? Kindly enlighten us.]

Swāmi replied:- Vijñānam means systematic logic of the analysis of creation and this is the ancient logic as well as the modern science, which deals with the confirmation of true knowledge of items of creation (*Tarkyante padārthāḥ asmin iti Tarkah*). We need the analysis of imaginable creation also at every stage of the spiritual knowledge, which is the subject of the unimaginable creator or Parabrahman. Since this creation or world is created by God, the subject of the creator (*Prajñānam*) or spiritual knowledge needs the assistance of the subject of analysis of creation (Vijñānam) everywhere even though Vijñānam is not at all helpful in knowing the direct Prajñānam, which is knowledge of the inherent nature (Svarūpalakṣaṇam) of God. For example, such need can be observed in the following contexts:- 1) When the unimaginable God merges with imaginable medium, God identifies Himself with that medium and the medium becomes one with the God. In this case, God becomes both quantity (a certain quantity of matter or energy with boundaries limited in a specific form) and quality (Divine qualities like Knowledge, Love etc.). Hence, the concept of Osho, which says that God is not a quantity but quality, is wrong. The reason is that unimaginable God is neither quantity nor quality and the mediated God is both quantity and quality! In studying the logical imaginable actions of imaginable mediated God, systematic logic is necessary even though He attains the unimaginable nature in certain aspects like exhibiting miracles. Even in the imaginable qualities like knowledge and love, the unimaginable background exists by which we say that such knowledge and love are excellent and unimaginable! 2) Sometimes, we mistake the imaginable items of creation as unimaginable God even though they are not mediated by unimaginable God. For example, the awareness or soul of an ordinary living being is mistaken as the mediated unimaginable God even though it is simply non-mediated imaginable worldly item. Science helps in understanding the awareness as a specific work form of inert energy modified in the functioning

brain-nervous system. With the help of science, we can reject awareness also along with all other imaginable items of creation to be God as mentioned in the Veda (*Neti Neti iti...*).

2. In what context a devotee can ask God to grant devotion?

[Swāmi, You have taught us that we should never ask devotion from God. But, in the bhajan '*dayāmaya śrī dattātreya, jñānaṃ bhaktiṃ sevāṃ dehi!*' we are requesting God to give devotion (Bhakti) also. Not only in this bhajan, many bhajans sung by AMMA (Mātā Amṛtānandamayī) also contain lyrics in which soul seeks God for devotion. Kindly help us understand the right meaning of the lyrics. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi replied:- There are two types of devotees:- 1) Devotees of beginning and middle level aspiring for fruit in return from God and 2) Devotees of climax aspiring no fruit in return from God. Now your question is that how the devotee asked for the devotion to God, especially when we know that there is a possibility of very clever idea of the devotee, which is that if devotion to God is attained, everything required is attained! In this context, you can examine the following possibilities of My answer:- a) this song covers all types of devotees. Hence, the devotee singing this song may be such clever devotee asking God for the omnipotent devotion (devotion is omnipotent because it can give anything like the omnipotent God can do anything) to God. b) The devotee singing this song may belong to the category of devotees having no aspiration for any fruit in return. Since the devotee has already attained such devotion, such devotee is praying God to give such pure devotion in the future also so that he/she will not lose such precious devotion in the future due to the influence of worldly fascinations. c) The devotee singing this song may actually belong to “a” type, but, the devotee has the knowledge of “b” type also. Such “a” type devotee is praying God to give the “b” type devotion.

In view of the above mentioned case of “b” type devotion, every “b” type devotee also can sing this song praying God to retain such climax devotion in the future also protecting the devotee from the influence of powerful worldly fascinations. Hence, in any case, this song can be sung by any type of human devotee.

3. When the result of every action depends upon the effort of the soul and grace of God, what is the importance of muhūrtam?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, You taught us that the result of every action depends upon the effort of soul and the grace of the God. So, can we assume that the time of action doesn't affect the result? If so, then what is the importance of following muhūrtam given by Jyotiṣa Śāstra? People from other religions

do not follow Astrology and doesn't even know it. Are they incurring any loss? What is the material benefit and spiritual benefit of following Muhūrtam? Should we see good Muhūrtam even before donating money to Sadguru? Kindly enlighten us. - At Your Divine Lotus Feet, Thrylokya]

Swāmi Replied:- Good time or Muhūrtam is a part of the wheel of Astrology involving the deities of planets, which are the divine powers of the ultimate God. Certainly, there are good times and bad times. But, these good and bad times are correlated with the good and bad deeds of souls respectively. What I mean is that a good time will be available to a good soul and a bad time will be available to a bad soul. The mystic play of the Divine wheel of power of God is like that. Deity of any planet becomes good for good soul and becomes bad for a bad soul. A bad soul generating some hope of reformation in the mind of God may create a favourable atmosphere in the mind of the deity of any planet by the grace of God. Devotion to God will also help in this line because devotion is linked to reformation of the soul. Any bad soul developing devotion to God will have a good future of reformation in due course of time (*Api cet sa durācāro..., kṣipraṃ bhavati dharmātmā...*- Gītā). A bad soul having no hope of reformation may approach a good astrologer, but, even such good astrologer makes wrong calculations recommending bad time only to the bad soul. A good soul or a bad soul having hope of reformation, may approach a bad astrologer, but, even such bad astrologer makes wrong calculations recommending good time only to both these types of souls.

There are so many parameters interacting with each other as a three-dimensional network in the cycle of deeds or Karma cakra and God told that the analysis of qualities-deeds-fruits is very very deep and complicated (*Gahanā karmaṇo gatiḥ...*-Gītā). The perfect analysis of all these factors is possible only for the omniscient and omnipotent brain of God! Even if God explains to you directly, your brain is not capable of understanding the deep analysis twisting in several directions. Hence, the wisest scholar will simply accept the final judgement of God as the ultimate perfect word without going into the actual process of analysis done by God! Another complicated aspect is that these parameters differ from one soul to the other in their qualitative and quantitative angles of mutual supporting interactions and mutual cancelling contradictions. Every soul will have a specific and special output judgement and generalisations are really impossible.

One thing I can say as the ultimate point is that God is the ultimate authority and even any slightest modification in the cycle of deeds can be done by the planets and other controlling authorities of Divine administration as per the signals given by the movements of eyebrows of God Datta only.

Hence, My advice is that one shall totally surrender to God from all angles and one shall remember that God can do any modification or adjustment provided there is a trace of hope of reformation of the soul that helps the soul to progress in the Spiritual path. If such hope is absent, one will get the silence only from the side of God.

4. Many people say that they had visions. Shall we believe these visions as true or false?

(A question by Dr. KV Rao)

Swāmi Replied:- Every concept has both obverse and reverse sides of a coin. All visions are not false and all visions are not true. Generally, people will not tell lies in the case of Divine visions. But, there are some people, who tell lies in order to get some fame by drawing special attention of public in the society on the point that they were blessed by God due to their special deservingness.

Let Me take My own example. In Śrīśailam, I used to preach Spiritual knowledge to Śrī CBK Murthy and his wife Smt. Bhavānī everyday saying that God Datta appeared before Me and told this excellent knowledge. They were appreciating the knowledge, but, were having a doubt in their innermost hearts. I knew that they have that doubt by the grace of God Datta in spite of their maintenance of very very deep secrecy about this doubt. One day, I told them that God Datta appeared before Me and merged with Me. About this vision also, they had a secret doubt in their hearts even though they were not expressing even a trace of such doubt. But, next day itself, a miracle happened before their eyes only and hence, they believed about this merge of God Datta with Me and also about the earlier Divine visions. The miracle is:- Next day itself, one Saint standing back far from Me saw Me in the temple from a distance and thought that if I was incarnation of God Datta, I should walk back in the row of devotees and jump up to ring a condemned bell tied up in the temple. That bell existed at a very height also and a new bell was hanged at reachable height, which has been rung by the devotees. As soon as the Saint thought like this, I looked back into his face, smiled, went back, jumped up to such height and rang the condemned bell. After this, I looked back at him and smiled again. The Saint came to our residence and told us (the old couple and Myself) about this incident. Shri CBK Murthy told the Saint that God Datta appears before Me and talks with Me every day. That Saint took an unexpected wrong twist and shouted at Me saying “Datta appears before You? It is not Datta, it is a ghost because in this Kaliyuga, Datta never appears to anybody”. Then, I became very angry with red eyes and told him with anger “You petty fellow! You know some black magic and

you tried to use it on your preacher and your preacher slapped you and necked you out from his asylum. Since then, you are roaming here and there”. The Saint shouted back at Me saying “You are speaking lies” and went away. Next day, early morning at 4 AM, the Saint ran to our residence and fell on My feet saying “All the last night I tried to do black magic on You. The divine mother appeared before me and knuckled on my head with her folded hand. With that, all stars appeared before my eyes! What You said about me and my Guru was exactly true. I will go back to my Guru and please bless me so that my Guru will accept me”. I told him to go back to his Guru and promised him that his Guru will receive him back without any anger. When the old couple (CBK Murthy and Bhavānī) saw all this, they developed full faith on My daily visions of God Datta and the vision in which God Datta merged with Me. From that day onwards, several miracles happened almost daily, which stood as proof for the merge along with the main proof of the excellent quality of this true Spiritual knowledge.

Recently also I told My devotees that they should not believe if I say that I had visions of Datta or that Datta merged with Me. Anybody can tell such stories to exploit the innocent public. When I say that the knowledge spoken by Me is from God Datta, they should believe it based on the quality of the excellent true Spiritual knowledge spoken by Me. The vision must have confirmation to believe it as true. Why I told about these visions to My devotees? My actual idea was that devotees should not attribute even a trace of credit to Me for this excellent Spiritual knowledge or for these unimaginable events called miracles. Repeatedly, I said that the entire credit goes to God Datta only and that I am just a medium for Him. By telling like this, I exposed My human side so that none will be affected by ego-based jealousy, due to which, he/she shall not miss the benefit of this excellent true Spiritual knowledge.

Chapter 16

June 05, 2021

1. How to correlate God creating the universe using His illusory power with the verse *Tasya kartāramapi...* in the *Gītā*?

[Prof. JSR Prasad asked: God creates this world and thus becomes doer (Kartā) and at the same time, the creation is done through His illusory power (Māyā) and hence, the doership goes to Māyā only and not to God. Can't we correlate this concept in the verse of *Gītā* in which God says that He is the doer while at the same time He is not the doer (*Tasya kartāramapi...*- *Gītā*)?]

Swāmi Replied:- God says that He is the doer (Kartā) and at the same time not the doer (Akartā) especially in this specific context of the caste system. He says that He is the creator as well as not the creator of the same caste system. If you bring the first said policy that He is doer by work of creation and not doer since He creates through Māyā, it does not fit into logic. If this policy is already established in general to every process of God's creation, the same policy need not be mentioned again in this specific example of caste system. Automatically, the general policy will apply to His process of creating the caste system. If you say that this policy is not general and applies to this specific concept only, it becomes again illogical because this policy is a general policy applying to the entire process of creation in which the process of creation of caste system is also a part. In such case, this specific policy mentioned in the specific creation of caste system, overflows into other processes of creation (Ativyāpti doṣa). Hence, the above said policy shall not be taken in this context.

Then, what are the contradicting policies that shall be taken in this context so that one policy can be applied to one type of caste system and another type of contradicting policy can be applied to another type of caste system? One type of caste system that is established by God is clearly mentioned in this verse by God Himself, which is that God created one type of caste system which is based on qualities and subsequent corresponding deeds (*Cāturvarṇyaṃ mayā sṛṣṭaṃ, guṇakarma vibhāgaśaḥ...*- *Gītā*). Half of the problem is solved by God Himself. The other half is to be investigated by us with the help of the first half. What would be the second half policy that exactly contradicts the first half policy? The first half policy is the caste system based on qualities and deeds of souls. Naturally, the second half, which is the second type of caste system, which is based on not qualities and deeds but, by birth irrespective of qualities and deeds. Then only, the two

halves can contradict each other. Unless both the halves contradict each other, we cannot justify the word “even though - (*Api*)” in this verse. “*Api*” means that even though I created this type of caste system, I did not create that type of caste system. This looks like saying “Even though I created this golden chain, I did not create this golden bangle”. Caste system is common in both types just like gold is common in both chain and bangle. Here, “*Api*” stands for a specific type of design of gold or caste system and does not stand for the common item, which is gold or caste system. If you mean that the second type of caste system is also the same first type caste system, then, mutual contradiction results. Nobody says that He has created the pot and at the same time did not create the same pot unless the pot maker is mad. You may try to solve this contradiction through the power of illusion (*Māyā*) as proposed by you in the beginning. But, as I said in the beginning itself, illogical defects attack as I explained already above.

Therefore, the inevitable way is to find out the second type of caste system contradicting the first type of caste system in order to justify the word “*Api*”. Such second type of caste system must be the caste system based on birth and not by qualities and deeds. Moreover, such second type of caste system is already familiar in this world (*Lokaprasiddhi*) and this is not invented by Datta Swāmi specially. In this way, the logical analysis clearly supports that the second type of caste system must be inevitably the caste system based on birth about which only God says that He is not the doer of such second type of illogical caste system. The word “*Api*” can be taken in the sense of one, two, three etc. (*Samuccayārtha*). By this, we can say that the two types are indicated by “*Api*”, which means that it is not a single type of system, which will compulsorily lead to mutual contradiction. This means that God is the creator of first type of caste system and (*Api*) God is the non-creator of the second type of irrational caste system.

Some people argue that souls based on qualities and deeds only are born in the congenial castes possessing the same corresponding qualities and deeds. They argue that caste system by birth is correlated with the caste system by qualities and deeds. This is utter foolishness and also illogical crooked mentality of people, who are rigid about caste system by birth. If their argument is correct, what is the answer for this question – “Why certain souls having a specific type of qualities and deeds are born in the castes having opposite qualities and deeds”? They don’t find answer for this question and neglect this question by saying that this question belongs to very less number of cases. Ethics belong to 100% cases. Ethics is not like the constitution amended by the parliament again and again based on the vote of majority. Divine ethics has no exception and it applies to all 100% cases. If

you select the concept told by God in the Gītā as it is, this problem does not arise at all! You say that the souls having a specific set of qualities are born in the caste having the same specific set of qualities. In such case, such specific set of souls having specific set of qualities born in a specific caste having the same specific set of qualities will also express the same specific set of qualities followed by the corresponding deeds. Therefore, the policy of God has no criticism from any angle and such Divine policy is “***Based On The Expressed Qualities And Deeds, The Caste Possessing The Same Specific Set Of Qualities And Deeds Must Be Decided***”. This is the true translation of the line *Cāturvarṇyaṃ mayā sṛṣṭam, Guṇakarma vibhāgaśah*. By this policy, no problem can arise because those souls expressing a set of qualities and deeds do not belong to the caste having different set of qualities and deeds and hence, the minority is also included in this policy along with the majority.

Chapter 17

June 06, 2021

1. Should we accept the slavery to God?

[Śrī Nitin asked: Śrī Bharat Krishna asked me that whether we accept the slavery to God forever or sometime or never? Please give answer to this.]

Swāmi replied: When this question rises in the mind, such a person will never become a slave to God or to anybody in this world. The idea of slavery shall come naturally without any force from outside or from inside. Slavery is karma samnyāsa or sacrifice of service. Hence, slavery belongs to practice, which is of two sub-divisions:- i) Sacrifice of service. ii) Sacrifice of fruit of service. Hence, after the spiritual knowledge (first step), the second step is the inspiration or devotion. After the second step, the third final step is practice or karma yoga in which sacrifice of service or becoming servant is a sub-division. Hence, after knowledge and devotion, the final step is the practice which is either to become servant or to sacrifice the fruit of outside service or both. A house holder is expected to become servant and also sacrifice the fruit of his work or service done outside. A saint can do only service and not sacrifice of fruit of work because he lives on begging others only. Therefore, service to God is common to both householder and saint.

Sacrifice of fruit of work is certainly far far greater than the sacrifice of service or work. Fruit of work involves matter and service or work involves energy. As per $E=mc^2$, very little matter is equal to lot of energy. Does this mean that a rich person having lot of matter or money is more preferred by God than a poor person having no money or matter? In such case, how Jesus told that a camel can pass through the eye of the needle, but, a rich man can't reach God? It is also seen that a begging lady donating 1 coin to God (Jesus appreciated this beggar saying that her donation is the highest.) and a poor lady donating one small fruit to Śaṅkara got salvation. This is not a contradiction to the above concept because it is not the magnitude of sacrificed money or matter, but, it is the percentage of the share of the sacrificed item in the total possessed by the devotee. This means that the beggar donating one coin did 100% sacrifice because the total possessed by him was that one coin only. Other rich people donating thousands of coins were not blessed by God because their sacrifice was not 100% since they possessed lakhs of coins. This removes the misunderstanding that God's grace is related to money. A begging saint having not even one coin can

sacrifice service only and in his case, such total sacrifice of service is equal to sacrifice of total money possessed by a rich devotee.

Hence, service is the inevitable third step for any devotee whether the devotee is a begging saint or a rich house holder. Therefore, every devoted soul must participate in God's work and do service. Among such serving devotees, the rich devotee can also sacrifice fruit of work and poor devotee need not sacrifice fruit of work. Therefore, the inevitable meaning of third final step or practice is to serve God by becoming His servant. Slavery is condemned in the worldly but not in the spiritual life. In spiritual life, the devotee must always aspire to remain as servant to God not only in this birth but also in the future birth. Even a liberated soul is born along with the incarnation of human incarnation of God and is expected to participate in God's service assisting the human incarnation or Sadguru. The service becomes slavery when there is total surrender from the side of the servant. Such slavery is condemned in pravṛtti or worldly life. In worldly life, you can do service but not slavery. But in spiritual life if you have become a slave to God, which means that you have surrendered totally to God in your service, there is no further step than this in the spiritual effort to be put up by the spiritual aspirant.

(While Swāmi is answering, Śrī Hrushikesh told that slavery to God means the self-imposed slavery and not the slavery imposed from outside called bonded slavery, as is done in the worldly life.)

[A comment by Śrī Hrushikesh]

Swāmi replied: In the case of slavery to God, you should not use even the word 'self-imposed'. The reason is that such slavery to God is 'self-desired'. Self-imposed means that you are imposing something on yourself against your desire. For example, your desire is to smoke or to drink wine. Now, you are imposing force on yourself to resist the desire on smoking or drinking. Here, in the case of God, slavery is self-desired and not self-imposed. This means that just like your spontaneous and forcible desire to smoke or drink wine, the slavery to God must be also your spontaneous and forcible desire. The Vaiṣṇava cult in Hinduism says in the prayer to God that the devotee shall become the servant of servant of servant of servant of God! (*tat bhṛtya bhṛtya paricāraka bhṛtya bhṛtyaḥ*). This means that the spontaneous desire of the devotee in the climax of devotion is to become a slave of slave of slave of slave. When this is the truth of climax devotion, such question shall not come to the mind of a devotee even in dream. Hence, in spiritual life there is no place for imposition and the entire place is only for the word self-desire. The reason is that God never has the idea of exploitation of devotees since there is no such necessity to the omnipotent

God even in dream. The words like servant and service are used in very low level whereas words like slave and slavery are used in very high level. Service has resignation and retirement whereas slavery has neither resignation nor retirement. Service has payment of regular salary and retirement benefits. Slavery has no such facilities and is always the true love, which is one-way traffic.

2. What is the significance of partial and full implementation of sacrifice in karma yoga?

[Śrī Kishore Ram asked: In karma yoga, whether it is sacrifice of service or sacrifice of fruit of work, what is the significance of partial implementation and full implementation?]

Swāmi replied:- Partial implementation represents the journey in the path, which is expected to reach the final goal, which is perfect or full implementation. The partial implementation denotes the effort and the perfect implementation denotes the goal that is achieved at the end of the effort. Without effort, none can reach the goal. Hence, without partial implementation full perfect implementation can never be reached. Effort is essential to achieve the goal. You shall not expect the goal in the starting point of the effort itself. The effort is always as per the strength of the aspirant. The strength of the aspirant is the force of the inspiration to implement the theoretical knowledge in practice. This force of inspiration is always theoretical just like the knowledge. Both these theoretical steps together can only lead to practice. If you have knowledge alone, you cannot transform this knowledge into practice without the middle force of inspiration. You may have only force of inspiration without the concept of knowledge and in such case, the force of inspiration is useless. If you have knowledge, you are wise and if you have inspiration, you are emotional. Knowledge is jñāna yoga, emotion is bhakti yoga and practice is karma yoga. If you have only knowledge without inspiration, you will always sit in your house only. Similarly, if you have devotion or emotion only without knowledge, you will be roaming here and there without a specific purpose. If you have the knowledge about the details of Mumbai city to be seen by you and if you simultaneously have inspiration to see the Mumbai city, your practice will be systematic confined to a specific purpose by which you will walk up to the railway station (karma samnyāsa) and purchase the ticket in railway station (karma phala tyāga). By this, your effort ends and you will reach the fruit in course of time. The effort exists in all these four steps. Implementation of the fourth steps (karma phala tyāga) is the final goal because it is the final stop of your effort. Hence, in the Gītā, God told that

the sacrifice of fruit of work is the full stop for the effort of the wise devotee (*tyagāt śāntir anantaram...*). The knowledge is of three components:- 1) Self, 2) the Goal and 3) the Path. You must have knowledge about (1) or self that you are not the goal, (2) the details of the goal and (3) The details of the correct path which lead to the right goal. If you have such knowledge called Tripuṭī, then only your force of inspiration becomes useful and fruitful. Without the knowledge, mere devotion or emotion is like the blind bull running with endless circular motion in the field itself without reaching its proper abode in the village. The schoolteacher, college lecturer and university professor will face you in the sequence of the three steps of academic progress, which are school education, college education and university education. Similarly, Śaṅkara, Rāmānuja and Madhva came in the same sequence of the three steps of the spiritual journey, which are jñāna yoga, bhakti yoga and karma yoga. Therefore, every devotee must take these three divine preachers as his single preacher acting in the three divine steps. Śaṅkara is the incarnation of God Śiva, Rāmānuja is incarnation of God Viṣṇu, Madhva is incarnation of God Brahmā. The single preacher is God Datta, who appears as schoolteacher in the first step (Śaṅkara in jñāna yoga), college lecturer in the second step (Rāmānuja in Bhakti Yoga) and university professor in the third step (Madhva in Karma Yoga) in the required sequence for any spiritual aspirant. The three divine forms of God Datta are called Trimūrti and three divine preachers are called as Guru Trayam.

3. In my house, my mother says that she has to look after me in the worldly life till I am married. Is this correct?

[A question by Śrī Nitin]

Swāmi replied: It is correct to a specific context and it changes from one context to other context. A concept becomes rule based on the circumstances of the context. I will explain this clearly. In the ancient times, the female used to be tender in mind, delicate in physical body and dependent economically. Based on these three characteristics, the concept of rule was that the female shall not be given any responsibility, which means independence. Independence means only the strain of responsibility and it does not mean she shall be locked in a room. The ancient scriptures say that the responsibility of a female in her childhood must be taken by her father, her responsibility later on shall be taken by husband and her responsibility in her old age shall be taken by her son. The responsibilities were given to males because of their strong physical body, strong earning capability and the resulting strong mind based on the former two points. This is misunderstood that males are independent and females are dependent. As per the above said

points, it is true that males were having the responsibilities of females and the females were dependent on males due to their lack of strength. A female generally stands for beauty, love and tenderness, in which case such harsh characteristics did not find a place. Hence, the verse written in the Manusmṛti belonged to the ancient time depending upon the circumstances of that type. The verse is “*bālye pīṭṛ vaśā kanyā...na strī svātantrya marhati*”. This verse means that a female shall not have independence which means that the female shall not be given any strenuous responsibility and responsibility about her in the childhood lies with the father, responsibility about her in the youth lies with her husband and responsibility about her in old age lies with son. Here, the word independence shall be strictly taken in the sense of strenuous responsibility that is suitable to physical strength, economic strength and mental strength.

Today, the time changed and the females are also educated and doing jobs having economic strength. The females are also playing and participating in gyms etc. getting physical strength. Due to these two strengths, the females are having sufficient mental strength. Hence, the females are very much capable of taking strenuous and harsh responsibility. Therefore, a female shall be decided as ancient female or modern female not based on ancient time or modern time, but, based on the above discussed parameters, which decides whether a female is capable of taking the responsibilities or her responsibilities are to be taken of care by other male members.

Based on the above analysis, you must decide whether you have to take the responsibility of your mother or your mother has to take your responsibility. Of course, since you are young and she is old having lot of experience of practical worldly life, she can advice you regarding your worldly life. Correct advice is also a type of responsibility only. The word responsibility has both senses of theoretical responsibility (like giving advices) and practical responsibility (maintenance through spending), physical service etc. Hence, the responsibility varies as per the channel (whether it is theoretical or practical) and as per the limits of the channel (extent of capacity of the channel).

Chapter 18

June 10, 2021

1. Why shouldn't a beginner devotee focus to clear the debt towards family bonds first by doing excessive service & sacrifice?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi. We learnt that family bonds are major obstacles in the path of devotion to God. In Datta Vedam, You said that all the family members are only the money lenders to us in our previous birth. You also said that it is our duty to pay off their debts. Why shouldn't a beginner devotee focus on clearing this debt first by doing excessive service and sacrifice to family in short span of time? I'm assuming that family bonds will get disappeared after we clear the debt. Kindly enlighten me.]

Swāmi Replied:- Have you any guarantee about the period of your life so that in the first part, you can plan clearing the loans and in the second part, you can concentrate on God? Moreover, you don't have any idea about the quantity of the loan so that you can fix the period of payment as per the extent of loan. The best path is to understand that the attraction towards family is based on the loans to be cleared and hence, you shall always try to come out of the attractions towards family. Anyway, you can't come out of the attraction that is proportional to the loan. This basic attraction generates extra attraction day by day. By your efforts, you can come out at least from this extra attraction. Such efforts are again not the efforts to hate the family, but, to love God. This extra attraction can be destroyed by the attraction to God. By this, when the loan is cleared, you will not have any extra attraction towards worldly bonds. Then, your entire bond is with the God only. Otherwise, this basic attraction goes on generating extra attraction continuously like the interest growing on the principal loan. The difference between basic and extra attractions is that the former is based on loan and the latter is based on fascination. Both are bonds only irrespective of the basis of attraction. Hence, a devotee shall always put continuous efforts from the childhood onwards to go on developing attraction to God like the devotee, Prahlāda. If your attraction to God reaches the climax, God will pay your loans to your family members standing on behalf of you. Hence, concentrate on God, God and God only without paying attention to all these settlements of accounts.

2. Swāmi, a soul is supposed to pray God and not to another soul. Isn't it?

[Ms. Laxmi Thrylokya asked: When the Trimūrtis came to mother Anasūyā to test her devotion, she prayed to her husband Atri and converted the Lords into babies. Swāmi, a soul is supposed to pray God and not to another soul. Isn't it? Kindly help us understand this.]

Swāmi Replied:- Sage Atri is not an ordinary human being. He generated Sun and Moon from his eyes when Sun and Moon disappeared in the time of final dissolution. Most of the Sages are very much divine and are considered to be the incarnations of God Brahmā. God Datta born to Atri and Anasūyā was prostrating to their feet everyday morning. Even otherwise, every human being must prostrate to the feet of the parents because in Pravṛtti or worldly life, there is no other sacred bond beyond parents. One should not displease parents at any cost. Rāma preached this through His life. When Nivṛtti clashes with Pravṛtti, then only the picture is turned. Prahlāda left his father, Śaṅkara left His mother and Buddha left wife, son and wealth for the sake of God. As long as Nivṛtti does not appear, within the boundaries of Pravṛtti, parents are to be treated as God. In Pravṛtti, father, mother and teacher are God whereas in Nivṛtti, God is father, mother and teacher as said by the Veda (*Matṛdevo bhava, Pitṛdevo bhava, Ācāryadevo bhava*- Veda). The statement *Matṛdevo bhava* etc., can be taken in both ways:- In Pravṛtti, the statement is Karmadhārayasamāsa (*Mātā ca asau devaśca*). In Nivṛtti, the statement is Bahuvrīhisamāsa (*Mātā devo yasya saḥ*). This means in Pravṛtti, mother is God and in Nivṛtti, God is mother.

3. Does doing bhajans of God come under theoretical devotion or practical devotion to God?

[A question by Ms. Laxmi Thrylokya]

Swāmi Replied:- It comes under theoretical devotion only because both Jñānayoga and Bhaktiyoga are theoretical. Only, the third step, Karmayoga is practical devotion. Of course, in Jñānayoga, you speak knowledge and speaking is action. Similarly, in Bhaktiyoga, you sing divine songs and singing is also action. In that sense, if you take Karmayoga as mere action, everything in this creation is basic Karmayoga only. Even in the human being made of atoms of matter and quanta of energy (inert energy as well as the awareness), both matter and energy are dynamic and action only. The sub-atomic particles in an atom are dynamic. You shall not take practice or action in this basic sense. Of course, in the case of God, theoretical devotion is also very important. Practical devotion or Karmayoga is sacrifice of service and fruit of work. Thinking that practical devotion is all in all, you

shall not do practical devotion alone without theoretical devotion. If you throw a coin on the face of a beggar, he will salute you and take it since he is in need of it. But, God is not in need of your sacrifice of fruit of work. He is only testing you whether your love to Him is real (practical) or not just like the grandfather is begging his grandson for a bit of biscuit eaten by him even though the grandfather only bought and brought the packet of biscuits. Hence, all the three steps are equally important.

4. Isn't it better to stop thanking people and thank God alone for every help we receive in life?

[Ms. Laxmi Thrylokya asked: Swāmi, You have said that thanking God everyday helps to reduce aspiration from God and improves devotion. Applying similar logic to the world, thanking ordinary people around us develops a bond with them. Isn't it better to stop thanking people and thank God alone for every help we receive in life? I feel that we have limited emotion of gratitude and scattering them to people is diluting the emotion towards God. Kindly correct me.]

Swāmi Replied:- God helps you through people and hence, you must be grateful to such people also. While expressing gratefulness to people, you think that you are expressing your gratefulness to God through them since God also helped you through them. Just like the people acted as media for God to help you, the same people can be your media to convey gratefulness to God. Are you not giving Dasarā gift to the postman, who carries the letters to you as per his duty paid by government? The people, who helped you by the will of God will also be paid by God. Even then, as you give gift to the postman, express gratitude to your helper. But, while expressing it, you must think in your mind that you are expressing your gratefulness to God through the helper. The helper is pleased thinking that you have expressed gratefulness to him personally. If your helper is also a devotee like you, he will say that the gratefulness expressed by you is passed on to God. Our ancient people used to say “Rāmārpaṇam” or “Kṛṣṇārpaṇam” (let it be passed on to God Rāma or Kṛṣṇa) even somebody salute them. This means that the helper also knows that he is only a medium and the real helper is God.

5. Is the life partner in current life already selected by God at the time of our birth using our Prārabdha karma?

[A question by Ms. Laxmi Thrylokya]

Swāmi Replied:- If there is some strong fruit (good or bad) to be enjoyed by you from the life partner, certainly life partner is decided by Prārabdha. In fact, every worldly bond is like that only. It is based on action-fruit-reaction chain only. If such strong link of cycle of deeds (Karmacakra) is not there, freedom exists with the soul.

6. Does God (Swāmi) like it if I rely on Him to take worldly decisions for me?

[A question by Ms. Laxmi Thrylokya]

Swāmi Replied:- It depends on the extent of surrender of the soul to God. It is not as easy as you said. It is the climax state of devotion. For every action, there is an equal and opposite reaction. For every step of our practical devotion, there is an equal reaction in terms of grace from God. The step must be full of theoretical as well as practical devotion. Then only the step will be a total surrender. This is called total surrender (*Sarvasvaśaraṇāgati*). Such surrender shall be by mind, by word and by action, which are called as the three functioning instruments of Self (Trikaṛaṇams). Unity in these three is called as “Trikaṛaṇasuddhi”. Such unity is always tested by God Datta and such tests of God Datta are called “*Dattaparīkṣā*”. God Datta always preaches true Spiritual knowledge and expects true devotion from the devotee. Even Sages and Angels fail in the tests of God Datta. This was the reason why several ancient people did not touch God Datta. People used to say “*Dattam chinnam*”, which means that God Datta will break your worldly bonds. The worldly bonds are broken not by God Datta directly, but, by the attraction of the devotee towards God Datta. Such is the tremendous attraction of the most charming Datta. Can you call this as breaking of worldly bonds by God Datta directly? You have refused all the worldly drinks after tasting the divine nectar. Does this mean that the divine nectar itself came with a sword and broke your bonds with all the worldly drinks? People, who are fond of worldly bonds, know this truth and hence, they did not look at Datta. People say that only Saints, who are relieved from all the worldly bonds will worship Datta. This statement is not logical because only the worship to God Datta alone can create attraction to Datta and attraction to Datta alone can break the attraction to the worldly bonds. There is a saying “Unless madness is cured, marriage will not take place and unless marriage takes place, madness will not be cured”. This saying is mutually interdependent. But, in the case of Datta, it is very clear that unless you develop the attraction to God Datta, your worldly bonds are not broken and unless your worldly bonds are broken, you are not becoming Saint.

7. How to correlate that God is the first deserving receiver but He pleases most when His devotee is served?

[Swāmi, You said that God is pleased more if we serve His devotees. But You also said that Sadguru (human incarnation of God) is the first deserving person to receive service from a soul. Please correlate these sentences. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied:- God aspires your service to test the truth of your divine love or devotion. God is really not in need of your service or sacrifice. In the case of devotee, there is need. God begs you for food to test you whether you can sacrifice food practically to Him or not. The devotee begs you for food because he is hungry. One more speciality with God is that He begs for your food, which you are going to eat with tremendous hunger. Saktuprastha and his family were hungry from several days in the time of a severe drought. One day, he could get very little quantity of rice on begging, he brought it to home, got it cooked and he along with his family was just going to eat it after dividing it. God came as hungry guest and was begging for food continuously so that all the family members donated their entire food in sequence one after the other. When Sudāmā, fasting along with family from several days, came with a gift of flattened rice brought on loan, Kṛṣṇa took the gift by force and ate it completely. When Sudāmā was going back to his home, Kṛṣṇa did not give him even 1 rupee! The devotee can easily find out the test of God from the abnormal and severe nature of the test. It is an indication given by God to His devotee. Hence, God does not come at all in the list of receivers. In the list of receivers, the topmost member is a real poor fellow in severe need of food, cloth, medicine and shelter. You shall not apply the analysis to discriminate deserving from undeserving receiver in this case. Next comes a poor devotee. God can't fit in the list of receivers because except God, all the souls are receivers from the only donor-God!

Salvation (Mokṣa) is liberation of soul from the fascination to the worldly bonds. Close union (Sāyujya) is the tremendous attraction to God. First Mokṣa or Sāyujya?, is the question. Both are not mutually interdependent. Sāyujya is the main and sole aim of all the Spiritual effort. First is Sāyujya and Mokṣa is the entire goal. Once Sāyujya comes, Mokṣa is a spontaneous by-product. Mind can be attached to one God or multiple world only. Mind can't attach itself to both because the true attraction or real love or pure devotion can exist either with God or world. Of course, in the path of Spiritual effort, both the bonds co-exist. As the devotee is progressing in the Spiritual path, the bond with God is strengthened more and more and the bond with world is proportionally weakened more and more. If you compare the starting and the ending points of Spiritual journey, in the starting point, the bond exists with the world only and in the ending point, the bond exists with God only. In between these two points, both bonds exist simultaneously with varying strengths during the journey.

In the initial state of Spiritual journey, an effort is to be put up to leave the worldly bonds and to attach to the bond with God. In this initial state, one has to try for Mokṣa from worldly bonds and Sāyujya with the bond of God.

In this state, Jesus told that one shall hate the worldly bonds, which indicates the effort of the devotee to hate the worldly bonds. Here, the word “hate” indicates only a temporary detachment from the worldly bonds. Jesus fixed the highest goal in this effort so that at least people will be successful in detaching from the worldly bonds temporarily. If the temporary detachment itself is suggested as the goal, the devotee will not be able to succeed even to get a trace of detachment. Such detachment from the worldly bonds is very essential in order to find time to attach with God through Spiritual meetings etc. There must be some effort to attain Sāyujya with God and to do this effort, some detachment from the worldly bonds is essential to find time to devote oneself to God.

Chapter 19

June 11, 2021

1. Angels are greater souls than humans without materialistic bodies. Why do they feel jealous and for what?

[Smt. Anita Renkuntla asked: Pādanamaskāraṃ Swāmiji, 🙏🙏🙏 Thank You Swāmiji for the quick response to my questions and also to the team of devotees who are in Your service. I have a few more doubts regarding Human Incarnation and jealousy. I understood that the human beings on the earth have ego and jealousy. They are jealous of human incarnation of the present time. My question is Angels are greater souls than humans. They too have jealousy. They are not in the materialistic world like humans. Why do they feel jealous and for what?]

Swāmi Replied:- The Veda says that even angels have jealousy on God present before eyes and have attraction to God present far from eyes. Not only God, this nature is common to any soul on any item. The soul likes the item that is far from it and dislikes the item near to eyes with negligence (*Parokṣapriyā iva hi devāḥ, pratyakṣadviṣaḥ...*- Veda). In the angels, souls are also like the souls of human beings made of the three principle qualities and their mixed modifications. The external media of the souls only differ. In angels, the external body is energetic whereas the external body in human beings is materialised. Of course, the angels are blessed with some miraculous powers by God. Even on the earth some human beings are blessed with miraculous powers by God. If you take earth, some devilish people are also blessed with miraculous powers. Similarly, some angels also have bad qualities even though they are possessing miraculous powers. The king of angels is called Indra. He got several miraculous powers blessed by God as a virtue of his supreme position in the kingdom of angels. Indra became egoistic and also jealous about God Śiva. Though miracles are qualitatively common to both Śiva and Indra, there is lot of quantitative difference in the power of miracles. Not only is this, even many types of miracles are confined to God Śiva only about which Indra can never dream. Added to this difference, Indra was always in troubles due to his ignorance and Śiva was always giving proper solutions due to His omniscient divine knowledge. Indra developed jealousy to God Śiva due to the repulsion between the common external energetic media. Once, Indra lifted his diamond weapon (Vajrāyudha) to hit God Śiva. God Śiva just stared at him and Indra became standstill like a statue! (*Jadīkṛtaḥ Tryambaka vīkṣaṇena, vajraṃ mumukṣanniva vajrapāṇiḥ* – Raghuvamśa – 2nd Sarga). The human beings

become angels due to their extraordinary meritorious deeds. Indra is the name of the post of the King of Angels. After final dissolution of this world, in the end of this Kaliyuga, King Bali is going to become Indra. The human souls go to heaven for some time to enjoy the fruits of their deeds and return to earth like people going to foreign countries on visa. Some human souls stay there for a long time and become citizenship holders of heaven like Indra etc. What I want to say here is that the soul is one and the same whether it is angel or human being. The main reason for jealousy is the repulsion between common human media having the same properties like birth, hunger, thirst, disease, sex, sleep etc. These properties mislead the devotee to think that the human incarnation is also an ordinary human being like himself. But, when the divinity of human incarnation is expressed, such thought of equality gets hurt and the ego based jealousy towards human incarnation will develop in any case without exception. The jealousy may vary in its intensity depending upon the strength of the devotion of the devotee. This is told by Kṛṣṇa in the Gītā “*Avajānanti mām...*”, which means that the devotees may go to the climax of jealousy to insult the incarnation and its super-climax made devotees even to kill Jesus on the cross.

2. Why doesn't God like to be recognised by every human being on the earth?

[Human Incarnation takes birth in every Yuga or human generation for His devotees who prayed for Him. And the devotees recognise Him. Why doesn't He like to be recognised by every human being on the earth? Are they not His children? He is the Father of every human being who takes proper care of all. Aren't the majority of present generation missing the divinity and true knowledge preached by Him? Swāmiji, do enlighten me and forgive me for my ignorance. At Your lotus feet   Anita Renkuntla]

Swāmi Replied:- The question is asked by you with a straight look without looking around in all directions. God comes in human form and His main aim is to preach Spiritual knowledge to His children so that they will progress well not only in the worldly life (Pravṛtti) but also in Spiritual life (Nivṛtti). If God gives direct knowledge about Him to the devotees, they get excited and feel frightened even to ask genuine doubts, not to speak of silly doubts. The devotee can ask all questions with full freedom and frankness only when he /she feels that the incarnation is not God, but, a messenger of God only. If the devotee feels that the incarnation is a messenger only, the devotee will doubt every answer given by the incarnation feeling that the messenger might have added his own poetry to the original message of God sent to earth through that messenger. The incarnation does not bring a

registered letter from God like a postman. If miracles are exhibited by incarnation to show divinity so that the devotee shows care to the knowledge, the miracles again cause excitation. Not only this, the miracles divert the attention of the devotee from true Spiritual knowledge and pure devotion so that the devotee concentrates his hidden attention on solving his worldly problems using the miraculous powers and this increases selfishness. The main aim of the Spiritual knowledge is to preach about theoretical and practical devotion without aspiring any fruit in return due to selfishness and this main aim is totally spoiled. The position of human incarnation is not as simple as you think. It is very complicated surrounded by several contradicting parameters in all directions. There is a saying “Front well, back pit and neither forward movement nor backward movement”. If the incarnation acts like a devotee so that the incarnation becomes an ideal practical path for devotion, the devotees will not pay attention to the incarnation thinking It as another ordinary devotee like them! If the incarnation acts like God, excitation develops much that spoils the normalcy of ground state required for clarification of doubts and also efforts to exploit the power of God for selfish worldly benefits start through tremendous acting of external devotion! The main problem of the incarnation is how to inject the true Spiritual knowledge into the brain of the devotee considering all the above said side reactions.

3. Should the employees take rest while watching a shift?

[Śrī Ganesh asked: Pādanamaskāraṃ swāmiji, I am working in a manufacturing unit and I watch a shift at night at least twice a week. Most of my seniors at work believe that it is harmful for our health to be awake at night and do work. So they share the responsibility between two people and each takes rest for a specified time. This is against the code of conduct for employees within the company. Should the employees take rest while watching a shift? I am asking this to You because You have said many times that without perfection in Pravṛtti, no one can attain Nivṛtti. What employees and many times I do is against the trust of the employer. But we think it affects our health. What should I do? At Your divine feet, Ganesh V]

Swāmi Replied:- Are you sure that your employer is as justified as Dharmarāja and as true as Hariścandra? Justice must be done to a justified person only. Doing justice to an unjust person is also a sin. Droṇa thought to do justice to Duryodhana by fighting on his side because he has taken salary from Duryodhana for his livelihood. Such sincerity was not appreciated by God and Droṇa was punished in the war through a very cruel death. Your employer is a businessman trying to earn endless wealth. Is it not his duty to protect the health of the employees? In fact, he himself should have done this arrangement in the view of basic human consideration. Before discussing

about the trust of the employer, you shall also discuss about the justified nature of the employer. Droṇa was justified in his angle that he should pay back the justified service to his employer, Duryodhana. But, he was not justified in the view of deity of justice or the author of the ethical constitution called God. Justice should not be limited to the limited rules of simple ethics. Justice is the outcoming divine nectar of the churning of the ocean of ethics with the help of the hill like logic. The incarnation has to develop a careful balanced decision about Its practical programme basing on various parameters surrounding from all directions and such decision again varies from one devotee to the other based on his/her state of the progress and the state of psychology fixed by the ratio of the three qualities.

4. Does God keep silent without giving advice even to His closest devotees or do devotees get divine advice directly or indirectly?

[Smt. Priyanka asked: Pādanamaskāraṃ Swāmi, I have a few questions to ask. I'm not sure if these were already answered before. Please forgive me if I am asking again. Does God keep silent sometimes without giving advice even to His closest devotees because it is necessary for something to happen due to the fate of that person or do devotees get divine advice/guidance from God all the time directly or indirectly and it depends on how it is being realised / received by the devotee? Also, is it up to the people themselves to first and foremost ask God for advice and then only we shall receive God's divine guidance?]

Swāmi Replied:- Kṛṣṇa preached the Gītā to Arjuna. Even if Arjuna requested Kṛṣṇa to preach the Gītā again, Kṛṣṇa told that it is not possible to preach the Gītā again because it was preached by the Spiritual King (Yogeśvara) present in Him in the war only. When Arjuna insisted, Kṛṣṇa preached Anugītā, which is not at all the Bhagavad Gītā in quality. This means that the soul shall be attentive when God preaches the true Spiritual knowledge and shall apply it to the practical situations in the life. The principles are studied in the college and their applications in the practical job works are done by the student with the help of intelligence. A Sadguru is like the author of the legal constitution. A Guru is like an advocate, who can be consulted for every specific case. One shall have the true Spiritual knowledge preached by Sadguru because sometimes a Guru may misinterpret it by mixing his own poetry! When an advocate gives a legal advice to you, you must also refer the constitution to check whether his legal advice is as per the heart of the constitution or not. The reason is that the advice of the advocate may not be accepted by the judge in the court. To check up all this, one must have his/her own intelligence to do sharp logical analysis. One may approach the author of the constitution directly, if he is alive. But, such possibility does not exist with every generation.

5. Is it that once soul is liberated, it is always liberated and goes back to God in the upper world after their purpose is done on Earth?

[Smt. Priyanka asked: In the case of liberated souls, they have attained mokṣa due to the grace of God and have close association with God in the upper worlds as well. They are free from the cycle of births and deaths based on their karma. Having said that, when they are born again along with God, are they still prone to committing sins and accumulating merits and demerits for their actions and fall back into the cycle of Karma? Or is it that once liberated, they are always liberated and go back to God in the upper world after their purpose is done on Earth?]

Swāmi Replied:- Once a soul is liberated from the worldly bonds, it will not be entangled by the worldly bonds again. The reason for this point is that the soul got salvation from worldly bonds based on tasting the bond with God. If the soul is liberated from the worldly bonds without tasting the love of the bond with God, certainly the soul will be entangled by the worldly bonds again. If your detachment from the worldly drinks is based on your tasting the divine nectar, you will not again get attracted by the worldly drinks. If you are detached from the worldly drinks without tasting the divine nectar, you are sure to get entangled with the worldly drinks once again and this time the entanglement is very very deep! You shall not decide the success of Spiritual effort based on mere detachment from the worldly bonds, but, you shall decide the success based on your attachment to the bond of God. Salvation means simply liberation from the worldly bonds and this will not decide the success. Union with God (Sāyujya or Yoga) decides everything. Your effort must be always to attach yourself to God more and more and you shall not even think about your detachment from the worldly bonds. Detachment from worldly bonds is a spontaneous by-product of the attachment to the bond of God.

6. Do liberated souls identify God in human form directly or do they also go through the process of finding their Sadguru?

[Smt. Priyanka asked: In some cases, people go through the process of finding their Sadguru by meeting several gurus initially and finally end up meeting their Sadguru, with whom they feel satisfied with the spiritual knowledge given by them. Does that process happen only for normal souls or do liberated souls and incarnations of demi-Gods meet and identify God in human form directly (due to the will of God) or do they also go through this process of finding their Sadguru?]

Swāmi Replied:- All the categories mentioned by you are just equal to each other from the standpoint of Sadguru. The teacher teaches the same subject with climax of concentration to every student equally in the class. Whether the student is rich or poor, black or white, beautiful or ugly etc., the teaching does not differentiate any student from any other. All the receivers

of the true Spiritual knowledge are only the created souls and not the creator God. Sadguru may look like a created soul externally, but, He is the creator internally. God merges with a visible and imaginable medium to preach the true Spiritual knowledge to guide all the souls in the true path. You can differentiate one soul from the other based on its deservingness acquired by self-effort. The fruits will also vary due to the difference in their deservingness. The cloud rains equally on the earth. The fertile soil yields crops and the barren land does not yield even a sprout.

7. Is it that just like physical health problems, the mental problems are also consequences of previous sins committed by people?

[Smt. Priyanka asked: There is so much awareness that is being created about mental health especially during covid times. Even otherwise, there is also a lot of awareness about post-partum depression (women who have just given birth), clinical depression, anxiety problems, bipolar disorders, PTSD (Post Traumatic Stress Disorder), ADHD (Attention-Deficit/Hyperactivity Disorder in children), etc. I hear about them often around me. Were these issues common in ancient days/ olden days as well? While lifestyle, job stress, etc. is different from what it was before, why has it become so common for many people to have one or more of these problems? Is it that just like physical health problems, these mental problems are also consequences of previous sins committed by people? Also, in Kaliyuga, people are committing far more sins compared to other yugas. Is that why we are hearing about these mental problems more frequently? At Your divine lotus feet, Priyanka]

Swāmi Replied:- There is a change in the atmosphere among the four Yugas. Ancient time may mean the past Yuga or past generations in this Kaliyuga itself. Whatever it may be, there is a continuous downfall of standards of justice in Pravṛtti and devotion in Nivṛtti. There is a vivid difference from one Yuga to the other. But, there is very small difference from one generation to the other generation in the same Yuga. Some of our people present in this generation exaggerate the older generations of this same Kaliyuga and praise the older generations as the generations of the first Kṛtayuga or Satyayuga. The word “ancient” can be used for the generations of previous Yugas and the word “olden” can be used for the previous generations of this Kaliyuga. Certainly, from Kṛtayuga to Kaliyuga there is a downfall in both Pravṛtti and Nivṛtti. Fear for God and devotion to God are gradually replaced by the crooked intelligence to misinterpret and exploit the truthfulness in justice of Pravṛtti and the truthfulness in the devotion of Nivṛtti. The soul can neither cheat the deity of justice nor God, who is the deity of the deity of justice. The soul is overdeveloping its IQ so that it is trying to become very smart not only to cheat elders, but also, even the omniscient God through its misinterpretations of true concepts. I tell one

example:- The devotee is offering some practical donation to God saying that the donation will be deposited after God fulfilling his/her desire! This clearly means that the devotee is having atheistic mentality in heart so that if God does not exist, he/she need not lose that donation to God!! I told in My speech in the World Parliament on Spirituality “***Nowadays hearts are not functioning; only brains are functioning***”. All agreed to this fact as expressed by their claps. Love is replaced by logic!

The wrong exploitation of love is to be resisted by logic. Logic (theoretical knowledge or Jñānayoga) is the path through which the love (theoretical love or devotion or Bhaktiyoga) is to be attained as the ultimate goal. The logic in the ultimate goal is that the practical love (practice or Karmayoga) is the proof of theoretical love.

Chapter 20

June 12, 2021

1. Why Brāhmiṇs are intending to make every Indian as Hindu?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, some questions raised in internet discussion forum are presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil. Why Brāhmiṇs have been intending to make every Indian as Hindu? I think it will be better to make every Indian, a Brahmin so that India will be One Caste One religion that is 'One and only Brahmin' country in the world to empower as Worldguru again.]

Swāmi Replied:- This question is based on difference, ego and jealousy. Don't hate any caste, any religion and any culture. Brāhmiṇ means the person having true Spiritual knowledge. Anybody in any country and in any religion can become Brāhmiṇ. If India alone contains Brāhmiṇs, do you expect the entire world to come to India only? What is the facility in it? Will it not be inconvenient for a poor man to travel far from other country? Brāhmiṇ is not a caste, but, is a position in any religion present in any country.

2. In Islam, it is said that Jesus didn't die but if He didn't die then, who was on the cross? There is proof that Jesus died on the cross.

Swāmi Replied:- Even if Jesus died on the cross, the unimaginable God present in Jesus made Him alive. Jesus Himself made a dead person to become alive. Is such miracle impossible to Him?

3. Can You please explain as to why all sins are forgivable by God but not blasphemy towards the Holy Spirit?

[Can you please provide a context-relevant explanation as to why all sins are forgivable by God but not blasphemy towards the Holy Spirit (Mark 3:29)? [Ref:28Truly I tell you, the sons of men will be forgiven all sins and blasphemies, as many as they utter. 29But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of eternal sin." 30Jesus made this statement because they were saying, "He has an unclean spirit."]

Swāmi Replied:- Jesus was focussing on the unimaginable God present in Him, who is the absolute reality and ultimate. The possessor of the medium shall not be insulted. You can say that the dress of a person is bad, but, if you say that the person is bad it matters much.

4. Why did Jesus drive away the money changers from the temple?

[Why did Jesus drive away the money changers from the temple? Ref: Jesus drove the money-changers out because He said, 'My house will be a house of prayer, but you have made it a den of thieves.]

Swāmi Replied:- Jesus was criticising the people doing business with money in which certainly sin will exist.

5. Why is Lord Brahmā sitting in lotus, Lord Viṣṇu is sleeping and Lord Śiva is out of world or hidden?

Swāmi Replied:- God Brahmā is the creator and preacher of Spiritual knowledge contained by Holy Scriptures. The lotus with several petals indicates the intelligence containing several logical arguments indicating the faculty of analysis. God Viṣṇu is sleeping with full awareness inside. He is involved in ruling the world. An administrator must be internally active and externally very peaceful. God Śiva is the destroyer, who keeps Himself away till the time of destruction comes.

6. Did Mohammad marry Khadija for money?

[Did Mohammad marry Khadija for money? Why does Allāh say in the Quran, "Mohammad, when You were poor, Allāh gave You Khadija to make You rich"?)

Swāmi Replied:- The words poor and rich need not be taken always in terms of money. The wife always gives confidence to the husband. Anybody without confidence is poor and becomes rich on gaining confidence.

7. Is Mary our bribe to Jesus?

[Someone said that people pray to Mary to ask Jesus for whatever they pray for because in scripture, whenever Mary asked Jesus to do something, He did it. Is Mary our bribe to Jesus? If all we have to do is pray to her to get Jesus to answer us?]

Swāmi Replied:- You said that someone said this. What is the scriptural authority for this concept? I can answer only on the concepts mentioned in the scripture. Even in the scripture, if the concept is not logical, I don't hesitate to reject it since such concept must have been an insertion by an ignorant follower.

8. If creating drawings in Islam is wrong, then why did Prophet Muhammad (PBUH) have two swords with images on them, Al-Battar and Al-Ma'thur (name of the swords)?

Swāmi Replied:- Creating divine drawings with the aim to insult them is sin. Mere drawing is an art.

9. Why in Islam it is considered you surely go to heaven when you die in the middle of a prayer?

Swāmi Replied:- It means that one shall die doing prayer to God. Actually, this means that one shall pray on the deathbed.

10. Why does God need Popes (Head of Christian church)?

Swāmi Replied:- Why an educational institution does need a principal? Why an office does need a manager?

11. Does God spread the word of God to other intelligent life forms in the universe or did He only come to planet Earth?

Swāmi Replied:- God spreads the Divine knowledge to every soul present in this universe through the related preachers and relevant languages.

12. In Genesis 1:26, God said "Let us make human beings in our image". This implies there are more beings like God (more than 1 God), does it not?

Swāmi Replied:- Human being is considered to be the topmost living being on the earth. Anything best in a group of similar items is said to be God because best is the alternative word to God. This does not mean several Gods because best can be only one in a category.

13. Why did Allāh make different types of marriage rules in the Bible and in the Quran?

[Why did Allāh make different types of marriage rules in the Bible and in the Quran? Does it befit a God to have so weak a memory to forget what He had said earlier? Or are the Muslims special for Him that He frames different marriage rules for them? Marriage in Islam is a contract that can be dissolved at any time. The Quran urges Muslims to marry women in two's, three's and four's - except when a Muslim cannot treat them equally then he is urged to marry one wife and have concubines (mistress).]

Swāmi Replied:- All these points are related to the worldly life called Pravṛtti. Even in the worldly life, justice must be protected about which God is very serious. The rules may vary from one religion to the other, but, the fundamental justice shall never vary.

14. Why did Jesus do this miracle twice instead of once?

[In bible there is a blind man that Jesus heals. The first time, the man claims to see men appear as trees walking. Jesus touched a 2nd time and he could then see clearly. Why did Jesus do this twice instead of once?]

Swāmi Replied:- Jesus gave the sight to the blind man in the very first step of the miracle. But, the blind man was having a strong psychology of his blindness that could not build up full confidence in him. When Jesus touched

him again, this longstanding psychology and lack of confidence were removed so that the sight is perfect with full mental strength also.

15. Why did the Prophet Muhammad kill even if the ten commandments says, "Thou shall not kill?"

Swāmi Replied:- The commandment means that one shall not kill the justice. It does not mean not to kill injustice. For every quality, there are two obverse and reverse sides.

16. What happens to people's souls on the 1st day after death?

Swāmi Replied:- The soul will be lingering around the body due to its long association with the body. The divine force carries it away to the upper first sub-world called Pretaloka for the inquiry by God.

17. Who was Jesus before the incarnation?

Swāmi Replied:- Jesus was just a human being like any other human being. But, Jesus was a very close devoted soul to God. Jesus was having the only aim, which is to serve the mission of God as His loyal servant. Jesus never aspired to become the incarnation of God. The idea of the soul to become God is the biggest disqualification. When God wants to do some divine work in this world, God merges with a selected human being to do that work for the benefit of the devoted souls. Incarnation means the descent (Avatāra, which means descent) of God to this world and not the ascent of the soul to the abode of God.

18. According to the Quran, why were Prophets only sent to the Middle East?

Swāmi Replied:- Any scripture must be propagated in a far region in which such concepts as mentioned in that scripture were absent in the far region. The basic concepts are one and the same in all the religious scriptures. The applications of the concepts differ from one region to the other. Hence, the various angles of the applied Spiritual knowledge are also to be known by the entire world. One shall read every religious scripture with broad mind and universal outlook thinking that there is only one God, who created all the souls in this universe.

19. I am a Catholic and I love eating beef but I dreamt of Lord Śiva and a dead cow. What does this signify? Please help me.

Swāmi Replied:- Eating non-vegetarian food is not a sin by itself because the same ingredients exist in any food. The sin comes only in killing the living being to get food from its body. God Śiva stands for punishing the sin (God Viṣṇu stands for rewarding merit and God Brahmā stands for

discriminating knowledge of merit and sin) and the dead cow stands for the victim. Cow is considered to be a soft natured animal unlike a tiger or lion. It stands as representative of good animals. Cow should not be killed and this means that any soft natured animal or bird shall not be killed. Hindu scriptures say that a Brāhmiṇ shall not be killed. The Brahmin stands as a representative for all good people and this means that no good person shall be killed or harmed.

20. Why is God helping the rich family but not us, the family with only a bit of money? I'm a Catholic and I pray every day. Why?

Swāmi Replied:- Poor and rich are not like bad and good or atheism and theism. If one has food, cloth, shelter and medicine to cure illness, the rest money is not very important. Pray God for your basic needs and He will certainly help you being the Divine Father.

Chapter 21

June 13, 2021

1. God doesn't like self-imposed slavery but what about self-imposed ignorance by human incarnation of God?

[Pādanamaskāraṃ Swāmiji. In Your recent answer to Nitin's question on the slavery of God, You explained the difference between self-imposed slavery and self-desired slavery. Self-imposed slavery is out of force and it is against one's desire whereas self-desired slavery is natural and is as per the desire of one self. But in the case of Human Incarnation, God self-imposed ignorance upon Himself based on the circumstances. In this case, the self-imposition of ignorance is against the desire of God? Because self-imposed means it is against the desire of oneself. Request Your clarification on this. Your servant, kishore ram]

Swāmi Replied:- When one becomes a slave to smoking and drinking, it is not self-imposed slavery. The person became slave to smoking and drinking due to the attraction towards those two habits. In this case, he imposes self-resistance on himself towards those two habits. Sometimes, a person becomes slave to another person due to external forces like inability to clear loan etc. In any case, self-imposed slavery does not exist. There may be self-imposed resistance to self-slavery. Every soul tries to have full freedom and not to have slavery to somebody else. In the word “self-imposed slavery”, if you take the meaning of the word self as some other soul other than one's own self; such concept is possible in a case like when somebody else sells a boy to some rich man to do slavery. Here, the slavery is not imposed by the self of the boy, but, is imposed by the self of the seller of the boy. Hence, self-imposed slavery is not possible. Self-desired slavery is possible because such slavery is due to full desire of the self itself and not due to any imposition from inside or from outside. Such self-desired slavery is due to climax of real love in which the self has full freedom to take such decision. In reality, in such state, the soul has every freedom to come out of such self-desired slavery. In such slavery, there is no imposition at all. In the slavery towards smoking and drinking, the soul is unable to come out of the slavery even though the slave does not like to continue the slavery to smoking and drinking. But, in this slavery to God, the soul never thinks to come out of the divine slavery. In the 9 forms of devotion, 7th form is slavery (Dāsyam).

2. Can we call Lord Datta as the Father of Trimūrtis?

[Smt. Sudha Rani asked: Pādanamaskāraṃ Swāmi, 1. Thank you Swāmi for everything. In Christianity, the first Energetic incarnation is called as the Father in the Heaven. Even Trimūrtis come from Lord Datta. So, can we call Lord Datta as the father of Trimūrtis?]

Swāmi replied:- 1) Any incarnation of God Datta is God Datta Himself because God Datta is in another medium. God Datta Himself is a mediated God. A mediated God wearing another medium above the original medium is also the same mediated God. A person is wearing a shirt and then above that shirt, the same person wears a coat. Will you say that the person wearing shirt is the father of the person wearing coat above the shirt? Whether the person wears shirt or shirt and coat, the person is the same person himself. Such person can be the father of his children. Hence, the Father of heaven is the Father of all the souls. When every incarnation be it energetic or human, itself is God Datta and the same concept applies to the three divine forms or the three primary energetic incarnations (Trimūrtis) in the same way. In the case of these three primary energetic incarnations, a special point also exists. The three programmes done by God Datta (Creation, maintenance and destruction of the world) are done by these three Divine forms individually, which means that God Brahmā creates, God Viṣṇu maintains and God Śiva destroys this world. Due to this special point, we can consider God Datta Himself being split into these forms. Such a thought is only an assumption because the same God Datta exists totally in each of these three Divine forms. In Christianity, Jesus, the human incarnation of Father of heaven (God Datta) is called as the son of God. This is again an assumption only so that when the consciousness of the human devotee does not agree to treat Jesus Himself as God or Father of heaven, the word “Son of God” is used. In fact, every incarnation is equal to any other incarnation because the same unimaginable God or Father of heaven exists in every incarnation with the same quality and quantity of power like omniscience and omnipotence. The possessed power by God is one and the same in every incarnation. Only the expressed power of God differs from one incarnation to the other since the programme of one incarnation is different from the programme of other incarnation. As per the requirement of the programme, the expressed power varies because God does not like to express His full power other than required for the programme to project Himself like a demon. Due to the difference in the observed expressed power, the human devotees often are subjected to illusion that one incarnation is lesser than the other incarnation. Qualitative and quantitative unity shall be seen by every devotee in every incarnation. A professor expresses his high knowledge in teaching PG class and the same

professor expresses very low knowledge in teaching LKG class. The professor is one and the same person in both the classes. The possessed knowledge by the professor is one and the same and the expressed knowledge only differed as per the requirement of the standard of the class.

3. Did Dakṣa perform Homa with Laukikāgni contradicting the right meaning given in the Vedas?

[Smt. Sudha Rani asked: Swāmi, did Dakṣa perform Homa with Laukikāgni contradicting the right meaning given in Vedas? Since which Yuga has the misinterpretation of the word 'Yajna' started?]

Swāmi replied:- The misinterpretation and misunderstanding resulting in the misleading of souls started only from Kaliyuga because Kali is the embodiment of all sins. In other Yugas, such basic misinterpretations did not exist even though some superficial misinterpretations existed, which were deepening from one Yuga to the other.

4. Why is Lord Dattātreya not heard in any of the sects?

[Smt. Sudha Rani asked: In each sect in Hinduism (such as Śaivism, Vaiṣṇavism, Śākteyam, Gāṇāpatyam), other Gods are mentioned with lesser priority. Ex: In Śaivism, Lord Viṣṇu and Lord Brahmā are given lesser importance compared to Lord Śiva. But we don't get to hear about Lord Dattātreya with relation to any of these Gods in any of these sects. Please throw some light on this. - At Your Divine Lotus feet, Sudha.]

Swāmi replied:- Vaiṣṇavas give importance to God Viṣṇu treating Śiva and Brahmā as the devotees of Viṣṇu. Śaivas give importance to God Śiva treating Viṣṇu and Brahmā as the devotees of Śiva. Similarly, devotees of God Brahmā (Sages called Hairaṇyagarbhavādins) give importance to God Brahmā treating Viṣṇu and Śiva as the devotees of Brahmā. When these ignorant devotees saw God Dattātreya with the three faces of God Brahmā, God Viṣṇu and God Śiva simultaneously, they were confused because neither Brahmā nor Viṣṇu nor Śiva can be made as the devotees of God Datta. To remove this illusion based ignorance of devotees only, God Datta appeared to Sage Atri, Sati Anasūyā and other Sages with three faces. Since then, the realisation of one God in many divine forms of media developed in the world of devotees.

5. Please explain about 'Savitṛ Kāṭhaka cayanam' done by Śrī Bāpanārya.

[Smt. Sudha Rani asked: Pādanamaskāraṃ Swāmi, I am very grateful to You for gracing my life with Your divine knowledge and giving Bhāgya catuṣṭayam. I am very happy to read Śrī Pāda Śrī Vallabha Caritāmṛtam given by Smt. Padmaaram garu. As Avatāra of Śrī Pāda Śrī Vallabha, Your dynamism was in heights with marvellous preachings and miracles. You are very kind even to the hard core sinners. Guru tattva

and Guru sāṅgatyā phalam was clearly exhibited throughout the Avatāra Swāmi. Here are questions I wanted to clarify.]

Swāmi Replied:- The grandfather of Śrīpādavallabha was belonging to the cult of Vedic rituals as established by the middle aged blind tape recorder priests, who were just direct descendants of Pūrvamīmāṃsā that was condemned by Śaṅkara. These priests do not enquire into the background Spiritual knowledge of the ritual. They believe only in the blind performance of the ritual and aspire for certain result from the ritual. God Datta incarnated as Śrīpādavallabha to preach the true Spiritual knowledge, which is the background of every ritual. While preaching the Spiritual knowledge, even God has to preach in the language existing in the time of His incarnation. There is a saying that one has to speak with dogs in the language of dogs only. Then only, the dogs will understand the subject. That time was not this time because the present time is such that God can speak the background Spiritual knowledge of any ritual in the simple language running in the present time having very high level of IQ in the receivers of Spiritual preaching. The same contents spoken by God Datta through Śrī Paadavallabha are now being spoken by the same God Datta through Datta Swāmi.

Any sacrifice is only the preparation of lunch in the middle interval time of the day for the Sages involved in the debate of true Spiritual knowledge. The Yajña or Cayanam or Sacrifice involves practical service (Karmasaṃnyāsa) and practical sacrifice of fruit of work to procure the materials required for the lunch before cooking. The cooking of the food involves lit of physical fire in the beginning as usual and such physical fire is only the instrument of the sacrifice (Yajñasādhanam). The fire to be worshipped (Yajñaupāsya) at the end of cooking the food is the hunger fire present in the stomachs of Sages participating in the serious debate and discussion of Spiritual knowledge. This gives the picture of the practical side of the Sacrifice and the person involved in such practical sacrifice alone gets the total fruit of the sacrifice. Neither the labour involved on payment of their work nor the Sages participated in the discussion of the seminar are eligible for the fruit since the fruit is always for the practical service and sacrifice only.

Coming to the theoretical subject of the seminar of this ritual, the main deity worshipped here is Savitā or God Brahmā called as Hiraṇyagarbha. In the Īśāvāsyopaniṣad, this Savitā, called as Pūṣā is prayed to reveal the face of God Brahmā or Hiraṇyagarbha that reveals the true Spiritual knowledge through the speech (*Hiraṇmayena pātreṇa...*- Veda). The Taittirīya Brāhmaṇa, a part of the Veda mentions Hiraṇyagarbha or God Brahmā as the

deity of Savitā or Sun (Here, Savitā is taken in the sense of Sun.). Savitā is also the name of the special seventh ray of Sun, which means the unimaginable power of Parabrahman or the unimaginable God. It is this power of the unimaginable God that is the absolute entity standing as the central soul of theism because everything other than this Parabrahman is only the golden vessel that is covering the absolute truth. God Brahmā is the first form of God Datta, who is the author of the four Holy Scriptures (Vedas) keeping the power of His knowledge called Goddess Sarasvatī on His tongue that is used in preaching the true Spiritual knowledge to the devoted souls. He is not only the creator but the first Divine preacher called Sadguru. The first Divine form of the divine preacher or Sadguru is God Brahmā, who is none other than God Dattātreyā. All are worried in not seeing God Brahmā whereas God Viṣṇu and God Śiva are seen everywhere in temples. This is again another illusion. All the temples of God Datta are the temples of God Brahmā only. The Sadguru or the divine preacher of true Spiritual knowledge is God Brahmā or God Datta only. Hence, Śrīpādavallabha is the incarnation of God Datta or God Brahmā related to the above ritual. This does not mean that God Viṣṇu and God Śiva are not God Datta. God Datta is first God Brahmā as the creator and as the Spiritual preacher. God Datta Himself is the second God Viṣṇu as the administrator of the world rewarding the merits. God Datta Himself is the third God Śiva as the destroyer of the world punishing the sins. I have given this interpretation to remove the ignorance of devotees saying that God Brahmā is not seen in any temple for worship. The deity of the so called Gāyatrī mantra is also Savitā or God Brahmā only. I mentioned the adjective “so called” for the Gāyatrī mantra because Gāyatrī is not the deity of this mantra since Gāyatrī is only the name of the metre (Chandas) of this mantra. Gāyatrī means the mode of worship of God through sweet songs.

6. What is the 'Śakti pātam' that happened in Śrīśailam from Sun-god?

Swāmi Replied:- Śaktipātam is only the transfer of power of God to a devotee without the entry of God into the devotee. Even demons attained the miraculous powers from God. Actually, the real background is that God is never separated from His power. When God transfers His power to a devoted demon due to his rigid penance, it only means that whenever the demon is performing a miracle, invisible God is performing that miracle from outside so that it appears as if the miracle is performed by the devoted demon. This is the process of the miraculous power of a good devotee also. Only in the case of incarnation, God performs the miracle directly since God is identified with that medium. This does not mean that incarnation is greater than a

sincere good devotee. In incarnation, God became one with the medium whereas in the case of devotee, God became the servant of the devotee performing the miracles as per the wish of the devotee.

7. Please explain the meaning of the line "Dho choupathi dho Laxmi "of Sidda maṅgala stotram.

Swāmi Replied:- This sentence was told by Shirdi Saibāba while begging two Chapātis from the devotee called Lakṣmī. Bāba used to ask two rupees as Dakṣiṇā also. The two stand for firmness in the devotion and patience. Attributing this to Śrīpādavallabha with a different type of interpretation is also good since the concept is good. No interpretation shall be objected as long as the concept is good. As long as the medicine is proper and good, how does it matter whether it is Ayurvedic medicine or Homeopathic medicine or Allopathic medicine?

8. Swāmi, is there any significance for number '2498' mentioned in the book? -At Your Divine Lotus feet, Sudha.

Swāmi Replied:- The significance of any number can be explained in any way based on the intelligence of the commentator. If the concept of such way of explanation is good, it can be accepted and there is no harm in it. The number will help the devotee to remember easily the concept stored in the memory. Since the explanation of this number is already given, let Me not give another type of explanation involving the concept. Somehow, I feel straighter in explaining the concept directly.

Chapter 22

June 15, 2021

1. People claim that they get messages from ghosts etc. Is this a specific gift given by God to those people?

[Mrs. Priyanka asked: Pādanamaskāraṃ Swāmi, Thank you so much for giving us the opportunity to ask You questions and clear our doubts. At the same time, please accept my sincere apologies for bothering You by asking silly questions sometimes. You are The Ultimate God and You are the only One we can trust. You are the source of true knowledge regarding Pravṛtti and Nivṛtti. Hence, even though I am embarrassed to ask certain questions sometimes, I am not holding back. I have some more questions. Please enlighten us, Swāmi. At Your divine lotus feet, Priyanka

There are some people who claim themselves as "mediums", transferring messages from ghosts or a soul from another world. They claim that those souls show them signs or symbols and sometimes even objects and gestures to indicate how they are doing in that world or to simply transfer a message to their loved ones on Earth. Is this a specific gift given by God to those rare people (mediums) to help people on Earth or help those souls?]

Swāmi replied:- All these signs are various modes of the same unimaginable power, which is the inherent characteristic of unimaginable God, who can transfer the unimaginable power required for such modes. We have to be alert to distinguish genuine and fraud everywhere. The idea behind such transfer of unimaginable power is that people shall recognise the existence of unimaginable God merged with a medium to become mediated God. If these powers are misused, punishment by unimaginable God is inevitable.

2. Do all the people not go to the same place to wait for judgement for 10 days?

[Mrs. Priyanka asked: A while ago, I heard some people had near death experiences, where the soul of that person watched their body being operated upon or seeing themselves in coma, etc. When the soul was sent back to their body, they shared their experiences by mentioning seeing a white light and then being transported into a different place. Each person's story of what they saw in that specific place is different. Don't they all go to the same place to wait for judgement for 10 days? Is that place the same for everyone? I'm curious to know how they can see very different things?]

Swāmi replied:- Different atmospheres are seen with different colours based on the composition of the three qualities (Red-Rajas, White-Sattvam

and Black-Tamas). The colours are only the reflections of the qualities of the soul. Based on these colours, Citragupta decides the punishments in the hell.

3. Is passing the tests of Lord Datta the only way to reach Him, even if it takes several births?

[Mrs. Priyanka asked: Swāmi, I hope I remember this correctly. If not, please forgive me. I think You had mentioned long ago that if a devotee constantly fails in the tests of Lord Datta, he/she will "slip" forever and won't be able to reach God again. But, if the same devotee, irrespective of knowing that he/she failed, still holds onto God stubbornly and loves God, can that person reach God someday at least? Is passing the tests of Lord Datta the only way to reach Him, even if it takes several births? There are follow up questions regarding this question here -

a) How many times is a devotee tested in a lifetime? Is there only one Brahma parīkṣā, Viṣṇu parīkṣā and Rudra Parīkṣā or more? If a devotee passes all these tests, will he/she be constantly tested or does it end after Rudra Parīkṣā?

b) Assuming that a devotee passes all the tests, reaches God in the upper worlds, and comes down to Earth again with God to serve Him. Is that devotee subjected to all the tests again on Earth?]

Swāmi replied:- Telling that if one fails in the divine test, the candidate will not reach God – is only a warning given to the candidate to be careful and very alert so that the soul will pass the test in the first attempt itself. The divine test is first qualitative and then is quantitative. Whether love to God exists or does not exist is tested by the first qualitative test. Then the depth or extent of the love is tested by the second quantitative test. For example:- God came in disguise as a guest to Saktuprastha. Saktuprastha and his family were fasting from a long time and on that day, he got very little rice on begging. The rice was cooked and he along with his family were going to eat it after dividing it. God came and begged for food. Saktuprastha gave his part thinking that he will share a little from others. This is the qualitative test to see whether there is quality of charity existing or not. After receiving it, Saktuprastha passed the first qualitative test, which proves that he has the quality of charity. Now, God started begging for more food to do 2nd test, which decides the quantity of the quality of charity. All the members gave their parts of food to the beggar and this proved that the quality of charity is in climax. This is called 100% sacrifice or Sarvasvaśaraṇāgati or total surrender. The percentage of the sacrificed item in the total possessed decides the extent of sacrifice and not mere magnitude of the sacrificed item. A beggar donating one coin and a poor lady donating one small fruit was 100% sacrifice even though one coin and one small fruit are very very small in their individual magnitude. If the guest were really a poor beggar, he should have been satisfied with the first donation itself. If we were in the place of

Saktuprastha and if the beggar asks more, we would have tremendously scolded the beggar! The abnormal behaviour of the beggar gave the hint that the beggar was not an ordinary human soul. But, beware, a fraud person also may behave abnormally, eat all the food and go away! One should be very alert to avoid the exploitation by fraud incarnations!!

- a) Certainly the tests are repeated again and again till the candidate passes the test. But, the repetition of the test is done only when there is some considerable progress in the love towards God. Rigidity in love will certainly make the soul to pass the test one day or other.
- b) Once the soul is liberated from the worldly bonds due to very strong attachment to God, the soul is liberated and such a liberated soul will not be subjected to any test further.

4. Do the people on other galaxies have the same Gods, similar religions etc. like people on Earth?

[Mrs. Priyanka asked: Swāmi, You had mentioned that there is life on other planets in different galaxies. Do they have the same Gods, similar religions etc. like people on Earth? When those living beings/aliens die, do they also come to the same hell/heaven like people on Earth? Are all the "lokas" or different worlds including heaven, hell, Brahma Loka, etc. confined to our galaxy only?]

Swāmi replied:- The other worlds are not duplicates of our world. Same God exists in different forms of media suitable to those worlds. Souls with the same ratios of three qualities exist there also, but, the external media are energetic bodies. Those worlds are not seen by human beings due to the unimaginable power (Māyā) of God. If a devotee is blessed by God, he/she can see those worlds.

5. Will one spouse suffer the consequences of the other spouse's sins?

[Mrs. Priyanka asked: If a spouse continues to commit a sin irrespective of the number of times they have been advised, will the advisor also suffer the consequences of the spouse's sins?]

Swāmi replied:- Why the advisor shares the sin of the sinner? Only the direct doer, the director or indirect doer, initiator and supporter share the sin and advisor is not mentioned in the four shareholders.

6. If a devotee desires to serve You by Karma Saṁnyāsa only, is that desire also considered selfishness?

[Mrs. Priyanka asked: Swāmi, the joy attained by serving You is not comparable to any other joys. It is a great blessing given by You to any devotee. Having said that, in the context of Karma Saṁnyāsa only, if a devotee has a desire to serve you, is having that desire also considered selfishness?]

Swāmi replied:- The word selfishness applies to Pravṛtti or worldly life involving worldly bonds only. The journey is from worldly bonds to the bond with God. The journey is not from bond to no bond. It is from negative to positive and is not from negative to zero. Zero stands between negative and positive. People concentrating on detachment from worldly bonds will reach the zero point. They can't stand there for a long time because the mind needs some type of bond. They will return to the worldly bonds with double force. Service and Sacrifice are done by householders. Service is done by Saints. This means that the soul shall do both or at least one based on the condition in which the soul exists. If the condition is that the sacrifice can't be done, the service can be done. A saint unable to do any sacrifice, does only service and such service of the saint is equal to the sacrifice of the entire wealth and kingdom of a king. One coin of the beggar or one small fruit of poor lady is equal to the above mentioned sacrifice of the king. Total surrender is the important basic and not the magnitude of the surrendered item. Of course, total surrender is the goal and possible partial surrender is the path. Without travelling in the path, one can't reach the goal. Hence, in the initial stage, concentration shall be on the path and not on the goal. One shall not keep the goal in the starting stage itself. Thinking that goal is not achieved in the beginning itself, one shall not neglect the path. What I mean is that thinking about Saktuprastha; one shall not resist the initial partial sacrifice also. Thinking that one cannot donate all the food to the guest, one shall not avoid the donation of even little food as done by Saktuprastha. The person in the starting point is involved in 100% family bonds only and the person in the end point is involved in 100% bond with God only. Both these persons do not need the test from God. Only the person travelling in the path from starting point to the end point is tested by God so that the traveller can recognise the real distance travelled by him/her. Divine tests are only to help the Spiritual aspirant present in the Spiritual path and not for sadistic enjoyment of God.

Chapter 23

June 16, 2021

1. Many God-realised saints deny living in worldly opulence but not Śrī Satya Sai Bāba. How do You explain this?

[Śrī Aditya asked: Sathya Sai Bāba. Dear Śrī Datta Swāmi You have said that Satya Sai Bāba is Your Guru. You have also indicated that He is the previous human incarnation of Lord Dattātreyā. Lord Śrī Dattātreyā as Śrīpāda Vallabha had declared that He will incarnate as Shirdi Sai Bāba. He had also mentioned other important incarnations that would take place. However, He had not mentioned anything about Satya Sai Bāba as His incarnation. Moreover, Satya Sai Bāba had said that He is Shirdi Sai Bāba reincarnated once again for the welfare of humanity. Shirdi Sai Bāba lived like a renunciate whereas Satya Sai Bāba was surrounded with all worldly opulence. Many God-realised saints denied living amidst worldly opulence, but they still executed their mission. How do You explain this? Since there are many people, who claim to be incarnations of some God or popular saint but yet their attitude proves otherwise. Nowadays, many people who claim to be saints are richer than average householders. Detachment from material fame and wealth is a very important characteristic that cannot be ignored for any saint. Another question that I would like to pose is that Satya Sai Bāba had said that He will end His incarnation at the age of 96 but He had already passed away at the age of 84. Why does the reality contradict with His prediction? How can something uttered by someone as an incarnation of Shirdi Sai Bāba be proved false? Sir these are just some of my questions that I would like to ask You since Your website says You are the full incarnation of Lord Dattātreyā. Please clear my doubts with credible sources of evidence. Thank You. By, Aditya]

Swāmi replied:- When Shirdi Sai Bāba was mentioned, the two other incarnations (Satya Sai Bāba and Prema Sai Bāba) are spontaneously included in the triad chain because God promised that He will incarnate in the Gotram of Sage Bharadvāja thrice. The three Sai incarnations are taking place in the same said Gotram. Hence, Satya Sai told from the beginning that He was the incarnation of Shirdi Sai only. Of course, one student was very anxious to know the original God present in Satya Sai, who was also present in Shirdi Sai. Satya Sai asked him to take His picture through a Polaroid camera. The photo came showing God Dattātreyā. This means that the first energetic incarnation, God Datta, with whom the unimaginable God (Parabrahman) merged takes any incarnation by merging with energetic or human medium. In Shirdi Sai, God Datta exists. In Satya Sai, Shirdi Sai exists in whom God Datta exists. Does it not mean that God Datta exists in Satya Sai? Every incarnation, be it energetic or human and be it direct or

indirect contains God Datta only in whom the unimaginable God exists. Such differences are foolish. Some think that one incarnation has greater power and other incarnation has lesser power. This is again climax of ignorance. In any incarnation, the same God Datta exists having the same quantity of power. God Datta may exhibit one kind of power to required extent of the divine programme. This means that the exhibited power of God Datta through one incarnation may differ from the other both qualitatively and quantitatively, but, the possessed power of God Datta in each incarnation is one and the same!

The mission of the disciple (Saint etc.) accompanying the incarnation is limited confined to certain boundaries of the field as stipulated by God or incarnation. Hence, the disciple follows the discipline. The field of incarnation has no limits and has no discipline. He is all in all, who is omniscient and omnipotent. Whatever way He feels to be congenial to a set of devotees dealt by Him is right and proper and He will follow it. Who are you and I to criticise the God? If you are criticising any incarnation, you are criticising God, who is God Datta and who is the unimaginable God present in God Datta. In the last days, Satya Sai told that He is going to leave His body very shortly. Then a devotee asked Satya Sai “*You told that You will live up to 96 years*”. Then, Satya Sai told that 96 is reached if the Adhika māsas (correction of leap year) are added. Duryodhana also told Bhīṣma that 13 years were not completed when Arjuna came to fight with Kauravas, who were taking away the cows of King Virāṭa. Then, Bhīṣma told Duryodhana that 13 years were completed by adding the Adhika māsas that are left in the counting. God has the perfect answer for every question put up by even Angels and Sages. What are we, after all, petty human beings! He told that He will live approximately (He used the word ‘Ramaarami’, which means approximately.) up to 96 years. Suppose you go to the house of your relatives and say that you will stay approximately up to 10 days in their house. Suppose your work in that city is over by a week and you feel like coming back to your home. Will your relatives mock at you telling that you are a liar? Is it a lie at all? We say several blunt lies from morning to evening in a day. Then, are we eligible to criticise incarnation of God for this? On hearing this answer, you shall decide whether this ignorant petty human being called Datta Swāmi is speaking or God Datta present in Him is speaking!!

2. I want to be associated with this ocean of spiritual knowledge. Please include me. By, Chhanda Chandra

[A question by Mrs. Chhanda Chandra]

Swāmi replied:- Yes. You are included.

3. Is serving the poor people right or wrong?

["On the lotus feet of Swāmi" For a long time I have this query. Please make mind clear. My query is, "If I try to give some efforts in the service of poor people to remove the suffering, will it be right or wrong? Reason of confusion is that Swāmi Vivekānanda said that if we serve the Daridranārāyaṇa, we serve God." By, Chhanda Chandra]

Swāmi replied:- The lower strata of the poor people are beggars dying with hunger. Your service must start from that lowest level of poor people since these beggars are poorest. When the poorest are rose to the upper poorer level, then, you must start serving the poorer people so that the poorer level is raised to the poor level. Then, you must start serving the poor level so that the poor level is raised to the rich level. While doing charity, the Veda says that one must have "*Samvit*" or knowledge of discrimination (*Samvidādeyam*- Veda).

4. What is practical Bhakti and Theoretical Bhakti?

[A question by Mrs. Latika Chawda, Wardha (Maharashtra)]

Swāmi replied:- Theoretical Bhakti is to have Spiritual knowledge that generates mental inspiration. Practical Bhakti is to serve the deserving people and to sacrifice to them.

5. What to do in a situation when Śrī Sadguru Himself tests us, coz until now His Holiness was helping us to write or give answers of tests?

[A question by Mrs. Latika Chawda, Wardha (Maharashtra)]

Swāmi Replied:- Sadguru is the ultimate God Himself. He gives knowledge (Jñānayoga) to develop inspiration (Bhaktiyoga). This shall lead you to the practical devotion (Karmayoga), which is Service and Sacrifice. Sadguru will test you when you have entered Karmayoga, which is the actual path of journey towards the ultimate Divine goal. These tests will help you to know the actual extent of distance travelled by you in the path. This is the whole Divine programme of any incarnation.

6. Willing to know more about Atri Rushi...

[A question by Mrs. Latika Chawda, Wardha (Maharashtra)]

Swāmi replied:- Atri means the soul not having the three types of ego:-
1) Sāttvika ego, which is the ego of knowledge. 2) Rājasika ego, which is the ego of power and activity and 3) Tāmasika ego, which is the ego of associated power like followers, wealth etc. Anasūyā means the soul not having jealousy. Datta means God attained by a soul not having both ego and jealousy. If both these defects are conquered, energetic being catches the energetic incarnation and human being catches the human incarnation

because by crossing these two defects, the repulsion between common media of God and devotee is crossed.

7. To become a preacher does one have to absorb all the scriptures?

[A question by Mrs. Latika Chawda, Wardha (Maharashtra)]

Swāmi replied:- A preacher is needed to quote the scripture for at least the important concepts because the receivers have a common psychology that if the source of the concept is shown in the scripture, there is a confidence built up in them that the concept is already told by God. Even if the preacher is incarnation of God, this is essential because the receivers of knowledge from the preacher do not have full confidence in the Sadguru, who is the incarnation of God. Śaṅkara, Rāmānuja and Madhva being the incarnations of God Śiva, God Viṣṇu and God Brahmā respectively quoted scriptures in their commentaries. Even God Kṛṣṇa quoted the Brahmasūtras in the Gītā (*Brahmasūtrapadaiścaiva... - Gītā*).

8. How to balance Pravṛtti and Nivṛtti in real life?

[A question by Mrs. Latika Chawda, Wardha (Maharashtra)]

Swāmi replied:- When you are balancing both Pravṛtti and Nivṛtti, it means that you are travelling in the path of Spiritual knowledge to reach the ultimate Divine goal. When you are exactly in the middle of the path, you will exactly balance both Pravṛtti and Nivṛtti as two pots having equal weight standing on your both shoulders. This means that you are treating God equivalent to your worldly bonds. But, this balancing or equilibrium of weights is true when you are in practical devotion or Karmayoga only. The path itself is Karmayoga only. There are several intellectuals, who maintain the equilibrium in theoretical knowledge-based devotion!

9. There's a movement going on in the world, who consider our Sanātana Gods and Goddesses as aliens? How to counter them?

[A question by Mrs. Latika Chawda, Wardha (Maharashtra)]

Swāmi replied:- Certainly our Gods and Goddesses (energetic incarnations) are aliens only because they exist in the upper worlds as energetic beings. They are not the aliens as thought by our scientists. The aliens of our scientists have no supernatural powers and can be seen if we travel to the other planets. Scientists think that the supernatural powers possessed by such aliens are only the advanced scientific discoveries. The actual aliens present in other worlds are not seen by us due to the will of God. A devotee can see them by the grace of God. The devotee blessed by God can see them even on this earth. Scientists have gone to moon. The moon is a planet called Pitṛloka in which certain souls (having neither merits nor sins)

after death of their bodies on earth live. But, these aliens are not seen by human beings landing on moon. The aliens can see the human beings but, reverse is not possible.

Chapter 24

June 17, 2021

1. Why is Modiji not supported by all Hindus to build Rāma Rājya?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil. Why is Modiji not supported by all Hindus to build Rāma Rājya? Modiji is a Rāma, but Hindus are not as good as citizens of Rāma Rajya. Isn't it?]

Swāmi replied:- This refers to Pravṛtti in which it is very difficult to decide the nature of any human being to be permanent and real.

2. How can I save myself from the relationship of the previous birth?

[How can I save myself from the relationship of the previous birth? It still haunts me and I feel that person as the only reason for all my sufferings.]

Swāmi replied:- How do you know that the relationship is from previous birth? Whatever it may be, the relationships in the present birth are based on the deeds and fruits of previous births only.

3. A woman wanted to know the place where her recently departed husband reached.

[A wife asked regarding the place of her recently departed soul, to which Your knowledge was given. She replied: "I completely agree sir..may be he has realised and free from the role of my husband...but I still being in this world will not be able to live till I know he is at peace..as i am still part of this drama..as he is still my king..I would have done sati if my child was not there..." Swāmi Please give Your response.]

Swāmi replied:- It is blind love of the worldly bond, which is temporary like a cinema shooting bond. Her husband has already forgotten her!

4. Swāmi! Please comment on this Vaiṣṇava devotee's opinion.

[A Vaiṣṇava devotee responded in this manner "The sages of Daṇḍaka-vana were not the only souls born as Gopikas. Billions of divine souls migrated from various divine places to be born as Gopikas. In all humility, I tell you, the Mahārasiks of Vrindāvan believe that the Gopikas are at a superior position than Śrī Dattātreyā. Dattātreyā is a gyāni incarnation of Kṛṣṇa; Vaiṣṇavas have nothing to do with Him. In Vrindavan, everything revolves around Radhā Kṛṣṇ. Datta, Śiva, Gaṇapati, Kālī - all Forms of God float away in the floodwaters of Rādhā-dāsyam and Yugal-Prem. The rasiks of Vrindāvan don't even pay attention to what these Forms of God have to offer". Swāmi Please give Your response.]

Swāmi replied:- Another blind person like the above case. The above case is related to Pravṛtti and this case is related to Nivṛtti. Nivṛtti is far far better than Pravṛtti and one day or other, God will remove the blindness in Nivṛtti.

5. Is Karṇa a really bad person? And is it true that who likes Karṇa is also a bad person?

Swāmi replied:- Karṇa was the incarnation of a demon that entered the globe of the Sun and entered the womb of Kuntī through the radiation of Sun. The divine qualities of Sun gave the good qualities and the bad qualities of the demon also appeared simultaneously. He is a tiger covered by the skin of the goat and not vice versa.

6. If Lord Śiva is the destroyer, what is the role of Kalki?

Swāmi replied:- The role of Kalki is to provoke people to travel to their destruction done by God Śiva.

7. Why was Arjuna's chariot consumed after the Mahābhārata War?

Swāmi replied:- The chariot of Arjuna was surrounded by several divine weapons used by great warriors fighting on the side of Kauravas. Kṛṣṇa protected the chariot from those divine weapons till the last day of the war. Once the war was over, Kṛṣṇa asked Arjuna to get down first and then He got down (everyday He was getting down first as the driver). On the last day, Arjuna got down and then Kṛṣṇa got down. Immediately the chariot was burnt by the divine weapons. Had Kṛṣṇa got down first from the chariot on the last day also, Arjuna would have been burnt by the divine weapons along with the chariot!

8. Why did Śrī Rāma not have the Sudarśan Cakra when He is an incarnation of Lord Viṣṇu?

Swāmi replied:- The programme of Rāma required only 12/16 parts of the possessed divine power of God whereas the programme of Kṛṣṇa required 16/16 parts of the same possessed power of God. Otherwise, there is no trace of difference between Rāma and Kṛṣṇa as far as the possessed power is concerned. Moreover, Rāma was acting as ideal human incarnation (Ādarśamānuṣāvātāra) whereas Kṛṣṇa was acting as fully expressed human incarnation (Līlāmānuṣāvātāra).

9. Was Sītā reborn as Rukmiṇī or Rādhā? Who is more superior between Rādhā and Rukmiṇī?

Swāmi replied:- Sītā was reborn as Rukmiṇī since both are incarnations of Goddess Lakṣmī. This divine form represents Pravṛtti. God

Śiva was born as Raadha and She represents Nivṛtti. Certainly, Nivṛtti is greater than Pravṛtti as far as their external roles are concerned.

10. I want to talk to Goddess Sarasvatī face-to-face before Her birthday (Basant Pañcamī). How can I do so?

Swāmi replied:- Yes. You can talk with Me on a video call.

11. Why are women not allowed to touch the Bhagwān Hanumān idol?

Swāmi replied:- These customs are made by ignorant devotees.

12. In Your opinion which subjects should a Pastor avoid preaching about and why?

Swāmi replied:- If the truth is being searched, no subject is to be avoided.

13. How come the great philanthropist Bill Gates is an atheist?

[Śrī Anil asked: How come the great philanthropist Bill Gates is an atheist? Usually such great benefactors of mankind have a deep faith in a Supreme Being, that leads their philanthropic work.]

Swāmi replied:- People serving humanity are also good people and God loves them even though they don't recognise Him. God gives heaven to such people as reward for their human service. But, the heaven is temporary and the soul has to return to the earth after some time (*Kṣīṇe puṇye martyalokaṃ viṣanti...*- Gītā). If the social service is done based on God, such devotee will go to the abode of God and be with God permanently. Such devotee does social service not due to love on humanity but due to love on God. Since God likes social service, the devotee likes social service because the likes of God are the likes of the devotee.

14. In the Bible, it says that Satan always has to ask God to do anything to us. Does that mean that Satan is not all powerful as God?

Swāmi replied:- In a cinema, the producer-director is also the hero, who is opposed by the villain in the cinema. But, the villain receives his remuneration and gets the way of action from the hero only, who is functioning as producer-director also. After all, villain is also a subordinate to producer-director-God in this world cinema.

15. Why did Jesus say in Matthew 15:24 that He was only sent to the lost sheep of Israel and not to all nations?

Swāmi replied:- It is very clear that the people in Israel crucified Jesus, who preached wonderful true Spiritual knowledge while performing miracles also that establish the existence of the unimaginable God. Hence, such people are really the lost sheep.

16. Why is poverty increasing in Africa while God created man to work to alleviate poverty?

Swāmi replied:- The answers of such questions are not much relevant to the Spiritual path. The fruits are always depending upon deeds. Rich and poor in terms of money alone are not correct concepts. Both these terms shall be really used in terms of satisfaction, happiness and devotion to God.

17. How can we distinguish serious sins (mortal sin) from less serious (venial) sins?

Swāmi replied:- God speaks to your consciousness immediately. You are not hearing Him covered by fascinations to worldly bonds. You can also know from Divine scriptures and Divine preachers.

18. Why did Buddha choose a peepal tree to meditate?

Swāmi replied:- Peepal tree is considered to represent God Viṣṇu. Buddha is also the incarnation of God Viṣṇu. These concepts depend upon the established traditional belief. In reality, Buddha could have got the same realisation under any tree or in any place without any tree. He did penance for several days. Penance means continuous logical analysis done by the powerful brain and the power of the brain is nothing but the depth of the interest about a concept. The Veda says that one shall enquire about God and such enquiry is called Penance (*Brahma vijijñāsasva taddhi tapaḥ... - Veda*).

19. How do I become the light of the world for God?

[How do I become the light of the world for God? What are some things I could do so that people could see the light of God in me that may give them light in this world of darkness, so that they may see?]

Swāmi replied:- God does not need any external light because He Himself is the true eternal light as said by the Veda (*Tameva bhāntam... - Veda*). When God merges with you to become human incarnation, you will become such light. But, as long as you wish for it, you will never achieve it. It shall be the wish of God and not your wish. The reason is that God descends down (Avatāra) in becoming incarnation and we are not ascending up (Uttāra) in becoming incarnation. We shall make ourselves to be the servants of God in His mission and anyone of us on any day can become human incarnation whenever God wishes so. Even as servants of God, we can become Divine lights in the hand of God when God wishes to give credit to us. This means that He shines through us giving credit to His beloved servants. One need not attain monism with God to become the divine light.

Even as a devotee, one can become the divine light for humanity through dualism with God.

20. Can we bring back the lost part of the Vedas?

Swāmi replied:- In the Datta Vedam, God Datta told that the lost part of the Veda is being brought out by Him in the form of the present Spiritual knowledge.

Chapter 25

June 17, 2021

1. Why not all avatāras called as Datta avatāras?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi. Although all human incarnations (including Ramaṇa Maharṣi, Rāmakṛṣṇa Paramahaṃsa, Amma, etc.) are Dattāvatāras, why only certain avatāras such as Shirdi Sai Bāba, Akkalkot Maharāj, Satya Sai Bāba, etc. are called Datta avatāras?]

Swāmi replied:- The direct incarnations of God Datta are called Dattāvatāras. The indirect incarnations are also actually Dattāvatāras only. When Datta enters the medium directly as in the case of Sai Bāba etc., such incarnations are called Dattāvatāras meaning that they are the direct results of Datta and the medium. In the case of other incarnations like Kṛṣṇa, Śaṅkara etc., God Viṣṇu, God Śiva etc., entered the media and God Viṣṇu and God Śiva contain already God Datta in them. An item covered by one envelope is direct Dattāvatāra. The same item covered by two envelopes is indirect Dattāvatāra. There is not any trace of difference between these two cases.

2. Is it true that there exists one world and multiple forms of God?

[Swāmi, You said that the mind could be attached to one God or multiple world. But it appears as if there is one world and multiple Gods (multiple forms of God). Kindly enlighten us.]

Swāmi replied:- The same God exists in different media and this can't be told as multiple Gods since there is only one God in all the external media. The world is nothing but all these different media without God in them. These media have no unity especially in the internal modes of awareness (qualities). You may get the unity in their external physical substance by saying that the same five elements exist, but, all those five elements are inert only. Even these inert five elements are five and not one. The awareness and its qualities are important than the physical unity or diversity. The qualities of God are one and the same in any incarnation. Of course, in the view of suitability of the receivers, these qualities may vary externally, but, the internal essential divine qualities are one and the same in all the incarnations. In the case of human beings, such internal unity of qualities is not found. The qualities differ from one human being to another internally as well as externally. Hence, unity stands for God and multiplicity stands for the world.

3. Is it by God's grace one gets devotion?

[Swāmi, I have heard this saying that one gets devoted to God only by the grace of God. People say that we must have a lot of Puṇyam (merits) to just hear the Rāma Kathā (Story of God). But You said that devotion to God alone brings His grace and everything happening in the world is completely under control of God. Is it by God's grace we get devotion? or by devotion we get God's grace? Can we assume that God allows the soul to hear His stories and permits the soul to get devoted to Him provided the soul does meritorious deeds (Puṇyam) in Pravṛtti? Or does God give more opportunities to the sinful souls because they are in dire need?]

Swāmi replied:- Devotion to God is not granted by God. In fact, praying Him to grant devotion to Him is the greatest insult done to God. It is just like a boy telling the girl or vice versa that the love in him or her shall be given by the opposite side (she/he). It means that the love to the opposite side is not coming naturally! The devotion to God is purely based on our side and not based on the side of God. God, in fact, creates hurdles for our love to God to test the reality and the depth of our love towards Him. I told several times that one can ask anything from God, but not devotion. If devotion is asked, God will be deeply hurt! This is the background concept whether it is the case of a meritorious soul or a sinful soul.

4. Does the mind of devotees of all religions need variation?

[Swāmi, You have said in Datta Vedam that the mind has a nature of variation. Hence, we should change the modes of worship from time to time to suit to the unstable nature of the mind. Does this principle apply to all devotees of God following different religions? Does it mean that we should change the theoretical mode of worship to practical mode for a change? Or does it mean that we should change the kind of practical mode of worship?]

Swāmi replied:- Mind gets bored by any single continuous trend. Within the theoretical phase, one can shift from the Jñānayoga of logical intelligence to Bhaktiyoga of emotional mind. Within the practical phase, one can shift from service (Karmasaṃnyāsa) to sacrifice (Karmaphalatyāga). In any case, the possibility must be opened. This means that if you don't have logical intelligence, you can confine to the emotional mind as far as the theoretical phase is concerned. Similarly, if you don't have the capability of sacrifice, you can confine to the service only as far as the practical phase is concerned. When the doors of a channel are closed, incapability of journey in that channel is not a point at all. If the doors of a channel are opened, if you are capable of journey in that channel and still if you are not doing journey in that channel, that shows the absence of true love to God. An old diseased rich person is unable to do service, but, is able to do sacrifice. A young healthy poor person is unable to do sacrifice, but, is able to do service.

Both these cases are equal in the eyes of God because total surrender exists equally in both cases. Hence, both service and sacrifice are recommended to householder. Only service is recommended to the Saint. Hence, the word *Samnyāsa* in *Karmasamnyāsa* denotes the Saint (Saint is called *Samnyāsin*). Even multiple media of the same God can be worshipped to satisfy the variation of mind. But, in such worship, the devotee must be careful that the God in all the Divine media is one and the same and the different media represent the different Divine qualities of the same God.

5. How are the success in worldly life and spiritual life different?

[Swāmi, You have said that *Māyā* is the power of God, which appears as a hurdle in your spiritual journey, but, *māyā* helps you by increasing the intensity of your devotion to God through creation of hurdles. *Māyā* also creates hurdles to a soul who has worldly goals (such as to become a CEO, a billionaire, an artist, etc). Many successful Entrepreneurs say that one should cross all the hurdles to reach worldly success. How different are both of these?]

Swāmi replied:- You have taken different contexts of different souls and hence, this confusion is coming. For a Spiritual aspirant, *Māyā* breaks the devotion by creating fascination to worldly bonds and in this context; *Māyā* is helping that soul by giving an interval so that the speed of the devotion becomes tremendous after the interval. For a worldly person, trying to achieve certain worldly goals, some hurdles appear, which have to be crossed by him to achieve the success. But, in this context, the goal as well as the hurdle is made of *Māyā* only and this entire context is in the same homogeneous phase of *Māyā* only. The above example is heterogeneous because the goal is God (one phase) and the hurdles are worldly fascinations (another phase). If you differentiate the homogeneity and heterogeneity in both these examples, confusion will disappear.

6. How to deal with situations when my friends force me to take a peg?

[Swāmi, in the current trend of socialisation, consuming alcohol has become a matter of respect. Current generation of men and women are obliged to consume alcohol and non-veg food in order to socialize with colleagues and friends. How to deal with situations when my friends force me (out of excessive friendship and love) to take a peg? They will mock me and don't take me seriously if I take the name of God and scriptures to defend myself. Please guide us.]

Swāmi replied:- Non-veg food is not good scientifically because of the secondary proteins of the non-veg food are not good for health as doctors say. The primary proteins synthesised in the first step present in plants are said to be good for health. These primary proteins eaten by animals and birds are broken by digestion and a re-synthesis of these proteins takes place in the

bodies of birds and animals. The alcohol necessary for the body is coming from the veg-foods (fermentation) directly and doctors say that the extra alcohol will spoil the liver. The one peg alcohol will certainly grow into several pegs like the huge banyan tree appearing from the tiny seed. Hence, you can argue with your friends based on scientific logic itself and turn them into vegetarians without any extra external alcohol.

7. I get the feeling that a soul should be given a better life on earth rather than sending to heaven. Please comment.

[Swāmi, the result of the karma after life is said to be utilised for 3 things. To make trips to Hell and Heaven and to take the next birth. In my understanding, the next birth (location, family, atmosphere etc.) depends on the leftover karmic result after making both the trips. We have learnt that it is the benevolent God who makes the judgement about division of karmic results. I don't know if it is spiritually significant to know about how this division happens. Although my knowledge is wrong and limited, I get this feeling that a soul should be given a better life on earth rather than sending that soul to heaven for enjoyment. I have this doubt because I feel sympathetic towards poor people who toil hard to just make their living. Forgetting the administration of God, I start to wish that they had a better life. I get tempted to do some social service instantly and sometimes give money without a second thought. After a few minutes, Your teachings would strike my mind and I happen to remember that God is the best judge and God's love for them is infinitely more than my sympathy for them. Kindly help me come out of this distraction. At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi replied:- Even if we do 4 sins subsequently and then 4 merits subsequently, God will arrange these eight fruits alternatively one after the other like 4 hot dishes and 4 sweet dishes given alternatively one after the other in the meals. If all the 4 hot dishes are served at a stretch, you will be bored and similarly if all the 4 sweet dishes are served at a stretch, then also you will be bored. Instead, God will serve 1 hot fruit first and then serve 1 sweet fruit subsequently. This will remove the boredom rising in continuous enjoyment. Since God is the Divine Father of all the souls, He makes this arrangement in the interest of His children. Of course, even this arrangement may be disturbed by Him sometimes based on the requirement in the process of reformation of soul. God is not only the beloved Divine Father, but also, the serious teacher inculcating the discipline in His children-students. Based on the requirement of the progress of the health (reformation) of the patient (soul), the doctor (God) may change a specific set of already fixed treatment. This means that everything is in the hands of God and anything done by God is aimed at only one goal, which is the enjoyment of the soul without boredom with a simultaneous treatment of the soul to bring reformation in the soul. We must understand not only the simultaneous dual nature of the

electron (as particle and wave), but also understand the simultaneous dual nature of God (love of the Father and seriousness of Preacher).

Social service is liked by God and you should like it not because you like the humanity, but, because you like God. The direct liking for the humanity is not based on the real logical picture because any soul in this world is enjoying its own good or bad fruit only. You must know that God is the Father of all the souls and you are one among all these souls. You are worrying about your brother or your sister. Don't you think that your father loves your brother or sister more than you? If your sister is adamant in certain issue, your father becomes angry with her and orders that no food shall be given to her on that day. You pity your sister without understanding the greater love of your father on your sister. If you are giving food to your sister, your father may like it internally. Therefore, you give food to your sister based on not your love to your sister, but based on the love of your father on your sister. You must love your sister since your father loves your sister. If the social service is oriented through devotion to God, you will get the permanent association with God. If your social service is oriented through your love to humanity, you will get temporary heaven. If your social service is oriented through politics, you will get a temporary post of minister, with the help of which, you can become very rich. The first type of social service is the best, the second type is better and the third type is good and the same time bad if the aim is to earn money. While doing the social service, you must be very careful about the cheating trends of this Kali age. A beggar begs for food and some beggars (not all beggars) sell that food, get money to play gambling or to drink alcohol. Hence, give food to a beggar putting the condition that he/she shall eat that food in your presence. You must first concentrate on the poorest beggars, then concentrate on poorer people and then finally concentrate on poor people. Unless poorest disappear, you shall not concentrate on poorer and poor sections. You shall never give money to any beggar because he/she may misuse it in sinful activities. Only food, cloth, medicine and shelter shall be offered to the poorest section taking care about any sort of misuse of the donated item.

8. Human beings should always choose You when compared to Vedas. Please correct me if I am wrong.

[Śrī Ganesh V asked: Pādanamaskāraṃ Swāmiji, You said in Datta Veda that the Vedas are impure before You. When I was thinking about it, I had an understanding which I will explain below.

When we look throughout history, chaos in this world happened through atheism or misinterpretation of scriptures. Misinterpretation of scriptures is inevitable if done by a human being because a normal human being is highly biased and does not possess

unimaginable intelligence or unimaginable love for all souls, including the bad ones. Vedas are neutral with themselves; they can either harm or protect the society when interpreted by humans. But when interpreted by You it will always be for the good of the world due to Your unimaginable intelligence and love. That is why human beings should always choose You when compared to Vedas. Please correct me if I am wrong. At Your divine feet, Ganesh V]

Swāmi replied:- The interpretation of the Vedas by the author of Vedas (God) Himself will be the best and perfect one because the heart of the author is best expressed by the author Himself and not by any other soul. Hence, the Gītā said by Kṛṣṇa is the best and perfect expression of the heart of the author of the Vedas, who is God. Kṛṣṇa also being the same God could express the heart of the Vedas perfectly, which is the heart of the same God. The Vedas were composed by God Brahmā, who is the energetic incarnation of God. God Kṛṣṇa, who is the human incarnation of God, expressed the true meaning of the Vedas because the same God Datta (the first energetic incarnation) exists in God Brahmā as well as in God Kṛṣṇa. The Brahmasūtras also explain the Vedas and their author is Sage Vyāsa, who is the incarnation (Aṃśāvātāra) of God Viṣṇu. God Kṛṣṇa is also the incarnation (Paripūrṇāvātāra) of God Viṣṇu. God Datta exists in both God Brahmā, God Viṣṇu and God Śiva. Hence, the Vedas, the Gītā and the Brahmasūtras are written by the same God. Śaṅkara is the incarnation of God Śiva, Rāmānuja is the incarnation of God Viṣṇu and Madhva is the incarnation of God Brahmā. Hence, all these three commentators are incarnations of God Datta only. Therefore, there is no difference among the Vedas, the Gītā, the Brahmasūtras and their three commentaries written by the three Divine preachers. The difference is in the human beings, who receive this knowledge of God. Based on the difference among the stages of Spiritual progress of the human receivers, the same concept of God is oriented at different angles by the three Divine preachers. The followers of these three Divine preachers are fighting with each other because they have not understood the background of these commentaries. They only see how the commentary is written and do not see why the commentary is written in such a way since they do not see the background of the various stages of Spiritual aspirants. If one sees this varying background, the correlation between these three commentaries is very very easy. The three original texts and the three commentaries are written by the same one God. In fact, all the religious scriptures of all religions in the world are also written by the same one God. God allowed even atheism to flourish because atheism is the real testing method of the real devotion of a devotee. The pain that is undergone by a devotee when the atheist scolds God is directly proportional to the

intensity of devotion of a devotee. Is there any cinema that is successful without the role of the villain?

Chapter 26

June 23, 2021

1. If Rāvaṇa kidnapped Māyā Sītā/Shadow Sītā, then why did Rāma cry for His wife?

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil]

Swāmi replied:- In the Vālmīki Rāmāyaṇam, it is clearly told that Rāvaṇa stole Sītā directly. The other twists are not valid, which are just poetic imaginations of certain emotional devotees, who can't tolerate the Rāvaṇa touching Sītā while stealing her. Vālmīki is authority for the Rāmāyaṇam since Sītā delivered two sons in the asylum of sage Vālmīki only. Rāma wept for Sītā, which shows love of God towards close devotee. The weeping is real, but, since He is God, He is internally entertained with His own creation. The word Rāma means He, who is entertained continuously.

2. Can we Hindus reject all the discriminatory/sexist verses of Smṛtis (which might be interpolated) and compose a new Smṛti for the modern era?

[A question by Śrī Anil]

Swami replied:- Will you burn your house due to a few rats disturbing you? You shall remove the rats, but not destroy the house and replace it by a new house. Believing the scripture totally with blindness is one extreme. Rejecting the whole scripture is another extreme. Both are like flood and drought. When there are some wrong points, they alone shall be rejected since such wrong points were insertions made by certain ignorant followers. Pollution is quite natural everywhere.

3. When Brahmā dies, does He get reborn again? Is it then we have Brahmā's day and nights?

[A question by Śrī Anil]

Swāmi replied:- Deep sleep is considered to be death and again awakening from deep sleep is considered to be rebirth in the case of us, the petty human beings (*Atha cainam... Gītā*). God Brahmā is the eternal absolute God. The dissolution of the world is assumed as night and re-creation is assumed as the beginning of the day. They are not actual night and day as we face.

4. Why is God not born (Incarnation) of the poor family? Why are only the kings here?

[A question by Śrī Anil]

Swāmi replied:- God is born as Dattātreya to Sage Atri and Atri was very very poor in the view of wealth. In the view of knowledge and devotion, he is very rich. A king may be rich also by knowledge and devotion and his immense wealth shall not stand as hurdle for God to incarnate. Physical wealth is immaterial in both cases. It is immaterial whether one is rich or poor in terms of wealth to get God's grace.

5. Do you believe there's a God? India has a Godless culture. We never believe anything. We're a land of seekers, not believers.

[A question posed to Śrī Anil that was brought to Swāmi]

Swāmi replied:- So, you are always a seeker without finding goal throughout your life. Belief comes after seeking the truth. Strength comes after eating food. Will you eat continuously? Then, the stomach will burst and the eater dies. If one remains as a seeker only throughout the life, he will be finally ruined (*Samśayātmā vinaśyati*).

6. If God created time and space, how can He exist without time and space?

[A question by Śrī Anil]

Swāmi replied:- Due to this reason only, God is concluded unimaginable. It means that God is beyond space and time. The Veda, the Gītā and the Brahma Sūtras say this.

7. Which is superior of these four, Dharma, Artha, Kāma and Mokṣa?

[A question by Śrī Anil]

Swāmi replied:- Mokṣa is superior provided Mokṣa (liberation from worldly bonds) is spontaneously resulting due to strong love and attachment to God. Mere Mokṣa is useless and impossible also.

8. Will people pray from home instead of going to temples/churches /mosques on realizing the whole existence is Īśvara?

[Śrī Anil asked: Are footfalls important or the people following God 100% correctly? Will people pray from home instead of going to temples/churches/mosques on realizing this whole existence is Īśvara? Don't the scholars know Rig Veda 10.90, Jeremiah 23:24 & Quran 2:115?

Jeremiah 23:24 Who can hide in secret places so that I cannot see them?" declares the LORD. "Do not I fill heaven and earth?" declares the LORD.

Quran 2:115: To Allāh belong the east and the west, so wherever you turn you are facing 'towards' Allāh.1 Surely Allāh is All-Encompassing,2 All-Knowing.]

Swāmi replied:- “Whole existence is Īśvara” is misunderstood by several people. Mere existence can't be something. When you utter the word 'existence', immediate question is “What is existing?”. If you don't specify the thing, the word existence is meaningless. At least, you shall say that something is existing. Something means that which is unknown to you. But, somebody else may know it. But, when nobody knows it, you have to say that a thing unknown to all exists. What is the proof for such statement? The proof is a miracle, which is seen and experienced by all, yet, nobody understands it. The source of such miracle or unimaginable event is unimaginable God. His nature is not known but His existence is established (*Astītyeva upalabdavyah*— Veda). Such unimaginable God is omniscient and omnipotent. People say that such God is omnipresent. In such case, every part of the world and every living being must be pure and holy. Hence, omnipresence of God is not true in physical sense but is true in the effective sense. King knows the news from every corner of his kingdom due to his power of information channels. He does not exist everywhere. Similarly, God knows everything in the creation due to His power of omnipotence without being present anywhere in this world. Yes, you are correct in saying that we can pray God from any place in the world. But, the surrounding atmosphere must be congenial to the concentration of the prayer. If you find every place in the world as congenial to your prayer, you can pray so. If you can pray like that, I am declaring that you are the climax devotee of God!

9. What are the symptoms of the predominance of 'Tamas' in a being as per the Bhagavad Gītā?

[A question by Śrī Anil]

Swāmi replied:- Tamas is the fascination to the worldly bonds born out of ignorance as per the Gītā (*Tamastvajñānaṃ viddhi, Mohanaṃ sarvadehinām*).

10. How do I get rid of negative thoughts that keep randomly popping into my head?

[Śrī Anil asked: It's been keeping me down the whole day and I've tried to do things to take my mind off of it like watching TV, getting food, etc.]

Swāmi replied:- The methods adopted by you have nothing to do with removal of negative thoughts. Sometimes, they become sources of negative thoughts. Read My spiritual knowledge (www.universal-spirituality.org). It will show you the positive direction of this human life showing the ultimate positive goal of human life. Positive will automatically remove negative like Sun removing darkness.

11. It is written that no man has ever seen God. What about Satan? Has a man ever seen Satan (the devil)? Why?

[A question by Śrī Anil]

Swāmi replied:- Both God and Satan can be seen as energetic forms if you have the grace of God. Seeing is not important at all. Getting the grace of God is important. When the Prime Minister goes on road, every body sees him. What is the use of it? A person may not see the Prime Minister, but, gets a favour from him. Such person is lucky. Similarly, if you see the snake going on its own way, you need not worry about it. But, you may not see the snake and it bites you from your backside, it makes a lot of worry. The Prime Minister and snake are compared to God and Satan respectively. Here, seeing is not important. Their action is important.

12. Why is it hard to convert Muslims to Christianity?

[Śrī Anil asked: What is it that keeps their faith strong in their God and vehemently refuse to accept Lord Jesus as their Saviour?]

Swāmi replied:- Christians shall learn positive angle in this from Muslims. One shall reach the same ultimate absolute reality or unimaginable God through any divine form by following any divine path. Conversion from one religion to other religion is the climax of foolish ignorance. When roads from all houses lead to the same centre and when the distances of all roads to centre are one and the same, why one is not going straight to the centre from his house? Why one is thinking of going to other house and travel from the other house to the centre?

13. Which path is true between the following?

[Śrī Anil asked: Jesus Christ taught us if we pray something with our complete faith then we are going to definitely have them someday. On the contrary, Lord Kṛṣṇa told us only to take actions but the results are not in our hand. Which path is true between these two?]

Swāmi replied:- You are generalising the concept told for Pravṛtti (worldly life) and for Nivṛtti (spiritual life). Jesus told about Nivṛtti and there, faith means faith on God and faith here does not mean the faith that God will give you anything you ask through faith. When you utter the word ‘faith’, ‘faith on what?’ is the immediate question. Faith on God, which is selfless love? Or faith on getting your desire fulfilled exploiting the omnipotence of God through soaping prayers and worships? Kṛṣṇa told about both Pravṛtti and Nivṛtti applying the first Law of Thermodynamics. If you concentrate on the faith that your work will yield the fruit in Pravṛtti, your attraction for fruit will make you weak and inefficient to do the work. In Nivṛtti also, if you are attached to fruit and do God’s worship, such worship is not real love and God

will hate you. If your worship is without aspiration for any fruit in return, your worship will be real love on God. Then, God will give you every thing since He is overwhelmed with your real love to Him.

14. Why do only Christian missionaries even give up their lives in order to spread news of Christ unlike other religions?

[A question by Śrī Anil]

Swāmi replied:- Every religion has both merits and defects. The merit of Hinduism is theoretical spiritual knowledge. The merit of Buddhism is elimination of desire, which helps in worshipping God without aspiration for any fruit in return. The merit of Jainism is love and non-violence. The merit of Christianity is practical devotion. The merit of Islam is theoretical sincerity blended with emotional devotion. The merit of science is perfect analysis of items in the creation so that none will mistake any created item as God. The practical devotion of Christianity is the cause for practical propagation of God's knowledge. Every gem of every religion must be appreciated by all other religions. No religion shall be egoistic claiming that it alone is 100% meritorious. The merits of every religion are from its founder, who is the human incarnation of God and due to good followers of that religion. The defects of every religion are due to the ignorant followers of that religion.

15. Whom did the disciples pray when Jesus ascended to the Father?

[Śrī Anil asked: Since many Christians pray to Jesus instead of God (the Father), my Question is, whom did the apostles (disciples) pray to when Jesus ascended to the Father and was no longer on earth (God the Father or Jesus)? Why?]

Swami replied:- Jesus and God are one and the same. Father is the unimaginable God merged with first energetic being. Father is like a person wearing a shirt. Jesus is Father merged with a human being. Jesus is like the same above person wearing a shirt is again wearing a coat on that shirt. Here, you are confused because the person is neither the shirt nor the coat worn above the shirt. The person is the possessor of both shirt and coat. You are calling the person wearing shirt as Father and the same person wearing coat on the shirt as Son or Jesus. Here, Father of heaven or Son of God (Jesus) is neither the shirt nor the coat. Both Father and Son apply to the person wearing the shirt and to the same person wearing coat above the shirt. If this background is not understood people will say that shirt is Father and coat is Jesus. Due to this ignorant difference, your question finds a place in the spiritual knowledge. God acted like Jesus on the earth and acts like Father in the heaven. Ascending and descending appear as true to our eyes because the most complicated unimaginable point is that Father descends as Jesus and

also stays as Father in heaven (*Avibhaktaṃ vibhakteṣu... Gītā*). From 2 kg mud, you have prepared 2 kg mud pot. The unimaginable point here is that after giving 2 kg mud pot, 2 kg mud remains as it is! What disciples do is not standard since the disciples lack the above said knowledge.

16. Why do Protestants not pray to Mary?

[Śrī Anil asked: There is a sect called Protestants who do not accept divinity of Mother Mary and other Saints. They accept only Father of Heaven and Jesus. Is respecting and praying of Mother Mary and other Saints correct?]

Swāmi replied:- In any religion there are two types:- 1) Devotees praying God only or God and His devotees because they love God without aspiration for any fruit in return. 2) Devotees praying God only and His devotees because they love God for their personal welfare and welfare of their family members. I am asking you a question regarding the second type. The question is:- Is there any difference between devotees (praying God or God and His devotees) for their personal welfare and for the welfare of their family members. I don't think that there is any difference between these two subtypes of devotees. Whether the devotee is praying for his welfare or for welfare of his family, it is immaterial because both bond with self and bond with family are worldly bonds only and not real bond with God or with God and His devotees. Similarly, there is no difference between devotees praying God only and devotees praying God along with His devotees. The first devotee is loving really the worldly bonds only whether he is praying for his welfare or for the welfare of his family. The second devotee is loving God only whether he is praying God only or God along with His family. The love to family is based on love for self only because the family members are giving happiness to him. Here, we have to find such family member only, who loves him without any selfishness. The devotee shall love such family member only, who loves him without any selfish benefit. But, the ignorant devotee loves all his family members without such discrimination as said in the Veda (*Ātmanaḥ kāmāya sarvaṃ priyam*). But, in the case of omniscient God, such ignorance does not exist. God loves His devotees, who are not selfish and not praying Him for any selfish worldly desire. Hence, we shall find out the real devotee of God, who loves God without any selfishness and if such devotee is found, we can love and worship such devotee so that we can also become such devotee. In this way, worship of the real devotees of God is useful to get self inspiration for selfless love to God. We are loving the real devotee of God because God loves such real devotee. We must have the likes of God as our likes and this is the mentality of Catholics. But, there is one risk in the line of Catholics, which is that we may not find out such

real selfless devotee of God. This is the point of Protestants. The Protestant does not want to take this risk and concentrates only on God, who does not differentiate much God from His son Jesus. I say here that there is no trace of difference between God-Father and His son Jesus. A Catholic is based on a special logic, which is that any mother has selfless love for her son and hence, mother of Jesus must be also worshiped. To bring exact difference between Catholic and Protestant, we must analyze that whether the love of a mother is really selfless always or becomes selfish also as in the case of a mother loving a particular issue only more than her other issues. The conclusion is that it is very difficult to find out selfless love in every mother and in this point, Protestant has no risk. But, Catholic also has no risk if he is sure of the real devotee of God. In any case, the concentration must be on God only whether you worship God or God with His real devotee because the real devotee also gets value due to God only.

My main point in this answer is that the difference between Catholic and Protestant is not much important because both are devoted to God only. The difference between the above mentioned two types (1 and 2) is very very important. Be the devotee a Catholic or a Protestant, the important point is that you shall find out whether such a devotee is devoted to God without aspiration for any worldly fruit (true love to God) or the devotee is devoted to God for the benefit of worldly bonds including himself. The Catholic and Protestant are unnecessarily quarrelling based on very very minor point and both have missed the actual major point. Two fellows were quarrelling for the sake of apples present in basket. A person going by that way stopped and stood before them saying “why are you quarrelling for the vacant basket? The fruits in the basket have already fallen in the drainage existing by your side due to your quarrel involving the pushing of basket by your hands!”.

Jesus demonstrated practically that God is greater than mother by neglecting His mother while preaching about God was going on. Therefore, the worldly bond as mother is not valid before God. If the mother happened to be the real devotee of Jesus, then only mother Mary has any spiritual value. The mother of Jesus had full belief in Jesus as God being the spectator of His miracles and receiver of His spiritual knowledge. In the last hours of His life, Jesus told one of His devotees to take care of His mother after Him. Such love of Jesus on His mother is a mixture of both worldly life as well as spiritual life. Mother is the number one among the worldly bonds in Pravṛtti. To preach Pravṛtti to the world, Jesus took care of His mother. His mother was also a devotee of Jesus and Jesus took care of her as devotee in this way, which is according to Nivṛtti.

17. Is it okay to keep my sins to myself/God/a priest?

[Śrī Anil asked: Do I have to tell other people my sins other than those three? It's not about them. So what do you think?]

Swāmi replied:- You must keep your sins within yourself since God is omniscient. Every human being including the priest is a sinner in one way or other differing qualitatively and quantitatively from each other. The main point is that you shall realize (Jñāna yoga), repent (Bhakti Yoga) and not repeat (karma yoga) the sin practically again. This is the path of the reformation with three stages and the third stage is the most important step for which the preliminary two stages are expected to help the soul. In realization you must identify the sin as the sin in true sense for which intelligence helps with sharp logic. For this first step you can take the help of scholars and devotees if Satguru is not available. You can discuss about this praying God to help you and God will certainly speak the right judgement in your consciousness, which must be attentively accepted by you by raising above your ego and worldly fascinations. Then you must repent by confessing the sin before the unimaginable God or human mediated God or imaginary energetic mediated God or a representative model (photo or statue) of God. You must develop sufficient inspiration force by this process of repeated confessing repentance, which will be capable to help you in implementing the third most important step of non repetition of sin in practice.

18. Don't you need to believe everything from the Bible and for you to deny anything in the Bible would be ignoring God's word?

[A question posed to Śrī Anil that was brought to Swāmi]

Swāmi replied:- Before believing the holy scripture, you must read the whole scripture without any bias and prejudice that the whole scripture came from God. Had the whole scripture came from God, certainly every word is infinitely true. There is no trace of doubt in this concept because we have full blind faith in the omniscient God. But, we can't maintain this blind faith on the scripture because we have not seen God dictating this scripture. We are only seeing the scripture. In such case, how can you rule out the probability of the possible insertion of some statement by ignorant devotees in this scripture? What is the guarantee that you can give to Me about this doubt? How can you say that My doubt is wrong without giving any proof? A doubt may be right or wrong. A doubt need not be wrong always. I am not reading the scripture with this doubt initially. I am reading the scripture with full faith on God as the author of this scripture. I have developed a doubt in a place while reading the scripture. If you give Me a logical answer after logical

discussion with Me, I will accept and proceed further to read the scripture. Without logical answer if you say “doubt is wrong and if you doubt the scripture, it is equal to doubting God”, I will not accept it. I know certainly that God is beyond logic, which means that the real nature of God can't be found out through logic. This is the meaning of the word ‘unimaginable or beyond logic’. This does not mean that God will speak illogical things. If He speaks illogical things, He can't be omniscient. You are supporting this illogical point without giving Me logical explanation because perhaps, you have some selfish motive based on this illogical point. You can't exploit Me with the help of this illogical point by bringing the name of God as the author of every statement in the scripture. Hence, My conclusion is that certainly God is the author of this scripture in the beginning, but, in the course of time, some illogical and ignorant followers must have inserted this illogical concept to fulfil his/her selfish beneficial motive. By this conclusion, I reject this illogical point as an introduced impurity in the scripture and I will follow this line of logical discussion throughout My study of this holy scripture. I am only rejecting that selfish clever follower of God and not rejecting God, who is certainly the author of this scripture minus the insertions made by the ignorant and selfish followers. The statement must be logical, which will be accepted even by an atheist. The atheist denies God, but, does not deny the logical statements of God pertaining to ethics and morality. Śaṅkara says that one shall have Sadasat Viveka, which means that the Viveka or sharp logical analysis must be possessed to discriminate Sat or truth from Asat or false.

19. If God influenced the Bible, why is there no scientific information that wasn't known at the time of writing it?

[A question by Śrī Anil]

Swāmi replied:- When a brief text was delivered by God in the name of the Bible, much scientific knowledge was not necessary. Then, the people were able to grasp concepts in brief way only because their I.Q. was not much developed and scientific. Now the I.Q. is terribly developed with science and logic and elaborate spiritual knowledge is very much necessary. Hence, scientific development is very much essential for recording the text to a great extent.

20. Why did God create only one heaven for Jesus and Mohammad followers?

[A question by Śrī Anil]

Swāmi replied:- Merit is merit and sin is sin irrespective of the doer. Hence, there is one heaven and one hell only for any soul irrespective of its religion. There is one court and one jail only for anybody irrespective of

his/her religion. Heaven is the third upper world and the abode of God is the seventh upper world in Hinduism. In other religions, heaven is the general word used starting from the third upper world up to seventh upper world. Hence, as per other religions the good souls have gone to the first sub-world of heaven (which is the third upper world in Hinduism) and Jesus went to the final sub-world of heaven (which is the seventh upper world in Hinduism). With this clarification, I think that you will be satisfied since good souls have gone to the lowest sub-world of heaven and Jesus has gone to the highest sub-world of heaven.

Chapter 27

June 24, 2021

1. How to help or donate to Sri Datta Seva Samiti trust which is helping emergency services to people in need. By, Sastry Teerdhala

[A question by Śrī Sastry Teerdhala]

Swami replied:- You can contact Shri S Phanikumar, Phone:0-90001 79292, who is looking after the organization matters.

2. Kindly show path to me so that I can live happily with peaceful mind.

[Śrī Soumyadip Mondal asked: On the lotus feet of Swāmi. As per Your suggestion I have memorised Hanumān cālīsā and praying God Hanumān whenever I find time. I can feel that I am being taken care of. But there are more to it to address. Whatever I know theoretically, I am unable to practice in real life. My mind is getting preoccupied with unnecessary but inevitable fear of professional issues at work place. Result is a restless mind. I am trying to overcome this as per my capabilities. I want to go in the direction of God which is a permanent solution and also happiness. Kindly show path to me so that I can live happily with peaceful mind.]

Swāmi replied:- If you want to come to spiritual line (Nivṛtti) leaving worldly life (Pravṛtti), you will have to face lot of strain in working for God and in this way, spiritual life does not mean peace and happiness. The difference is that you are working for permanent God in spiritual life and in worldly life, you are working for the temporary worldly bonds. In worldly life, you are working for worldly bonds because you believe that you are bonded with the world. In spiritual life, you are working for God because you believe that you are bonded with God. Worldly life is minus and spiritual life is plus. In between these two is zero, which is inactivity that gives you the so called peace and happiness. In both minus and plus you have love and not peace and the love makes you to work. Peace gives you happiness whereas love gives you bliss. The bliss is continuous in spiritual life, which is temporary in worldly life. Work is the real practical form of love. Work is called as Karma Yoga, which is the final step that yields the bliss fruit.

3. Will God treat the soul in the same way how it treats the God?

[Ms. Bhanu Samykya asked: Pādanamaskāraṃ Swāmi, It is said that Sadguru is the mirror reflection of ourself. Does it mean that God will treat a soul in the same way how soul treats the world (God's creation)? Will God treat the soul in the same way how soul treats the God?]

Swāmi replied:- The creator and creation have different values. You must like and serve the creation because God likes His creation. This is Pravṛtti or worldly life. In Nivṛtti or spiritual life, you must like and serve the creator in the same way. But, the intensity in your liking and service to God and world must differ like sky and earth. Your liking and service to the world are not due to your personal liking of the world, but, must be due to your personal liking of the God. You like the world simply because God likes the world. Here also, the basic reason for your liking the world is your liking God only. In this way, your service to the world becomes service to God. Such God-love based world-service leads the soul to God only. If the world-service is based on world-love, it will lead the soul to temporary heaven. In this way, even in the indirect service of God, which is world-service, the love for God is the essence. If this is the true picture, what to speak of serving God directly based on God-love? Arjuna fought against injustice in the war to establish justice in the world and this is world-service. Of course, this was based on his love to Kṛṣṇa only and not based on selfish love for the kingdom because he refused to fight for the sake of getting kingdom. Rādhā and Gopikas were involved in the direct service to Kṛṣṇa based on direct love to Kṛṣṇa. Arjuna is in Pravṛtti based on indirect love to God Kṛṣṇa. Gopikas are in Nivṛtti based on direct love to God Kṛṣṇa. When the love to God is in climax, it is called Nivṛtti and when the love to God is in lesser level, it is called Pravṛtti.

4. If someone curses me out of extreme emotion and if it comes true, then is it mere coincidence and part of my own karma?

[A question by Ms. Bhanu Samykhya]

Swāmi replied:- No human soul has the power to curse another human soul if other soul is sinless. The curse is just co-incidence appearing before the punishment of sin. Even if the curse is absent, the punishment for the sin will be received.

5. How should we understand this concept of curses and boons by normal people coming true?

[Ms. Bhanu Samykhya asked: While listening to Purāṇic stories, we learn about curses and boons. In both cases, did God manifest the person's words because the person was great devotee of God? Will curse/ boon of a highly devotional person comes true? How should we understand this concept of curses and boons by normal people (who were not Human Incarnation of God) coming true? Kindly enlighten us.]

Swāmi replied:- Devotion of a devotee is only connected to the attraction towards God. It is not connected to curses and boons. Only the sin and merit of a soul form the total basis of curse and boon respectively. God

can give curse and boon even through a normal soul based on the sin and merit respectively. Fruit is always linked with the action of any soul.

6. The moment the soul starts feeling guilty and repent for sins, does the interest of that sin reduce?

[A question by Ms. Bhanu Samykha]

Swāmi replied:- There is no reduction of the punishment by mere realization and repentance since both these are in theoretical phase. Unless the practical phase, called Karma Yoga appears in the form of non-repetition of sin in the future, not even a trace of reduction in the punishment appears due to absence of principle-interest policy in the cycle of deeds and fruits. If the devotee postpones the punishment from the actual date of implementation as decided by God through his/her worship to God, the interest on the punishment starts from that date and the foolish devotee thinks that God cancelled the punishment due to the talent of soaping or oiling technology through prayers. The only way to destroy the punishments fully is the only final step of non-repetition of the sin in the practical life once again. Except this one way, there is no other way in this issue.

7. Is it over intelligence to escape actual higher intensity punishments by acting to be self punishing?

[Ms. Bhanu Samykha asked: There are few people who punish their own self out of self correcting attitude because they have committed some sin. Is this attitude based on ego (to treat oneself as judging authority over self)? Is it over intelligence to escape actual higher intensity punishments by acting to be self punishing? Is that a good quality?]

Swāmi replied:- Self-punishment is the climax of foolishness. The aim of God is not to punish you for your sin as tit for tat. The actual aim is your reformation that makes you not to repeat the sin again. Unless the proper aim is achieved, how the sin can disappear? If self-punishment can bring such reformation, it is quite good because the right aim is achieved. Whether the punishment is by self or given by God, it will bring only temporary reformation, which is good for the surroundings. Such temporary reformation will not cancel even a trace of the sin. Only the spiritual knowledge given by Satguru can help the soul to get permanent reformation.

8. Why isn't there one Human Incarnation of God who is living for eternity to direct humanity forever?

[Ms. Bhanu Samykha asked: God is Omnipotent and incarnates in every generation to guide humanity. But, there are inter-religious chaos, sub-religious chaos, atheistic chaos, etc. Even now, many religious persons will argue that their God is real and eternal but other religious Gods are unreal. So, why isn't there one Human

Incarnation of God who is living for eternity to direct humanity forever or having every incarnation with an identical physical face, then there would be no such chaos and misunderstandings and every soul will believe in God. According to my assumption, there would be no need of any other miracles in such case. Why is this situation not entertained by God?]

Swāmi replied:- The preaching of any genuine incarnation is one and the same in essence. Due to this reason, single face and one incarnation etc., are not necessary. You are talking always about the other side, which is the preacher. The main part of success in the program lies on the side of the receiving soul. The capacity of receiving and digestion of knowledge of the student plays the main role than the capacity of teaching of the other side. The rain is falling equally on all regions of earth and the rain has full capacity to help the germination of a seed. But, the seed in fertile soil generates sprout immediately and the seed in rocky soil does not generate the sprout even after very long time. Assuming that the cloud is not only raining water but also throwing good seeds in the soil, will there be any use if you advise the cloud and seed? The advice shall be only to the soil.

9. What is indication that we shouldn't tell any knowledge to a person and should maintain secrecy?

[Ms. Bhanu Samykya asked: If I keep telling a person about divine knowledge even when I know that the person is not interested in listening Divine Knowledge and determined to be in wrongful way only, will it come under ego of knowledge and knowledge show-off? I definitely know that the person doesn't like it and is not willing to listen and can't digest it even though he understands it. What is indication that we shouldn't tell any knowledge to that person and should maintain secrecy (Gopyam)? Is it a sin to not make any trails to tell the knowledge to a non spiritual person even though I'm learning it?]

Swāmi replied:- Even though a person is not interested in the spiritual knowledge, there are different levels in such receivers also like the different levels of non-fertile soil. Some non-fertile soils can become fertile with the help of some special manures. You shall try such soils with manures. A fully rocky soil (rock itself) can never help the seed in it to germinate in to a sprout under any circumstances. Hence, based on the possibility either you shall put special efforts or keep silent. Since your aim is transformation of soul through reformation in the service of God, God will never think it as a show of knowledge. You need not care for other human beings.

10. Is there any special importance to the physical features of body of human incarnation of God?

[Ms. Bhanu Samykya asked: Because when God is homogenously mixed in that medium, then medium becomes absolute God in every sense. So, is there any hidden

importance to that physical medium in looks as to why God chose that physical medium? In case of human Incarnation, every cell is pervaded by the same absolute God only. It is said that God Brahmā designs the face and shape of a body, who is none other than Lord Datta only. So, is there any speciality in designing that physical look of human incarnation which has been chosen to show devotees of this creation as form of God? -At Your Divine Lotus Feet, Bhanu Samykya.]

Swāmi replied:- The attraction towards human incarnation is through the excellent and unimaginable spiritual knowledge, which alone helps any soul to develop in spiritual line. The physical form is not important at all because the attraction shall be based on the internal beauty of the incarnation, which is knowledge and divine qualities. Sometimes, physical beauty also appears as in the case of Kṛṣṇa in the context of spiritual program involving ‘sweet devotion’ (Madhura Bhakti) of Gopikas. For every aspect of the incarnation, there is a strong requirement in the fixed program of God, which is unlike the case of ordinary souls. The smart-attractive face of God Kṛṣṇa is for the divine program of Gopikas and the furious-frightening face of God Narasiṃha is for the divine program of threatening demon. Hence, in case of incarnation of God every small aspect has the requirement of the divine program concerned with that incarnation. Kṛṣṇa can appear as Narasiṃha and Narasiṃha can appear as Kṛṣṇa at any time. The unimaginable God existing in these two divine forms is one and the same, who is the absolute reality whereas the name and form are relative realities.

Chapter 28

June 24, 2021

1. Should we never meet the Sadguru after gaining knowledge to protect our love towards Him?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, I have heard this story of Śrī Rādhā Devī where She happened to go to Dvārakā to visit Lord Kṛṣṇa. When Rukmiṇī tells that Devotion reduces by close association, She immediately leaves the place in order to protect her devotion. Can we take a lesson that after gaining knowledge from Sadguru, we should never meet the human incarnation (Sadguru) to protect our love towards Sadguru?]

Swāmi replied:- This is extrapolation of the concept. The concept is that continuous association with human incarnation like that of Rukmiṇī leads to negligence in the case of souls. This concept does not apply to climax devotees. Garuḍa, Ādiśeṣa, Nandī etc., are in continuous association of God and yet, are in climax devotion. In the period of continuous association with God Kṛṣṇa, Rādhā and Gopikas maintained climax devotion. Rukmiṇī is Goddess Lakṣmī maintaining continuous association and climax devotion. Rādhā also belongs to climax devotion. Both Rukmiṇī and Rādhā along with God Kṛṣṇa played this drama to preach the concept related to ordinary devotees. Here, continuous association with human incarnation as a family member is said to lead to negligence. Getting knowledge from Sadguru through continuous association and leaving Sadguru forever afterwards involves both extreme ends. One shall learn knowledge from Sadguru through frequent visits, which are neither continuous association nor permanent leaving. Middle path is always called the Aristotle's golden path. Leaving alive Sadguru permanently is not a wise concept because when Sadguru leaves His body, anyway, permanent separation is inevitable. The negative effect of continuous association and the negative effect of continuous separation can be avoided, which are extreme ends and the middle path of frequent visits is the best golden path. Moreover, this story has no authority from any scripture. Even then, we can take the good logical points after doing logical analysis. We must do logical analysis on the points present in the scriptures also because some points might have been insertions. That story does not end there because there is some extension, which was factual. Rādhā went back to Brundāvanam based on this statement of Kṛṣṇa with a decision not to return. But, she could not live in Brundāvanam for long time in separation of Kṛṣṇa and returned to Dvārakā shortly. She was making

frequent visits to Dvārakā avoiding both extreme ends, which are continuous association and continuous separation. Rukmiṇī had no such option, but, understood the reason for her negligence and tried to rectify it by becoming a climax devotee. Kṛṣṇa also tested the devotion of Rādhā to see whether she can stay away from Him forever in the attraction for avoiding negligence. The ultimate aim of Kṛṣṇa is to advise Rukmiṇī about the possible negligence through constant association and to test Rādhā about her true love, which can't tolerate continuous separation. Only logical analysis reveals total true picture.

2. How to prove that nobody can love a soul like that of God?

[Ms. Thrylokya asked: Swāmi, I learnt from Your knowledge that God loves us without expecting anything in return from us. Nobody can love a soul like that of God. When I tell this to other people, some of them are claiming that they also love like that and they also serve others without expecting anything in return. Please help me how to prove them wrong?]

Swami replied:- In doing social service also, service and sacrifice shall be done without aspiring any fruit from the people in return. Of course, the politician also says the same, but, the politician aspires votes from the people in return so that a post can be achieved to earn secretly! A true devotee of God does such selfless service and sacrifice to people in order to please God. This means service and sacrifice are done by anybody with a specific aim only. If aim is absent, action will never arise. Now, you may criticize that the devotee is also doing service and sacrifice to people with an aim only, which is aspiration for some fruit in return. This argument is not correct because by pleasing God, the devotee is not aspiring any fruit in return from God except His pleasure. To please somebody is not a selfish fruit. You may say that in such case the action of service and sacrifice is happening without any reason. This is also not correct because pleasing God through action of service and sacrifice to people is an action by itself. Such action (pleasing God) has reason, which is the real love for God and this (real love) is also an action because love is dynamic mode of awareness. For such action of real love, there is the fundamental reason, which is the attraction towards the divine personality of God. At this stage, we shall stop by not saying that the attraction is also an action being dynamic mode of awareness. This will lead to ad-infinitum or endless chain (*Anavasthā*) for which the basic reason is that every item of creation is a form of dynamic action of the God only. Scholars say this point by speaking that the dance (dynamic action) of God Śiva or creator itself is the creation (*na hi kaścit kṣaṇamapi, jātu tiṣṭhatyakarmakṛt*—Gītā). Based on this logic if one says that he is doing

service and sacrifice to the people due to attraction and real love on people, it is appreciable because God also appreciates it. God also gives a temporary fruit of heaven to him because his/her real love is on non-eternal temporary creation. The nature of the aim (object) reflects in the fruit. Hence, you must advise such person to do the same social service in the name of God based on real love to God to get permanent divine fruit and say that this is only a small extension of the concept without disturbing his/her practical program in anyway. Such person shall not be concluded to be wrong because such person is in correct path, which is not completely travelled by him/her.

3. What should be the first priority of a devotee among the below three things?

[Ms. Thrylokya asked: Swāmi, what should be the first priority of a devotee among the below three things given the devotee has leisure time? 1. Study God's knowledge, 2. Do God's service, 3. Discuss already learnt Knowledge]

Swāmi replied:- The sequence of the three steps given by you must be in the following order:- 1) Learn God's knowledge 2) Discuss it with other devotees and 3) Propagation of divine knowledge as God's service. These three resemble the present advised steps in taking the food, which are 1) Heavy breakfast 2) Moderate lunch and 3) Heavy dinner. Between 1 and 3 steps the time gap is much due to which only both 1 and 3 steps are recommended to be heavy.

- 1) Learn God's knowledge (heavy breakfast):- One must learn the spiritual knowledge given by Sadguru or human incarnation of God. In learning this, one shall clear all doubts by putting questions to Sadguru.
- 2) Discussion with devotees (Moderate lunch):- Discussion of the learnt knowledge with other devotees without serious debates must be done so that the doubts that could not come to your brain are also known and such doubts shall be clarified finally from Sadguru.
- 3) Propagation of final knowledge as God's service (Heavy dinner):- The final settled true knowledge must be propagated in the world, which is strenuous work.

4. Why doesn't God speak entire divine knowledge through soul's own consciousness?

[Ms. Thrylokya asked: Swāmi, You taught us that God exists only in human incarnation and not in any other ordinary soul. God pervades the soul and body of the Sadguru to guide humanity by giving spiritual knowledge. But, You also said that God speaks to us through our consciousness immediately when we are about to do a sin. Why doesn't God speak entire divine knowledge (related to Pravṛtti and Nivṛtti) like that through soul's own consciousness? We know that God is omnipotent and anything is

possible for God. Please enlighten us why God didn't choose this way to communicate with every soul?]

Swāmi replied:- Communication from God to consciousness is done briefly in the case of a practical doubt in a situation, which is inevitable in the absence of direct contact with Sadguru. Learning the true spiritual knowledge in elaborate way is done through direct contact with Sadguru. The need of the hour decides the way of contact with God.

5. Swāmi, how to become mad about God?

Swāmi replied:- Madness to God is the final stage before this human life ends (*Unmādo maraṇam tataḥ*). How one becomes mad of drinking wine? The association with drunkards will make you to drink wine in little quantities in the beginning. In course of time, the quantities become more and more leading you to become mad of drinking wine. This is the procedure in absence of mediated God or contemporary human incarnation. Even though contemporary human incarnation is available on earth for every generation, many devotees miss it due to repulsion between common human media. If one recognizes the contemporary human incarnation directly, association with other devotees is not necessary. Hanuman liked Rāma and Rādhā loved Kṛṣṇa not influenced by other devotees associated. If the soul is having already the background of association with the human incarnation of God in previous births, no influence from external factors is necessary. The love on God jumps as a natural spring in the heart. When intensity of love reaches climax, it is called madness. God will create hurdles to test the degree of intensity of love to Him and such hurdles will help the soul to develop the intensity of love to God in very short time just like a culvert in a water canal develops the speed of flow of water. Madness is the climax speed of flow of water-devotion to God. When the climax love to God becomes the climax of daringness against the hurdles like culverts, such a state is called madness to God.

6. Is financial independence of a woman very essential to proceed in the path to serve God?

[Ms. Thrylokya asked: Swāmi, we see that many women who are dependent on their husbands have less freedom compared to women earn money. Is financial independence of a woman very essential to proceed in the path to serve God? Does being a dependent person retard the spiritual growth of a woman?]

Swāmi replied:- Love to God develops daringness also to jump over all the hurdles in the way. Mīrā was dependent only, but, the strength of her love to God developed daringness by which she was prepared even to drink poison. The devotee depends on the climax love to God and never aspires for

independence. Prahlāda was a dependent child on his father, but, developed such climax of daringness based on madness to God.

7. How can one become an independent person?

[Ms. Thrylokya asked: Swāmi, every soul being human is dependent on other souls for emotional needs, financial needs and social needs. How can one become an independent person? What is the correct definition of an independent person in the world? Kindly enlighten us. - At Your Divine Lotus Feet, Thrylokya]

Swāmi replied:- When all the worldly bonds are dropped due to strong bond with God, the soul becomes independent with respect to the worldly bonds. But, such independence can be attained only by total dependence on God. Attaining independence from all the worldly bonds without bond with God is an example of worldly madness. Dependence on worldly bonds shall be transformed in to dependence on the bond with God and this is the real independence of the soul. Mere liberation from worldly bonds is not independence at all because the mind can never remain independent without bond with anything. If you make the mind independent, it will become a mad horse on which you can never ride. Dependence means attachment and independence means detachment. Mind can never exist stable without attachment, which means that mind can never exist independent.

Chapter 29

June 25, 2021

1. What will be the state of Human incarnation while preaching the divine knowledge? Avidya or Vidya?

[Shri Anil asked: Pādanamaskāraṃ Swāmi! In Your recent message You preached “The Veda says that God crosses boredom with the help of His self-ignorance (avidyā) and gains His original nature by realisation (vidyā), whenever necessary to perform a miracle (*Avidyayā mṛtyuṃ tīrtvā, vidyayā'mṛtamaśnute...*—Veda)”. In this context I would like to ask You; while Human incarnation of God preaches the divine knowledge, what will be His state: ‘*avidyā*’ or ‘*vidyā*’? At Your Lotus Feet -anil]

Swāmi replied: When a cat is sitting exactly in the middle of the joint wall existing between two houses, if you ask Me to conclude which side the cat is sitting, what should I tell? Sometimes, a person enters daydream while awoken and enjoys his imaginary world for sometime to get rid off his boredom. This is experienced by everybody, perhaps, including yourself. In such state, tell Me whether you are awoken or sleeping with ignorance? If you are awoken, you shall not get a dream because you are aware of this external world. If you are influenced by your ignorance fully and dreaming your imaginary world for time pass, is your dream full of ignorance as equal as the dream coming in the state of sleep? If it is sleep-dream you can't be in awoken state. If you are in awoken state you shall not get the dream. It is a balanced reversible equilibrium between awoken state and sleep-dream state. The rate of your forward transformation from awoken to sleep-dream state is exactly equal to your backward transformation from sleep-dream state to awoken state. This equilibrium state is experienced by all of us and we are petty human beings. God is omnipotent for whom nothing is impossible. For God both the awoken state and dream-sleep state exist side by side in full extent. We see the twilight in which both light and darkness co-exist in small quantities. This is our experience. But, omnipotent God will be experiencing such impossible twilight in which the light of mid summer day and the darkness of midnight in full absence of moon co-exist, which is totally impossible for us to experience. In the morning or evening slight light and slight darkness exist together. But, in the case of God intensive light and intensive darkness co-exist to form an unimaginable twilight. The intensive light will not drive away the intensive darkness and the intensive darkness will not drive away the intensive light. Both co-exist together due to the unimaginable power (māyā) of God so that both the experiences of sleep-

dream and full awaken states are equally experienced in the same time. By this, we have to say that God is in full ignorant sleep-dream state and also God is in full awaken state. Hence, we cannot explain the real state of God taking the worldly logic applicable to world and the ordinary souls living in the world. Unimaginable God can't be compared with imaginable human beings. God Himself can be the best example for God. When we take the daydream (dreaming in awaken state) of a person, it will stand as available best example but not exactly equal example.

Chapter 30

**DISCUSSIONS IN WRITING BETTER THAN ORAL
DEBATES**

June 26, 2021

In spiritual knowledge at least, oral discussions and debates are not good. In such oral debates, one puts a question and other answers orally in a very short time. There is no sufficient time for the respondent to think the various angles of the question patiently and leisurely. Due to this, the immediate answer is shot down, which may go in right direction or wrong direction. For the other side also, there is no sufficient time to think that whether the answer came to the brain is in right direction or in wrong direction. Due to this very fast activity of brain in an oral discussion, the brain will be damaged shortly, which may result in death of the person shortly. In olden days, discussions and debates of scholars were always taking place orally only and hence, the conclusions were never ending in right path.

Today, there is a good facility of discussions taking place in writing due to the grace of God that granted the development of Information Technology. Had this development existed in olden times, there would have been evolution of a single philosophy called Vedic Philosophy. Due to absence of this facility, three philosophies came out called Advaita, Viśiṣṭādvaita and Dvaita. The climax of pity is that even today, the scholars are not using this technology and are arranging oral discussions only (Paṇḍita Sabhā) as a result of which even today the correlation among the three philosophies never appears. Had these scholars used computers and discussed their arguments in writing, the correlation among these three philosophies will appear even today. When you send a question in writing to the other scholar, the other scholar must have sufficient time to think and understand various angles of your question and also will have time to decide whether his answer is going in right direction or wrong direction. In oral discussions, due to lack of time to think about the question, fast answers have to be given, which may be right or wrong. In oral debates, the quest is not to find out the truth of the knowledge, but, the quest is to express own personality and ego so that the self should always win and the opposite side shall always be defeated. Hence, oral debates have become the grounds for personality-projection only and not for knowing the truth through deep discussions. Today, you can find the tradition in the courts also, which is to

present the arguments of both the sides in writing. The quest in any spiritual aspirant shall be to know the true path for getting the grace of God and not to win over the other scholar and get a reward from the king. Śaṅkara told that patience is the first requirement in the path of spiritual knowledge (*śama damādi sādhana śadguṇa sampattiḥ...*). Sometimes, we put very fast questions in oral debates. But, if we have sometime to think about our own question before writing, we may get a proper answer from our own brain itself. When we don't find a correct answer for our question even after thinking a lot for a long time, the question shall be placed on the email so that your question will be appreciated as a good question by the scholar of other side also. You must also give time to the other side so that the scholar on the other side will also think about the question in all angles patiently and give the correct answer in correct angle. By such slow and steady written discussion, truth will certainly come out. Here, nobody shall think as winner or runner as in the case of games. Even in the games, the runner is also given a prize. Even if somebody is defeated in a game, the audience will shake hands of the runner saying 'you played well'. It is not the question of success or defeat in the game, but it is the question of sincerity in playing, which will be appreciated by everybody. I tell you that the defeated person in the argument is benefitted more than the successful person. What is the reason? The reason is that the defeated person is more benefitted because he is rectifying his own mistake. The successful person knows the correct answer already and is not benefitted more in any way. Therefore, a spiritual discussion at the end shall not be taken as one's success or one's defeat. Due to the deep discussion even the successful person may know new angles of his successful concept. Hence, both worked together to find out the final complete truth and both are benefitted by the written patient discussion.

Chapter 31

DIVINE SATSAṄGA ON 27-06-2021

June 27, 2021

(A satsaṅga was done on 27-06-2021 in view of the occasion of marriage of Chi. Veena Datta and it is recorded below.)

1. Is sacrifice of fruit of work greatest?

[You said that sacrifice of fruit of work involved already the work or service by which the fruit of work is earned. Hence, the sacrifice of fruit of work includes work done to earn that fruit and hence, sacrifice of fruit of work is greatest because this involves both sacrifice of fruit and service or work done to earn that fruit. Is this the correct conclusion?]

Swāmi replied:- It is true that service or work is included in sacrifice of fruit because without service or work, fruit of work cannot be earned. This is true, but the service or work done in earning the fruit of work is worldly work only and not God's work. The word karma yoga is including both sacrifice of fruit of work to God as well as service or the work to God. In sacrifice, you have done worldly work only and not done God's work. Therefore, you cannot claim that you have done both God's work and sacrifice of fruit for God's work. Sacrifice of fruit for God's work is done by earning the fruit through worldly work. Sacrifice of fruit of work to God and sacrifice of work to God are two different accounts. Since the worldly work done by you is converted in to fruit, it is only one account, which is either work or fruit. You cannot split this one account in to work and fruit because it is either work or fruit. By sacrifice of fruit, we agree that you have done sacrifice of fruit (Karma phala tyāga), but you have not done service or work to God (Karma saṁnyāsa), which is God's work and not worldly work. Therefore, as a house holder, you have both the channels (Karma saṁnyāsa and karma phala tyāga) of karma yoga opened so that you can do some service and some sacrifice to God in both channels. We are not asking you to do the sacrifice in a channel, which is shutdown to you because it is impossible.

For example, take a rich old man. The old man is unable to do service due to his old age and hence, the channel of karma saṁnyāsa is closed down in his case. The only channel opened in his case is sacrifice of fruit because he is rich. Hence, he can do sacrifice in only one channel called karma phala tyāga. For him, we have to give encouragement by saying that karma phala

tyāga is greater than karma saṁnyāsa because sacrifice of lot of energy is equal to sacrifice of very small matter as per equation $E=mc^2$. We will also further encourage him by saying that he need not worry about service because service was already involved in earning the fruit of work. We can tell him that half of the fruit of work can be related to the path of karma phala tyāga and the rest half of the fruit of work can be related to the path of karma saṁnyāsa so that we can conclude that one has done sacrifice in both the paths.

Let us take another example of a young healthy person, who is poor. For him only the channel of service is opened since he can sacrifice only work because he is young and healthy. In his case, the channel of sacrifice of fruit of work is shutdown because he is poor or not earning. In order to encourage this young man, we shall say that service or work is equal to sacrifice of fruit and hence, sacrifice of fruit is included in service or work. We shall say to him that had he diverted this spiritual work to worldly work, he could have earned the fruit of work and would have sacrificed it. We shall say to him that half of his service can be translated in to fruit so that he has done both service and sacrifice of fruit. In this way, we shall encourage him by saying that the fruit of work (matter) is equal to work (energy) even though there is quantitative difference. By doing service in excess, considerable sacrifice of matter can also result.

Let us take the case of the old person, who is also poor. Similarly, you can take the case of young person, who is unable to do even work due to some illness and also poor at the same time. For both these cases, both channels are shutdown. Karma Yoga is not applicable to both these cases. In the case of such cases, the channels called Jñāna yoga and Bhakti yoga (theoretical phase) are opened and we shall advise them that God does not need any practical service and sees only the pure mind for bhakti yoga and strong intelligence for jñāna yoga. If the person has sensitive and emotional mind bhakti yoga must be advised for him. If a person has strong intelligence, jñāna yoga must be advised for him. The reason is that bhakti yoga or devotion is related to mind and jñāna yoga or knowledge is related to intelligence.

Like this, the preacher has to advise the receiver based on the circumstances and praise only the opened channels related to the receiver (Arthavāda). We shall not praise the closed channels in such cases to discourage them. The preaching must be according to the psychology of the receiver and the preacher must always encourage the receiver as per the psychology of receiver of the preaching. The preacher simply preaching the true knowledge is only a scholar called guru. The preacher preaching the

spiritual knowledge slightly diverted to this side or that side in order to suit the psychology of a specific receiver in the direction of full encouragement is called Sadguru. Śaṅkara, Rāmānuja and Madhva developed slightly different philosophies to suit the psychologies of the receivers present in their times respectively. Sadguru always follows the psychology of the receiver up to some distance and then slowly divert the receiver to the correct path. It is just like catching a powerful running bull and running along with it for some distance initially and finally slowly diverting it to the right path (*Dhāvat vṛṣabha nigraha nyāya*). If you have to preach the spiritual knowledge to a group containing different psychologies either you have to preach in view of average psychology or mention various paths and say that these paths differ due to the difference in the psychologies.

If the devotee asks God to open the closed channels, God will reply “First you do something in the already opened channels, which proves that you are interested in Me. Moreover, I am pleased with the sacrifice done in the open channels itself! Perhaps, you are not asking to open the closed channels for My sake and I doubt whether you are asking to open the closed channels for your sake!”

The main point is that one can sacrifice service or fruit of service provided the channel for doing it is opened in the case of a specific receiver of the knowledge. If the channel is shutdown, the inability to do the sacrifice in that shutdown channel can't be blamed. A saint can never be blamed for not doing the sacrifice of fruit of work because he himself is begging for food. Even Saktuprastha was tested by the God in the opened channel only. In a severe drought, he along with his family was fasting from several days. One day he got some little food, which was divided among himself and his family members for eating. Then God came in disguise and begged for food. God begged in the open channel only because Saktuprastha is having some food with him. God did not beg for gold coins from Saktuprastha because even an iron coin is not with him! **Hence, God tests only in the opened channel and not in the shutdown channel.** So, you cannot defend yourself by saying that you are incapable of doing the sacrifice to God because the channel is closed for you. He tests you in your sacrifice of whatever is possible for you and owned by you. He will not test you in sacrifice of any item that is not possessed and not owned by you. The tests are also to make you aware of your actual position of the degree of intensity of your devotion in the spiritual path and not to tease you for your failure and to enjoy like a sadist. The importance of the tests can be well understood in the institutions conducting daily tests for EAMCET examinations. Parents rush to such institutions conducting daily tests instead of weekly tests. The tests are

conducted only in your welfare since you are willing to progress in spiritual path. There is no compulsion in it and nobody invited or forced you to the spiritual path. Of course, God is the divine Father of all the souls having million times more love than ordinary parents. He is very much willing that everybody shall progress in spiritual path. He also attracts the people by demonstrating the miracles as attraction-gifts. Hence, we shall not misunderstand our divine Father in terms of some selfish benefit to Him. A business man may do such things for his selfish benefit like announcing Pongal special offers. God does not aspire anything from you because all the souls are practically beggars before God because He alone is the donor of anything to anybody.

A grandfather tests his grandson by asking a biscuit from him daily. The grandson was asked by his teacher to prepare a list of beggars that come to his home. The grandson wrote the name of his grandfather in the first place writing in brackets that his grandfather is a beggar residing in his home and not coming to home. The boy developed such poor impression on the grandfather because he does not know that every day the packet of biscuits given by his mother to him was bought and brought by his grandfather only in secret way. Similarly, God gives everything to you and comes to test your real love on Him by begging a donation from you. The boy is under the impression that everyday his mother was purchasing a packet of biscuits for him. In such case, why the grandfather is keeping the actual background as secret? The reason for secrecy is that if the grandson knows that actually his grandfather was purchasing the packet of biscuits everyday, the boy himself will offer a biscuit to his grandfather expressing gratefulness. In gratefulness, real love is not existing. We will be grateful to anybody irrespective of his qualities if he helped us. Real love is based on our attraction to the divine personality without aspiring for any fruit in return.

2. After hearing the explanation of yoga cakras from Datta Veda, we conclude that we have to catch God and leave the world. Is it right?

Swāmi replied: This is not exactly correct because if you catch God, the world will detach spontaneously. You need not to put any effort to detach from the worldly bonds, which is called vairāgya or mokṣa because detachment from worldly bonds is spontaneous and automatic by-product of the attachment to God. Hence, you have to put all your effort, all your time and all your energy only to get attachment to God, which is called bhakti. If you are trying to detach from your worldly bonds without attachment to God, it becomes sheer wastage without any use. Detachment from worldly bonds is not a prerequisite for the attachment to God. If it is a prerequisite, we can

put effort for it because we can attain the attachment to God through such detachment from world. Another disadvantage in mere detachment from the worldly bonds without attachment to God is that you can neither enjoy the attachment to God nor enjoy the attachment to world. It is double loss. Single loss is far better than double loss. Another disadvantage is that the mind has always the inherent characteristic of attaching itself to something. You can't control the mind from its inherent property. After sometime of detachment from worldly bonds, you will attach again to the worldly bonds with double force because the separation developed lot of intensity for attachment to worldly bonds. Hence, mere detachment from worldly bonds is not only useless but also impossible. If you are fasting on Śivarātri festival and if you say to God Śiva that you have not taken food for His sake; immediately, God Śiva will put a question to you "In what way, your fasting can please Me? You might have some disorder in your stomach and you might have fasted to cure that disorder. When I come to you in human form and if you give Me some food, I can be pleased with you. You will not do that because that is a double loss, which is your eating and My eating. If you are fasting it is a double profit by which you have saved money by not eating and you also saved money by not giving food to Me."

The meaning of the word 'Upavāsa' is exactly living close to God through climax devotion. The word 'Upavāsa' has no connection at all with fasting. I don't know that how this meaning is linked to the word 'Upavāsa'. Upa = close to God and vāsa = living or staying. You can use the word 'laṅghanam' for fasting, which is recommended by Ayurveda medicine when you are having some illness. Both these words (Upavāsa and laṅghanam) cannot be inter connected in any way. There is only one way to connect these two words, which is that immersed in the devotion of God (upavāsa), you are forgetting to take meals (laṅghanam). Hence, fasting can be treated only as a consequence of immersion in devotion and fasting can't be directly connected with the word 'Upavāsa' in any way. Similarly, 'jāgaraṇam' means foregoing sleep due to immersion in devotion to God.

3. My mind is not fixed in one place and what is the remedy for this?

Swāmi Replied:- There is no remedy for this because initially you may control your mind but after sometime your mind will revolt and will control you. There is no permanent remedy for this problem. If anything is done using force, such thing remains temporary only. A spontaneous and natural process shall be in the direction of decrease of force and not in the direction of increase of force. Force is the free energy that is available for work. Science says that any spontaneous process is in the direction of decrease of

free energy. Hence, you must develop the procedure that is in accordance with the inherent nature of mind. You worship different forms of God remembering that God Datta alone exists in all the divine forms. The external form is only His external dress. Similarly, you adopt different forms of worship like reading a sacred book, singing or hearing the songs on God, seeing a devotional cinema etc. This will satisfy the inherent nature of mind, which is variation. You shall not waste time in fighting with the mind.

4. Please give me initiation (dīkṣā) for a holy hymn (mantra).

Swāmi Replied:- Dīkṣā means rigid determination in the devotion to God and this can be obtained by yourself only. I cannot rub My decision on you. The firm decision regarding the devotion to God comes by itself based on the extent of your attraction towards God. Similarly, Mantra means that word or sentence or poem or song which attracts your mind to make you repeat it again and again without any force and without any aspiration for fruit in return. How can anybody else other than yourself can select such mantra because everybody has his/her own attraction for a specific word or sentence or poem or song. It varies from one individual to other. Gāyatrī means the song which has the highest attraction. If that line is in prose, such line is called the Yajur Veda. If that line is a poem it is called the Ṛg Veda. If that line is a song, it is called the Sāma Veda. In the Gītā God said that He is the Sāma Veda, which means that God has highest attraction for song. Naturally, anybody has highest attraction for a sweet song only. Gāyatrī mantra means any song on God that attracts your mind to repeat it again and again and brings the divine protection to you. If the song is related to creation, it may be also sweet, attract your mind and can make you to repeat it again and again. But such worldly song cannot bring protection to you. The word ‘trāyate’ existing in the word Gāyatrī (*Gāyantam Trāyate*) and in the word Mantra (*Mananāt Trāyate*) means the divine protection that is brought to you from the God pleased with your song. Upanayanam means the process of initiating a child into this process of singing on God (because the child has sweet voice). Hence, any song on God (any form of God) in any language of any religion is Gāyatrī mantra and the Upanayanam is universal and not confined to Hinduism alone.

5. What is the significance of the three strings present in the holy cross belt put in the ritual called Upanayanam?

Swāmi replied: This ritual is done just before sending the child to Sadguru for learning knowledge. The three strings in the holy thread indicate the three qualities called sattvam, rajas and tamas. Rajas is inert energy, which is the starting material for creation and stands for Brahmā. Sattvam is

the awareness (which is also a specific work form of energy formed in a specific functioning nervous system) generating knowledge standing for Viṣṇu. Tamas is the solidified energy called matter standing for Śiva. The inert energy is the starting material to create the universe since matter and awareness are different forms of the same inert energy. The energetic body taken as medium by God to become energetic incarnation consists of two components called energy and awareness. The human body taken as medium by God to become human incarnation consists of three components called energy, matter and awareness, which are represented by the three strings of the holy thread. The child is asked to catch the three strings representing the human incarnation or Sadguru, (who is made of these three components represented by these three strings present in His body or medium) for getting true spiritual knowledge. **Sat** (Absolute reality) means God and guru means preacher indicating God as the spiritual preacher. This thread represents the Sadguru, who is to be caught by a spiritual aspirant. Without understanding this, there is no use in putting this thread and there is no harm in not putting this thread. Catching this thread with fingers and uttering the prayer on Sadguru (*tat savituh...*) is the indicated essence. If one catches Sadguru there is no use of this thread. If one does not catch Sadguru, then also, there is no use of this thread. A person, who realized this truth removes this holy thread and is worshipped by the society as the saint.

In marriage, the father-in-law presents another holy thread to the son-in-law. This holy thread belongs to his daughter (bride), which should have been put by him to his daughter. In the marriage, the father-in-law puts the responsibility of his daughter on his son-in-law so that half of merit (puṇyam) earned by the son-in-law goes to his wife. This clearly proves that the girls also have the right for this ritual called Upanayanam. As I told, Upanayanam means becoming close to God through prayer-songs (Gāyatrī) and if this main essence is achieved there is no use of this ritual. If this main essence is not achieved, then also, there is no use of this ritual. Based on this meaningless ritual, the foolish priests have created split in Hinduism.

6. Veda says that the knower of Brahman (God) becomes Brahman (*Brahma vit Brahmaiva bhavati*). What is the meaning of this?

Swāmi replied: The reverse of the actual meaning is taken by people, who say that if you know that you are God, you will become God. This is the most foolish statement. If an unemployed person knows that he is a peon in a government office, will he become the government peon? Even the post of a peon is not achieved by this path and can the ultimate God be achieved by this path? The meaning of this statement is that the knower of Brahman

(*Brahma vit*) is Brahman Himself (*Brahmaiva*). The word *bhavati* means the verb, which is 'is'. This means that anybody (soul) can't know Brahman because Brahman is the ultimate Absolute unimaginable God. The soul is a part of imaginable creation (*parā prakṛti*, which means the greatest part of the creation called as *prakṛti*) and can never even understand the unimaginable God. By any effort, the soul can never become unimaginable God, which means that the soul can never ascend to become God. Only God can descend (*avatāra*) to become a human being, but, a human being can never ascend to become God. In the formation of human incarnation, it is the will of God and it is not the effort of the soul.

7. What is the meaning of verse 'Ekena vijñātena sarvaṃ vijñātaṃ bhavati'?

[Veda says that by knowing one thing, all the other things are known (Ekena vijñātena sarvaṃ vijñātaṃ bhavati). What is the meaning of this?]

Swāmi replied: The one substance from which all this world is made of is the inert energy. If you know this point, you will know that every item of this creation is just basically inert energy only. Even the non-inert awareness is also basically inert energy only because awareness is a specific work form of inert energy (produced from digested food) generated in the functioning nervous system. Transfer of external information to the brain is done by the vehicles called neurons, which are electrical pulses and this form of work is called awareness. By knowing that the basic material of this world is inert energy only, you will know that every item of this world is a form of inert energy only. Your knowledge will be this much only and not anything extra. By knowing that this world is basically inert energy, you will not know all the mechanisms of the interactions among various items of the creation, which are various branches of scientific knowledge. Inert energy has no such unimaginable power to make you omniscient. But, if you know that the ultimate cause of this creation is unimaginable God (Parabrahman), you may become omniscient by the grace of the unimaginable God.

8. If a person is born in a specific caste, can we call him by the name of that caste?

Swāmi replied: i) If you want to specify the name of the caste in which a person is born, you can add the word 'bandhu' after the name of that caste or add the word 'janma' before the name of that caste. If a person is born in the caste of Brāhmaṇas, you can call that person as 'Brāhmaṇa bandhu' or 'Brahma bandhu' or 'Janma Brāhmaṇa'. This means that that person is born or related to the caste of Brāhmaṇas. ii) If you want to call a person by the name of a caste because that person possesses the set of qualities possessed

by that specific caste, you can call him by the name of the caste or add the word 'karma' before the name of that caste. If a person is preaching the society about God, such person shall be called as 'Brāhmaṇa' or 'karma Brāhmaṇa' irrespective of the caste in which that person is born. Brāhmaṇa or karma Brāhmaṇa means the person, who leads the society towards God (*Brahma nayati iti Brāhmaṇaḥ*).

You can use any one of the above two systems or you can use both the systems to specify the birth of the person and the action of the person simultaneously. A person, who is violent shall be called as caṇḍāla or karma caṇḍāla irrespective of the caste in which he is born. If a person is born in the caste of caṇḍālas, but, not violent by nature and action he shall be called as 'caṇḍāla bandhu' or janma caṇḍāla. By this, four types of caste system results:- i) Janma Brāhmaṇa and karma Brāhmaṇa, ii) Janma Brāhmaṇa and karma caṇḍāla, iii) Janma caṇḍāla and karma caṇḍāla and iv) Janma caṇḍāla and karma Brāhmaṇa.

Here, the word karma or action means the related guna or quality is simultaneously understood because without the quality the action will not result. Without the action, sometimes quality may exist. Hence, if action is mentioned simultaneous quality is inevitable. Instead of action, if you mention the quality only, the related action may not appear sometimes. The rewards like heaven and punishments like hell are given only for the expressed actions and not for the hidden qualities. If a person is having a specific quality, there is always the possibility of its expression as action. If quality is eliminated, there is never the possibility of expressed action. Quality is the cause and action is its effect. A mud pot (effect) can never appear without its cause (mud). Mud (cause) can remain without expression as its pot (effect). In order to avoid all this, God Kṛṣṇa clearly mentioned both quality (cause) and action (effect) as the basis of the caste system (*Guṇa karma vibhāgaśaḥ*).

Chapter 32

June 29, 2021

1. What is the meaning of the following statement?

[Pādanamaskāraṃ Swāmi, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil.

Is Gautama Buddha's last statement before leaving the body "Appa Deepo Bhavo, find your own light" the most precious statement said by any Prophet? What is the meaning of this statement?]

Swāmi replied: Light means knowledge as said in the *Gītā (Prakāśa upajāyate)*. This means that you shall not blindly believe anybody and follow the path without your own logical analysis. God Himself told Arjuna to analyse whatever was told by Him before practicing it (*Vimṛśyaitadaśeṣeṇa... kuru - Gītā*).

2. Is challenging a good idea to convince the atheists?

[A theist told an atheist: Since you are a non-believer, I challenge you to spend an entire night in a cemetery since you wouldn't fear being attacked or haunted by ghosts that do not exist as far as you are concerned. Related question: Is such a challenge a good idea to convince the atheists?]

Swāmi replied: This is not a good idea. The best idea is to ask him to explain a genuine miracle, which is a direct challenge to the atheist because miracle is the direct proof for the existence of unimaginable God.

3. If Bhūdevī is the wife of Varāha then why She is also the wife of Lord Bālāji? I didn't understand why She has 2 husbands?

Swāmi replied: I think that you have two brains and two hearts like two kidneys. Lord Varāha and Lord Bālāji are the two external forms (incarnations) of God Viṣṇu.

4. Why is our death time and place fixed?

[According to Hinduism, is there any way that our soul can leave the body on our own will without going through the process of painful death? If yes, then how can we leave our body & become free? Why our death time and place is fixed and we can't die early & end our sufferings in this material world?]

Swāmi replied: This is the climax of foolish ignorance. Even after death, the problems will not end. In fact, they become very serious especially in the hell. Catching the grace of God while alive is the best solution to liberate yourself from the problems before and after death.

5. Why was Arjuna defeated by tribal hunters after Lord Kṛṣṇa departed?

Swāmi replied: In spite of hearing the Bhagavad Gītā from God Kṛṣṇa, Arjuna was still having a residual ego that he is the greatest warrior in the world. Kṛṣṇa made him to realize that he is zero without Kṛṣṇa. Every merit is from the source called God and every defect is from the source called soul.

6. Why does Kenopaniṣad say there is no God no Śiva, Viṣṇu, Rudra only supreme Brahman or Self is there?

Swāmi replied: You must understand carefully the two words used by you, which are supreme Brahman and self. Supreme Brahman is the unimaginable God. Self means a medium having form and name. The first energetic medium is called Datta or Father of heaven in other religions. Datta Himself is Brahmā, Viṣṇu and Śiva or Rudra. The word self also means a human medium called human incarnation like Rāma, Kṛṣṇa etc. All other energetic and human incarnations are just the external media of Datta only. There is no trace of difference between the unimaginable God and His energetic or human incarnation because the unimaginable God perfectly merges with the medium to become one with the medium.

7. What is the birth char of Lord Krishna?

[The birth chart of Lord Kṛṣṇa was the combination of which planets? He is considered to be an incarnation of sixteen arts, endowed with the greatest qualities?]

Swāmi replied: Lord Kṛṣṇa is the human incarnation of Datta or unimaginable God. Any energetic or human incarnation is the unimaginable God merging with energetic or human medium only. Hence, there is no difference between any two incarnations. The unimaginable God mediated is one and the same possessing the same power. As per the requirement of the program the power is expressed. There is difference only in the expressed power and not in the possessed power. In the program of Kṛṣṇa there was a requirement for the expression of full possessed power. The unimaginable God is not fond of expressing His power in the absence of the requirement of the program. A demon is always fond of expressing his possessed power to project his personality. A true incarnation always tries to hide Its power so that It can freely mix with the devotees without causing excitation to them to answer all their doubts in ground state.

8. Who is 9th Avatar?

[A person said: Most of the people are confused with 9th Avatār. The 9th Avatār is Lord Balarāma after Lord Kṛṣṇa and I think it is not Buddha as some believe.]

Swāmi replied: There are two schools of this concept. One (*Rāmo Rāmaśca Rāmaśca, Buddhaḥ Kalkireva ca*) says that Buddha is the ninth incarnation and the other (*Rāmo Rāmaśca Rāmaśca, Kṛṣṇaḥ Kalkireva ca*) says that Kṛṣṇa is the ninth incarnation. In any school, Balarāma is not mentioned as ninth incarnation.

9. Is it true that north Indians are the real Āryans?

[Is it true that north Indians are the real Āryans since its Aryāvart and Ārya is mentioned in Mahābhārat which was written thousands and thousands years back then they spread to other parts of the world?]

Swāmi replied: In which way, this question is related to the spiritual knowledge? Ārya means the respectable human being. A human being is respected if it follows justice in worldly life and God in spiritual life. Such human being may exist in any region, religion, caste and gender in this entire world.

10. Is taking birth as women is not as worth as taking birth as men?

[In Viveka Cūḍāmaṇi, it is said by Ādi Śaṅkara that one of most gifted things is to take birth as a man. Does that mean taking birth as women is not as worth as taking birth as men?]

Swāmi replied: ‘*Jantūnāṃ nara janma durlabha midam...*’ is the actual text quoted by you and the word ‘nara’ means human being. Human birth is mentioned here and there is no point of gender. Similarly, there is no point of region, religion and caste also.

11. Why did Kṛṣṇa not leave His body the same like Rāma? Why was He killed by a hunter? Why is He died like an animal?

Swāmi replied: Rāma merged in Sarayū river and some criticise Rāma also for committing suicide, which is a sin. Rāma committed the sin of killing Vālī by hiding Himself in the back side of a tree. Kṛṣṇa underwent the fruit of that sin because Kṛṣṇa is the re-birth of Rāma. This was demonstrated to say that the human being cannot escape the punishment of the sin even in the next birth. Sometimes, God also postpones the fruit of a sin to the next birth due to compelling worship of the devotee. This incident gives the basic support for such concept. Actually, Rāma did not commit any sin because to kill a bad person like Vālī through such indirect way is not a sin. Moreover, it is impossible to kill Vālī since half of the strength of Vālī goes to the opponent in the direct fight with Vālī. In view of this special boon of Vālī, killing Vālī is not at all a sin in double sense.

12. Can I help my struggling relative or leave them to their fate?

[A family who is my relative is struggling due to debt. Their father expired. Shall I help them little bit financially by giving food materials or leave them to their fate?]

Swāmi replied: You must try to help any deserving human being, which pleases God. Finally, the fate alone wins. Any way, you shall always try to help any deserving human being. If a human being is suffering for food, you shall not analyse even the deservingness because it is emergent justice (Āpat dharma). Even though fate is the ultimate, which is the will of God, you must help the victimised human being especially at the level of food. If you are not helping such person, you will get sin even though the suffering of such person is the fate decided by God. You must sincerely follow your angle irrespective of divine administration. It is not a contradiction with the divine administration.

13. Who all are the Brāhmiṇs that came from face of Puruṣa became Brāhmiṇs by deeds?

[Who all are the Brāhmiṇs those that came from face of Puruṣa & who all are those who became Brāhmiṇs by deeds (e.g. Kaushik Rishi...)? Are there name sake imposters who brag to be Brāhmiṇs also present, but don't do good to society?]

Swāmi replied: The soul having the quality of leading others to God (Brāhmaṇa) came from the face of God. It is not a reverse statement, which means that a soul coming from the face of God became Brāhmaṇa. The Vedic text says '*Brāhmaṇo'sya mukha māsīt*'. This means that the soul, which is already Brāhmaṇa came from His face. Face or head indicates intelligence or logic, which is necessary for spiritual preaching. The soul that came out is not a general soul, which was made Brāhmaṇa after its generation. This rejects the partiality of God to make one of the four souls only as Brāhmaṇa. Since the soul came from head, it got the required intelligence for preaching. This is not partiality of God because some soul has to be generated with such specific quality. A soul was generated from the face with that quality. Such soul was not picked up by God after creating all the four souls and hence, there is no question of partiality of God in this. Hence, the first soul that came from the face of God must have been already a real Brāhmaṇa. At the time of creating this first soul, other souls did not exist so that you can blame partiality on God! Later on, several souls came out from the first soul and all the latter souls might have been Brāhmaṇs or might not have been Brāhmaṇas. From the point of the second generation, the caste system comes based on the qualities and deeds. The first Brāhmaṇa was also based on the qualities and deeds only because the first Brāhmaṇa was possessing the concerned qualities given by God and this is told in the Gītā (*Cāturvarṇyam*

mayā sṛṣṭam, Guṇa karma vibhāgaśaḥ). This verse speaks about the first Brāhmaṇa created by God based on the system of qualities and deeds. The first Brāhmaṇa had no option to change his qualities and deeds. But, the second Brāhmaṇa had the option to follow those qualities or not to follow those qualities. If the second Brāhmaṇa followed the qualities of first Brāhmaṇa, the second Brāhmaṇa was also a Brāhmaṇa like the first Brāhmaṇa. If the second Brāhmaṇa did not follow those qualities of the first Brāhmaṇa, the second Brāhmaṇa is only Brāhmaṇa by birth and belongs to other castes by qualities and actions. If this is the case of even second Brāhmaṇa, not to speak of any speciality about the other Brāhmaṇas following the second Brāhmaṇa. Hence, based on qualities and deeds only the caste system was fixed by God and was never fixed based on birth. God said clearly this point also that He is the establisher of the caste system based on qualities and deeds whereas He is not the establisher of the caste system based on birth (*Tasya kartāramapi māṃ, viddhya kartāramavyayam – Gītā*).

14. Is it wrong for a Hindu to worship Sai Bāba...?

[Is it wrong for a Hindu to worship Shirdi Sai Bāba and Puttaparthi Sathya Sai Bāba; as they are not mentioned in the holy scriptures of Sanātana Dharma?]

Swāmi replied: In the Bhāgavatam, it is clearly mentioned that God will take several incarnations that can't be counted (*Avatārāhyasaṅkhyeyāḥ*). Only, a few initial incarnations were mentioned with their names. If the names are not mentioned, you shall not reject such latter incarnations. God also said in the Gītā that whenever there is threat for justice and raise of injustice God will incarnate (*Yadā yadā hi...*).

15. Why is Lord Kārtikeya unmarried? Why is Kārtikeya not worshiped much compared to Lord Śiva, Lord Ganeśa and Goddess Pārvatī?

Swāmi replied: Kārtikeya married not once but twice. He married the daughter of Ādiśeṣa (Vallī) and the daughter of Indra (Devasenā). All the names mentioned by you (Kārtikeya, Gaṇapati, Śiva and Pārvatī) are the incarnations of the first energetic incarnation called Datta only. Datta is the first energetic incarnation of the ultimate unimaginable God called Parabrahman.

16. What are the Vedas? How did Vedas come to the world? Who wrote the Vedas for the first time in history?

Swāmi replied: The Vedas were dictated by God to the ancient sages. The author of the Vedas is God whereas the writer is the sage. The Veda was dictated by God and sages heard it and recorded as it is. The Veda means true

spiritual knowledge. If the spiritual knowledge is true, even now, if somebody writes a book in any language of any religion, such book is called the Veda. The meaning of the word 'Veda' is simply true spiritual knowledge and such knowledge does not refer any language or religion or region or any specific details of the author. The author is not the true author because the true author of such true spiritual knowledge is God.

17. Why did Lord Shiva take thousands of years to accept Goddess Parvati?

[If Lord Śiva loved Goddess Pārvatī, then why did He take thousands of years to accept her whilst she was on a severe penance? Did He not feel sorry for her?]

Swāmi replied: You are comparing Lord Śiva to the role of a cinema actor in a cinema or a human being in the world. You have not addressed Him as Śiva. You have addressed Him as Lord Śiva. Why did you add this extra word 'Lord'? It means that there is something extra with Lord Śiva. Even then, God behaves in such ideal way, which stands as a standard path for humanity. Every bit of this story guides the humanity on the path of justice and control of mind.

18. Why did only Lord Śiva drink the poison and no one else?

Swāmi replied: Among the three divine forms called Brahmā, Viṣṇu and Śiva, each form is elevated with supremacy in a specific instance. This incident elevates God Śiva.

19. Why are there two Śaṅkarācāryas: Kanchi and Sringeri?

Swāmi replied: Why are there so many universities with so many professors? In the education system, various centres are essential to meet the requirements of each region. Similarly, some centres for spiritual knowledge are established by Ādi Śaṅkara.

20. Are Hindus physically weaker?

[A person said: Why don't Indians understand that Hinduism teaches pacifism and so they can't defend? Also, they don't eat protein and are physically weaker.]

Swāmi replied: Primary proteins synthesized in plants are taken by vegetarian-sect of Hinduism. These primary proteins are broken and re-synthesised as secondary proteins in animals, which are not good for health. Peace indicates good physical health and also good mental health since mind is linked with the body. Therefore, you have given a scientific link between pacifism and proteins.

21. Are all the offerings for Śrī Kṛṣṇa actually for Lord Śiva? If yes, why?

Swāmi replied: There is no difference between Śiva and Kṛṣṇa. The flowers offered by Arjuna at the feet of Kṛṣṇa were found at the feet of Śiva, when he was taken to the abode of ṛṣṇiva by Kṛṣṇa. Śiva is energetic incarnation whereas Kṛṣṇa is human incarnation. The difference is only in the external media and there is no difference between internal mediated entity, which is the unimaginable God or Parabrahman.

22. Why is there no temple for Lord Brahma?

[In Hindu mythology, Bhagawan Brahmā is considered equal to Bhagavan Śiva and Viṣṇu, but there is no temple for Brahmā and no Hindu worshiped Him. Why?]

Swāmi replied: Brahmā is none but Guru Datta. Brahmā is the author of the Veda or knowledge. Guru Datta is the preacher for whom spiritual knowledge is the main portfolio. Brahmā has the power of speech or Goddess Sarasvatī on His tongue, which indicates that Brahmā is the preacher of spiritual knowledge. Guru Datta is Guru or preacher doing the same preaching of spiritual knowledge. Brahmā is the first God and creator of other divine incarnations and hence, was called as Grandfather or Pitāmaha. We treat the other divine incarnations as our Father and Grandfather means Brahmā, who created these Father like incarnations. God Datta also takes all the divine incarnations since God Datta is the first energetic incarnation. Brahmā is also the first energetic incarnation. In this way, there is no trace of difference between God Brahmā and Guru Datta. Hence, all the temples of Guru Datta are the temples of God Brahmā only.

23. Who are the different Gods/people in the cosmic form of Śrī Kṛṣṇa?

Swāmi replied: All incarnations of God were shown as faces and all types of souls were shown in the body existing below faces. The different forms of the creator and the different forms of the creation were exhibited by God Kṛṣṇa in His cosmic vision.

24. A person asked me: If you have a relationship with God, why are you so ignorant when it comes to evolution? Why hasn't God explained evolution to you?

Swāmi replied: The evolutionists deny the existence of God and say that the human being is the final product of evolution. We also accept the process of evolution as described in the Puruṣa Sūktam, in which the generation of animals was told in the beginning and generation of human beings is told later on. This is the sequence of the creation made by God. The mother cooks white rice and then makes yellow rice from the white rice. You

are saying that yellow rice is evolved from white rice. I agree with your statement just with a correction, which is that the mother prepared white rice first and then yellow rice. You say that evolution itself proceeded and we say that the evolution is carried on by God. We are not denying you, but, you are denying us.

25. Why does it feel so sad to see Muslims enjoying their life in India, especially after we gave them two separate countries?

Swāmi replied: All such comments bring hatred and quarrels between people. All the human beings are issues of the same one God. All the human beings in the world shall live like brothers and sisters praying the same divine Father in different dresses as per their likings. Finding unity among various forms of God and various scriptures of religions is the aim of the universal spirituality. As long as one does not accept this concept, the ultimate goal of his/her journey after death is only the liquid fire of hell.

26. Why did Muslim ruler release Bhakta Rāmadās? Did he (Muslim ruler) see Hindu God?

Swāmi replied: God Rāma showed the miracle by paying the gold coins to the Muslim ruler proving that the same unimaginable God exists in the divine form of every religion. The Muslim ruler realized the universal spirituality.

27. Why do people believe that buildings are the church?

[Why do people believe that buildings are the church when scripture says in Matthew 18:20 “Where two or three gather in My name, there am I” and what can be done to correct this misconception?]

Swāmi replied: There are always two levels of devotees:- 1) primary level and 2) final level. For primary level temples, churches, mosques etc., are needed whereas for the final level the spiritual conversation called Satsaṅga itself is the temple or church or mosque. Don't think that lower level is wrong. The lower level after sometime becomes higher level. The levels remain as they are and only people are moving from one level to the other. You have passed high school and entered college. Will you say that the high school shall be demolished? The lower-level high school is always stand as it is welcoming the students of lower standard.

28. Why was Jesus not allowed to have relations with a woman in a physical way or did not marry?

Swāmi replied: The preaching of spiritual knowledge has nothing to do with the physical relationship or marriage. There are so many teaching institutions catering excellent knowledge to various levels of students. Is

there a rule that the teacher in every institution shall be bachelor without marriage? Sex is a biological need like hunger, thirst and sleep. Will you put a rule that the spiritual preacher shall not eat food, shall not drink water and shall not sleep? Will such rules improve the efficiency of preaching? God Kṛṣṇa is considered to be the topmost spiritual preacher and He married 16,108 girls and generated 10 sons and 1 daughter through each wife! Not only this, when sage Nārada asked God Brahmā to give the name of a true bachelor (celibate), God Brahmā gave only one name and do you know what is that name? The name is KṚṢṆA! When you are going to a lecturer to learn Chemistry from him, your concern must be about the excellency of his teaching the lessons of Chemistry. Why should you worry about his personal matters? A spiritual preacher at the level of Sadguru can't be understood by you because He is God, who came down as spiritual preacher. Sometimes, He tests your faith in Him through abnormal behaviour. Shirdi Sai Bāba smokes and neither you should smoke nor you should criticize Him.

29. How can I make my faith in Jesus stronger? I have a massive relationship with Father but it's hard for me to get one with Jesus.

Swāmi replied: Then, I can compare you with a mad person, who loves his wife in silk sari and hates her in cotton sari. The collector is in cotton dress and we are also in the cotton dress. We don't respect the collector because of the same quality of the dress. His peon came in silk dress and we prostrate to him because the quality of his dress is far higher than our dress. The cowherds wanted to worship Indra, who is an energetic being, but could not recognise Kṛṣṇa, the God in common human form. Father of heaven is the unimaginable God present in energetic form. The same Father of heaven is wearing a human body externally because the same Father of heaven merged with Jesus. Now Jesus is the same unimaginable God wearing energetic form (Father of heaven) and wearing human form above the energetic form. You put your eyes on the inner most unimaginable God and all other things are only external media. You are respecting your father wearing a shirt (energetic incarnation), but, you are neglecting your father wearing a coat above the shirt (human incarnation). You are thinking that the shirt is your father and the coat is son of your father. Is it not meaningless? In both, only one person is there, who is your father.

30. If the Kingdom of Heaven is supposed to be in "Heaven", why did Jesus say, "Thy will be done on earth, as it is in Heaven"?

Swāmi replied: Heaven means the abode of God, which is not used by Jesus in physical sense as the upper world. Heaven means the divine abode of God and wherever God exists that is heaven. In fact, this is the correct

concept. Here, we have to understand the unimaginable nature of unimaginable God. Then unimaginable God, who is beyond the creation became Father of heaven (first energetic incarnation) in the upper world called heaven, the unimaginable God existing beyond creation did not disappear. He existed in the original place, which is beyond creation. He exists above the creation and exists in the heaven as Father of heaven. This Father of heaven merged with a selected human devotee on earth to become human incarnation. Again, here, we have to understand that Father of heaven exists in the original heaven as energetic incarnation and also exists simultaneously on earth as human incarnation. Hence, the abode of unimaginable God is beyond creation, the abode of unimaginable God as first energetic incarnation (Father of heaven) is the upper world called heaven and the abode of unimaginable God as human incarnation is the earth. These three abodes exist simultaneously and the same unimaginable God exists in these three abodes simultaneously. If this is understood, such doubts will not come.

Chapter 33

June 30, 2021

1. How important is the controlling of senses from external world during transformation?

[śrī Durgaprasad asked: Pādanamaskāraṃ Swāmi, You said that if one can turn the bad qualities towards God, they become good qualities indeed. How important is the controlling of senses from external world during this transformation? Even the sages practiced their sādhanā by going away from the materialistic world so that they do not get trapped from the attractions. At Your lotus feet, Durgaprasad]

Swāmi replied: This concept comes only from the example of sages. The ordinary souls confined to pravṛtti only controlled their senses and maintained perfect discipline stamping some qualities as totally bad and some qualities as totally good. For these souls, there is no point of salvation because their eternal world is only the bunch of their worldly bonds and they never thought of nivṛtti. For them, God is only an instrument from whom the welfare of themselves and their worldly bonds can be obtained. The sages tried for salvation inventing the field of nivṛtti totally isolated from pravṛtti, when they tried to embrace Rāma by becoming females. By this, they realized that the salvation from worldly bonds is possible and meaningful only by the attachment to God. Their aim was only salvation from worldly bonds for which they selected penance as the path. They were thinking that concentration of mind on God is the penance through which only salvation is possible. They were concentrating on God with the only aim of salvation from worldly bonds. They slowly realized that the salvation from the worldly bonds shall not be the main aim and the main shall be strong love to God, which is the essence of the penance. If the bond with God becomes very strong, the worldly bonds will spontaneously drop out. They got salvation or liberation from worldly bonds when they were born as Gopikas and loved God Kṛṣṇa to the climax, which means madness of Kṛṣṇa. Their worldly bonds were naturally dropped out.

Every quality has both good and bad sides. For example, sex is stamped as totally bad quality, but, it has both good and bad sides. The good side is to generate children for the extension of humanity as divine service. The bad side of it is illegitimate sex. In the previous lives, the sages have gone to the forest along with their wives and generated legitimate children and were never involved in illegitimate sex. In pravṛtti or worldly life, the sages were the best examples, who could find good side and bad side of every quality.

The application of good side and bad side of a quality is within the limits of worldly life or pravṛtti. So far nivṛtti or spiritual life did not enter in the case of sages. But, when they entered nivṛtti, the change of direction is not within the limits of pravṛtti. In pravṛtti, turning the quality to good worldly bonds is merit and turning the quality to bad worldly bonds is sin. But, when the soul enters nivṛtti, the boundaries of the field are both pravṛtti and nivṛtti. This means that whatever may be the side of the quality, if the quality is turned and dedicated to God, it is merit and if the quality is turned to world, it is sin. This means that even the bad side of the quality turned to God is merit and even good side of the quality turned to world is sin! This means that God is so holy that even the bad side of the quality becomes good when it is directed to God. For example, even if a thorny plant is thrown in to fire, it becomes holy ash to be put on the forehead. Similarly, world is so unholy that even the good side of the quality becomes bad when it is directed to the world. For example, sweet sugar thrown in drainage becomes rejectable only and can't be put on the tongue. The good and bad sides of the qualities are not important and only the direction of the quality (good or bad) towards God is important. Rukmiṇī got salvation from worldly bonds and reached God through legitimate sex with God. Rādhā also got salvation from worldly bonds and reached God through illegitimate sex. In fact, her place was above the abode of God, which means that she was above Rukmiṇī. This difference is due to the difference in the intensities of love to God in the cases of Rukmiṇī and Rādhā, be it legitimate or illegitimate. This concept is clearly established by Kṛṣṇa in one of the final verses of the Gītā '*Sarvadharmān...mā śucaḥ*', which means '*you leave even the good side of the quality (dharma). Whatever may be the side of the quality, you direct it towards Me. I will relieve you from bad sides or sins of all qualities when they are directed to Me. You need not worry.*' This verse takes God to the unimaginable height because His holiness and power are unimaginable.

Opposite incidents were shown by God in pravṛtti and nivṛtti and the correlation between this contradiction is possible only when we understand that God is unimaginable in knowledge, power and holiness. In pravṛtti, God gave saris to Draupadī and protected her from becoming naked. The same God refused to return the saris stolen by Him to Gopikas while they were bathing and this is nivṛtti in which the concept that God is omniscient and nothing can be hidden from Him is established. Similarly, in pravṛtti God killed Śiśupāla by mentioning the sin of Śiśupāla in forcing the wife of king Babhru to become his wife. In nivṛtti the same God performed romantic dance with married Gopikas, in which the concept that God is testing the sages born as Gopikas in the three strong worldly bonds or eṣaṇās (one of the

three is attachment to life partner) to give the certificate of full salvation to sages. God also tested sages in the other two worldly bonds (bond with wealth and bond with issues) by stealing their preserved butter (wealth) for the sake of their issues. Stealing butter in daytime and romantic dance in Br̄ndāvanam in the nights constituted the tests of the liberation from the three strong worldly bonds (eṣaṅās), which itself is the certificate of salvation from worldly bonds, which were dropped spontaneously due to the strongest love to God. The whole picture clearly establishes the concept that the salvation from worldly bonds shall be attained due to the strong attachment to God, which means that mere salvation (mokṣa) without the attachment to God (yoga) is waste and also impossible (impossible because the mind has inherent nature of attachment to something).

The soul that is eligible to pravṛtti only shall keep itself confined to the boundaries of pravṛtti without touching the boundaries of nivṛtti. In such case, there will be no confusion to the soul. Only one in millions, who is well aware of the subject of nivṛtti like a sage shall only enter nivṛtti. Standing in pravṛtti and unable to enter in to nivṛtti, one shall not try to demolish the field of nivṛtti because it becomes personally very inconvenient to the soul eligible for pure pravṛtti only. An ordinary soul can never understand the nivṛtti and hence, shall be confined to pravṛtti only. God also does not encourage any soul for nivṛtti. God always emphasizes the field of pravṛtti only and never opens the field of nivṛtti. God will also put several hurdles to prevent the soul entering nivṛtti.

2. Is it the quality of a soul or the influence of Kali responsible for the actions done by the souls?

[Pādanamaskāraṃ Swāmi, if is often said that the present injustice is due to the influence of Kali (or Satan). Is it the quality of a soul or the influence of Kali responsible for the actions done by the souls? Does God not control the Satan? At Your lotus feet, Durgaprasad]

Swāmi replied: Kali is the personification of the sinful nature of the fallen souls in course of time. There is no external personality like Kali to influence the souls to increase the sinful nature of the souls. The sinful nature of the souls is influenced by the external atmosphere also. Drinking wine is more provoked in clubs where the cabaret dances take place. This dance is the external atmosphere that influences the sin to grow. Now, if you create a separate personality called Kali as representative of external atmosphere, your psychology is that you are committing the sin provoked by the Satan or Kali and not by yourself or by the external atmosphere, which can't be resisted by you. The cabaret dancer also throws the blame on Kali. The

drinker and the dancer want to drink and dance and simultaneously throw the blame on Kali. By this the sinner wants to escape the punishment of the sin. The sinner wants to pacify his/her disturbed mind through the Kali blaming Kali as totally responsible factor.

3. What is the interpretation of the following composition by Shankara?

[Pādanamaskāraṃ Swāmi, some Facebook user in advaita forum stated the meaning of *Īśvaro guru rātmēti mūrtibheda vibhāginē* in Dakṣiṇā Mūrti stotram composed by Śaṅkara as: There is no difference between Īśvara, Guru and Ātman. What is the interpretation of this composition and how to reply to that person? At Your lotus feet, Durgaprasad.]

Swāmi replied: The dance of Kṛṣṇa in Brundāvanam and the advaita philosophy of Śaṅkara were entirely with different backgrounds and were unfortunately misunderstood in the absence of the knowledge of those true backgrounds. The first background of Kṛṣṇa was to test the sages in the three strong worldly bonds in the competition of bond with God. The second background of Śaṅkara was to turn atheists in to theists and to give confidence for a depressed soul. You are unifying God, guru and the ordinary soul. If all these three are one entity only, what is the necessity of spiritual effort or sādhanā since the ordinary soul itself is God? Since guru is also God, God need not preach to any soul to become God or to get the grace of God because every ordinary soul is already God. This is just like a mad person preaching to himself advising the self to become mad. Hence, such unity will be mocked even by a just born baby! All this is the wishful thinking of an incapable person to follow the spiritual path. A beggar feels himself as the king and does not make any effort to earn because he feels that he is already the richest king. This avoids all the unnecessary strain in doing the effort. Even if one becomes a king, he will be enjoying bliss feeling that he is the great king. If the beggar also enjoys this bliss feeling that he is the great king, what is the difference between the real king and the beggar feeling himself as king? This imaginary philosophy has spoiled the humanity from doing their duties of pravṛtti and nivṛtti also.

These people take Śaṅkara as their source for this kind of mad philosophy. Śaṅkara created this philosophy in completely different circumstances for a positive program, which is to turn the atheists in to theists. By following the same mad philosophy, Śaṅkara really turned atheist in to theist. When He arrived, He was surrounded fully by atheists. Atheist will not believe in the existence of God other than himself. There is no other way for anybody except this mad philosophy. Following this, Śaṅkara told the atheist that he is the God. Every atheist agreed to this because there is no

God other than himself. Next, Śaṅkara told that the atheist exists and this is also agreed by the atheist since everybody will agree to this. Nobody will say that he does not exist. Then Śaṅkara told finally that God exists because the soul is God, the soul exists and hence, God exists. The atheist himself told by his own tongue that God exists and became theist.

When the atheist asked Śaṅkara that if he (atheist) is God, why he is not possessing the miraculous powers of God. Śaṅkara told that the practical ignorance can be removed only by pure mind, which can be achieved only when the atheist-converted-theist worships God. Attracted by the unimaginable profit (that one is God already) the converted theist became devotee. In this way, Śaṅkara made the atheist to become devotee and this was supported by Rāmānuja, who consoled the devotee that the soul is not God but a tiny part of God. Madhva appeared finally by saying that the soul is neither fully God nor part of God because the soul is separate entity, which is the servant of God. Śaṅkara while saying that the converted atheist shall serve God during his worship has already introduced the philosophy of Madhva. In this way a very long program was planned by Śaṅkara for which the first step is this mad philosophy. For a very good purpose of converting atheist in to theist, then converting him in to devotee and then converting him in to servant, this mad philosophy was used as the beginning step. Without following the further steps, certain people, who were very very ambitious to get a free lottery of 1 crore rupees for a free ticket (not even one rupee is spent to purchase the ticket because the soul is already God and there is no trace of effort to become God) have stuck to this first step only and continued this mad philosophy till their death!

4. Please help me in taking decision in worldly life and spiritual journey.

[Ms. Amudha asked: Pādanamaskāraṃ Swāmiji, I am writing this email with full of doubt and unable to make decision on the challenges.

Spiritual Journey: Unable to focus on spiritual knowledge. I am only thinking and focusing on worldly activities. Sometimes I didn't like to eat, sleep, work and wasting time. It is pure of my ignorance but Swāmiji please help me to concentrate on spiritual knowledge. I cannot do anything without Your help.

Basic Needs: Now I'm thinking of worldly basic needs and saving related things. Taking step on it but I feel something wrong in my thought. Please clarify Swāmiji, I doubt myself.

Asset: Do I leave everything for family members in terms of money, asset and all. I feel what they are asking is not correct from my view but my point of view is nothing. I would like to follow Your words. Please order me to do.

Treating Parents: I feel very stressful and unstable because of my brother behaviour towards mother. Please guide me on this situation. On Your divine feet, Amudha]

Swāmi replied: First you must concentrate on pravṛtti, which is the foundation even for nivṛtti. Unless you study hard and get a good job, how can you participate even in the service of God? Suppose you don't have any money in your hand and become a saint confining to service only without doing any sacrifice of fruit because you are unable to do it, okay. You have become a good saint. But, the present time is Kali age. When you go to somebody to preach the true spiritual knowledge, naturally you will have to take food in that house. The people of that house belong to this Kali age and will think that you are preaching the spiritual knowledge to them in order to get food from them. Once this inevitable idea comes to their mind, all your true spiritual knowledge, which is a huge pot of divine nectar will become a pot of hard water from sea! All your effort has become the valuable scent poured in a heap of ash! What is the use of your such service to God in the nivṛtti? If you have your own food earned by job or at least have sufficient ancestral property to support your food, people will hear your spiritual knowledge with perfect attention since they know that you are not preaching for food. This point is very essential in Kali age. Hence, sage Parāśara objected sainthood in Kali age. The main point is this only. The mentalities of human beings are very very strange jumping from holy God to horrible hell in a fraction of a second. Once you become strong in materialistic line in pravṛtti, all other problems mentioned by you will disappear immediately.

5. What is the meaning of penance?

[Śrī JSR Prasad asked:- Sāṣṭāṅga praṇāmas Swāmi. You told that sages did penance for God to get salvation from worldly bonds. You also told that penance means love and not concentration. Please clarify this to more extent. At Your divine lotus feet, Prasad.]

Swāmi replied:- Sages thought that concentration is penance. But, love or attraction is the real penance. Penance is suffering (*Tapyate iti tapaḥ*). The suffering like headache and strain of eyes appears in concentration and not in love. The suffering like feeling appears only in love and attraction, but, not in concentration. The concentration is always forcible effort and not natural attraction or love. Love may result in concentration, but, concentration need not result in love. When a boy loves a girl, the boy naturally develops attraction for the girl and goes on seeing the girl for a long time and such continuous seeing is concentration. Here, the love results in concentration of seeing continuously. If the boy has no love for the girl, the boy can't get love by continuously seeing the girl. Love for God is called

devotion, which is generated from spiritual knowledge. Spiritual knowledge means the details of God. Rukmiṇī developed love on Kṛṣṇa by hearing the details of Kṛṣṇa from sage Nārada. Knowledge is the effort and love is the final effect. The effect or goal is always greater than the effort to be put for gaining it. Hence, devotion is greater than knowledge. You shall not say that practice or Karma Yoga is greater than devotion because the practice as a proof of theoretical devotion is a part of devotion itself and is called as practical devotion. Therefore, the ultimate is only devotion, which is both theoretical and practical. Śaṅkara, who concentrated on knowledge (*Jñānādeva tu kaivalyam*) also told that devotion is ultimate in the spiritual path (*Bhaktireva garīyasī*). He also told ‘By devotion what cannot be achieved (*Bhaktiḥ kim na karotyaho!*).’ God also said in the Gītā that one can attain Him through love or devotion, which is concentrated only on Him (*Bhaktiyā tvananyayā labhyaḥ*).

Chapter 34

July 02, 2021

1. Can I take decisions based on only the motive of the action of others?

[Pādanamaskāraṃ Swāmi ji, Firstly I am a new to the group, I came to this group by one of Your students guidance as I have asked a doubt to her and she guided me to ask You. I found Lord Kṛṣṇa is even ready to break His promises or even ready to do Māyā for Dharma. Lord Kṛṣṇa is seeing the Mantavya (motive) of the person in any situation and is ready help that person in some way or other if his Mantavya is for good or dharma.

Doubt is? I actually work in a bank, previously I was very strict used to follow banking rules very strictly irrespective of Mantavya of customers bcoz of which I found some customers are facing trouble, getting hurt, wasting there time etc etc, but after seeing Radhakrishna serial might be, I started to break bank rules if Mantavya (motive) of the customer is good.

Eg: I have a 100 years old customer who barely is able to walk, hear, he lives with his only son and his son takes care of him. He gets pension of around 2000 every month and as per bank rules that old pensioner only should come to branch and withdraw amount since he is under illiterate category of customers, but because of this rule, time of his son is being wasted and even it causing pain to that old customer coming in auto etc etc. So I started giving pension amount to his son thinking that money is being used to take care of that old customer and satisfying myself saying my Mantavya (motive) is correct at the end even though I am breaking the bank rules. There are various numerous such situations in my daily job, I am completely taking decision on Mantavya (motive) these days. I am correct or wrong I donno??? Kindly guide Swāmiji, Regards, Hareesh kumar]

Swāmi Replied:- Did you take the permission of the old man to pay his pension to his son? Even if he has given the permission, take the phone number of the old man and phone to the old man that you have paid pension for this month to his son. This will ensure that the son is spending pension to his old father. Always means justify ends and sometimes, ends justify the means. If the end is justified, means are also justified and there is no sin in it. In such curved dealings, we have to be very very careful at every step because curved dealings shall not end in the victory of injustice and victory of selfishness. If the end is justified by a curved path, in such case, straight path will be sin. Sin can be removed by another sin like a thorn can be removed by another thorn. Kṛṣṇa followed this policy because by the end of Dvāpara age, 75% injustice was dominating. In this Kali age, 100% injustice

is dominating and hence, the path suggested by Kṛṣṇa is very much applicable to the present time.

Chapter 35

July 05, 2021

1. Does daughters have the responsibility of taking care of their parents even when their parents pass on majority of the property to their sons?

[Śrī Tinku asked: These days parents give a majority of their property to their sons only. However, sons might not take care of their parents once they got their property. Does the responsibility of taking care of parents belongs to only their sons who inherited their property or daughters also have the responsibility to take care of their parents even when they didn't receive much of their parent's property? Generally, it is said that a daughter-in-law must take care of her husbands' parents. Does a son-in-law also have the responsibility to take care of his wife's parents?]

Swāmi replied: Taking care of parents involves personal service and spending money for their service. The responsibility lies either on sons or on daughters or both based on receipt of the property from parents. If property is taken and in return sufficient care is not taken, it is a sin and such issue, be male or female will be punished by God.

2. Does the word “Namaste” has multiple meanings?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmi! Generally, we say “Pādanamaskāraṃ” to our Gurus expecting blessings from them. But whenever I said Pādanamaskāraṃ to You during our weekly satsangs, You responded by saying “Namaste”. As far as I know, the meaning of this word is “I bow to you”. Swāmi, since You are a Sadguru but You still use this word “Namaste”, I wonder if there is any other meaning to this word. Please explain it to me Swāmi. Please forgive me if I have asked anything wrong. At Your Divine Lotus feet, Bharath Krishna.]

Swāmi replied: When a human being bows to another human being, the other human being also bows to the first human being in return irrespective of greatness of the human being. This is done because all the souls are equal irrespective of their associated qualities. All souls are made of the same basic material called awareness. The Gītā says that any soul shall find other souls equal to one's own soul (*Ātmavat sarva bhūtāni...*- Gītā). The salutation in return is with reference to the equality of all souls basically. Such type of activity indicates the message that no soul shall possess ego towards any other soul based on some acquired greatness. If any soul acquires greatness, it is only due to the grace of God only. Hence, scholars say “Kṛṣṇārpaṇam” (Your salutation is passed on to God Kṛṣṇa) in return whenever they are saluted. This means that all the souls are equal and any greatness acknowledged through the salutation is surrendered to God since

God alone is great. Elder souls in the line of Pravṛtti give blessings to youngsters and this tradition has some error. In such tradition, the elder feels himself or herself as great accepting the salutation from the youngster and in return gives blessings as if it has the power to bless other soul. The correct tradition as per the true Spiritual knowledge will be to pass on the salutation to God and if the saluted soul is elder, it should not only pass on the salutation to God, but also shall say “Let God bless you”.

The human incarnation can accept the salutation and can give the blessings to any soul doing salutation. But, such response may increase ego in the human being component of the human incarnation. Alternatively, such acceptance of salutation and giving blessings in return may raise the ego based jealousy in some receivers. In order to avoid such ego and jealousy in the receiving devotees, the human incarnation confines itself to its human being-component only and passes on the same to the devoted soul so that the behaviour of God in human form is at the level of basic safety. The human incarnation always wishes to mix with the human beings without exciting them by expressing the behaviour of God-component so that full freedom exists that encourages them to ask doubts like a friend. God in human form always takes precautionary measures to suppress the possible ego based jealousy in His devotees in the interest of their future Spiritual welfare. Only a demon tries to express his greatness in every possible situation since he is covered with very strong ego.

3. Is there any possibility to learn about our sin which we have committed in previous birth?

[Smt. Archana Shukla asked: Pādanamaskāraṃ swāmiji 🙏 Is there possibility to learn about our sin which we have committed in last Janma. We as a human being getting fruit of our own Karma but still questioning why I am getting this? Why I am getting that? Is there any way to satisfy the query because may be after knowing that why I am getting all suffering that is only and only because of my own Karma, we will get power of bearing and stop questioning and doubting God's judgement. Forgive me, if my question is stupid. At Your lotus feet 🙏 Your devotee]

Swāmi Replied:- We need not search for the sin done in the previous birth because the same sin is being repeated by us in this birth also. After undergoing punishments for our sins in the hell, our souls are still with the reduced odour of the same sins. The intensity of the sinful quality is reduced, but, it is not completely removed. This remaining trace of odour of sins is called Karmaśeṣa. Even though, this trace of odour shall be called as Guṇaśeṣa or Saṃskāraśeṣa in strict sense, it is called as trace of action remaining (Karmaśeṣa). At this subtle level, the action and its quality are not

distinguished like the future tree is not distinguished from the present seed of it. This Karmaśeṣa (Samskārashesha) makes the child (soul born) to be very innocent and sinless so that we often misunderstand a child to be the pure form of God! The odour of the sin is not expressed since it is very weak being a trace only. The child of the demon expresses this odour of sin even in its childhood! The child is like a thief relieved from the police station after being subjected to a very serious third degree torture. Such thief will be like a Saint for some days, but, slowly will regain his nature due to the influence of congenial atmosphere. This trace of the sinful odour drags the soul towards its corresponding atmosphere only in the world. The result is that the seed becomes sprout and slowly becomes the huge tree. In such case, why people say that they are undergoing punishments here due to their previous actions done in previous births? The answer is simply hypocrisy. Everybody wants to project himself or herself as a pure soul without doing any sin in this birth! Due to this false projection, everybody says that he or she is punished not for the sins done in this birth, but is punished due to some unknown sins done previously in some unknown previous births! Human being is really the incarnation of hypocrisy!

4. How to develop selfless love towards You?

[Smt. Archana Shukla asked: Pādanamaskāraṃ Swāmiji 🙏 🙏 🙏 Thank You for being there for me. I am unable to deal with current things whatever going in my life though they are not new. I know whatever I am getting because of only and only my own Karma but how long. Sometimes I question on my devotion towards You may be I am attracted to You because I want to get rid of my pain. It means I am so selfish, how to develop selfless love for You. I am very confused. Last time You answered my question but I was not satisfied. why I am not satisfied like other devotees who immensely enjoying Your knowledge why I am unable to grab it. Sometimes I get jealous to see how they are enjoying to do Your service to get Your knowledge, I am doing nothing. I try to read to hear Your knowledge , try to divert myself but why I am such a foolish to understand the things.

Why I am rotating around my worldly problems why I am too much attached with things. May be I am not deserving person of Your knowledge that's why I am not grasping. There are lots of questions going on my mind which I am unable to express. Swāmi You know everything. though I know whatever I have written it's silly thing instead of this I could have asked any meaningful thing. Please, forgive me, bless me to understand Your knowledge, to serve You. At Your lotus feet 🙏 🙏 🙏 Your devotee]

Swāmi Replied:- Every young man was a child before and every old man was a young man before. This is the continuous process of creation taking place in subsequent steps. The continuous process is also a cycle and hence you need not worry about your present stage, which repeats again and

again. An ignorant soul became a Sage after long penance. The same sage became again an uneducated and ignorant cowherd lady to get Salvation! The child is weak and becomes strong young man and the same child as young man returns to weak in old age, which is again the same weak childhood! You will progress along with the forcible linear dimension of time to get a change and at the end to return to your old starting point. Don't worry.

Chapter 36

July 06, 2021

1. You mentioned that mere knowledge without the grace of God develops neither devotion nor practice. Please elaborate on this.

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, Swāmi, I was in assumption that learning divine knowledge from Sadguru through self-effort is enough to become a devoted servant of God. But in Datta Vedam, You have said that mere knowledge without the grace of God develops neither devotion nor practice. Could You please elaborate on this line?]

Swāmi Replied:- God's grace comes through the climax love of the devotee towards God. Hence, God's grace means love to God. Without this, the service to God without aspiration for any fruit in return can't be done. You are learning knowledge from an institution and propagating that knowledge to public through the post of a lecturer. In this line of service, you have the aspiration for fruit in return in the form of salary. Hence, this line of service is based on aspiration for fruit in return. Due to this, you need not have any special love towards the institution from which you got the knowledge. You may have a trace of love on the institution from which you came out with a degree. The driving force in this line of service or worldly work is the fruit obtained by you. But, in God's service, the driving force is not any fruit, but, your unimaginable love to God. An alternative word for your climax love to God is the "Grace of God", which is used on the other side.

2. How can our devotion be constant when God wears different qualities in different incarnations?

[Swāmi, You taught us that our attraction towards God must only be due to His divine personality. But God wears different qualities in different incarnations at different times. Each time God incarnates, a different personality is exhibited. How can our devotion be constant when God is so unpredictable? Kindly enlighten us.]

Swāmi Replied:- The variation in the personality of God is only the variation in the divine good qualities. We can enjoy different forms of the same sweet material. That brings the totality (*Pūrṇatvam*) of our capacity of taste. The first stage is to select a specific sweet only and enjoy it. The second stage is to select all types of sweets and enjoy them as single sweet. Sometimes, sweet is not available and only a hot dish is available. If you are hungry, you will enjoy that hot dish also and this is the third stage. In the fourth stage, you will enjoy all types of hot dishes because you are hungry.

A sweet dish is enjoyed by anybody, who is not hungry also. But, a hot dish is also enjoyed like sweet dish if one is very hungry. The intensity of hunger can be tested by offering sweet or hot dish. If the hunger is normal, sweet dish is offered. If the hunger is extreme, hot dish is offered. The intensity of the hunger is the intensity of the devotion to God. Rāma is a sweet dish whereas Kṛṣṇa is a hot dish.

3. Can we say that God is old, new, predictable and unpredictable at the same time?

[Swāmi, every soul enjoys the world because it is not constant. When we get bored of one thing, we'll switch to a new thing. The enjoyment lies in the change or the feeling of newness. God appears to be old and constant but this notion is not true because souls which have attained God never chose the world again. Hence, can we conclude that God is old, new, predictable and unpredictable at the same time?]

Swāmi Replied:- You cannot analyse certain aspects with mathematical analysis. Love of a devotee and beauty of God are such aspects. Attraction is the basic form of love. It is not the question of continuity of time, but, it is the question of intensity of the attraction. We may get a spoon of divine nectar, but, its taste is quite different and surpasses the tastes of all worldly drinks. In this aspect, the divine nectar is distinguished from all the worldly drinks. Even if we get pots and pots of worldly drinks continuously, we cannot give higher place to worldly drinks in the angle that they are always available. We keep the divine nectar always in the highest place due to its unimaginable taste. Continuous availability cannot compensate the quality of the taste.

4. Why should a child vote for Sadguru against parents when practice is greater than theory?

[Swāmi, forgive me for asking this question. Parents practically serve the children and a Sadguru gives divine knowledge to the child which is theoretical. Why should a child vote for Sadguru against parents when practice is greater than theory?]

Swāmi Replied:- If the child is God, if Sadguru and parents are devotees, your assumption is logical. The devotion for God or Sadguru is not based on the service attained by the soul. It is based on the intensity of the attraction of the soul to God or worldly bonds. The measurement is to be done based on the attraction of the soul towards the object. You are measuring the love from the side of the object. Moreover, the Veda says that all the worldly bonds love any soul for self-happiness only and not for the happiness of the soul (*Ātmanaḥ kāmāya sarvaṃ priyaṃ bhavati...*- Veda). The only bond that loves the soul without any selfish aspiration is bond with God. God does not require any type of happiness from any soul since He is

omnipotent. When children neglect parents in old age, we hear parents scolding the children quoting their service and sacrifice done to them. We also find parents showing partiality of love among their children. The worldly bonds are temporary confined to the present life only whereas the bond with God is permanent that comes throughout all the lives of the soul. Śaṅkara said that the love of God is far superior to the love of millions of parents. The love of God towards a soul is unimaginable and also the love of a climax devotee towards God is also unimaginable. Love means both theoretical and practical. Where there is real theoretical love, there exists real practical love and vice versa. Real theoretical love and real practical love can't be isolated. We shall not confine the love of Sadguru or God to only preaching the spiritual knowledge. God helps us everywhere in our practical life also. God does not expose His practical love done to His devotees because the real love of the devotee shall not be mere gratitude. Real love is without aspiration of any fruit in return and to test the real love secrecy of practical help is necessary for God. Even the parents can help their issues practically provided they are helped by God. In the light of this truth, parents have no separate place to compete with God. The grandson misunderstands the grandfather due to the lack of the knowledge that his mother gave the biscuit packet to him which was actually purchased by God. The ultimate donor of the theoretical and practical love is God alone and every soul is the ultimate receiver only and not donor at any level and at any time. The drama played by God aims only to test the capacity of your analysis in understanding the ultimate truth. Since perfect analysis was made by Śaṅkara, He left His mother for the sake of God. For the same reason Prahlāda left His father for the sake of God. For the same reason Buddha left His wife, son and wealth for the sake of God. Remember always one point, which is that false practical love exists only with false theoretical love and true practical love exists with true theoretical love. Within the boundaries of worldly life, parents occupy the highest place among all the worldly bonds. But, if you cross these worldly boundaries and enter the boundaries of spiritual life, no worldly bond including that of parents can even dare to stand in competition with the bond with God. Such doubts arise only when the analysis of knowledge is not perfect. Śaṅkara, Prahlāda and Buddha were not ignorant souls unable to analyse this point. The Sages born as Gopikas are also not ordinary souls to run after Kṛṣṇa leaving all the worldly bonds. Hanumān left His parents and served Rāma without aspiring any fruit in return and Hanumān is said to be the topmost intellectual (*Vātātmajaṃ buddhimatām variṣṭham...*). The practical love of Rāma was shown by making Hanumān as the future creator! If the Sages born as Gopikas

sacrificed all the worldly bonds for the sake of Kṛṣṇa, who simply gave them theoretical song on flute, the same Gopikas were given Goloka created by God above His abode so that their feet-dust continuously falls on the head of God! Can there be a better practical fruit than the fruits given to Hanumān and Gopikas? All the incarnations of Guru Datta are Sadgurus only. Every incarnation of God Datta takes the sins of His devotees on Him and suffers on behalf of the devotees to relieve them from punishments. Is there more practical love than this of God Datta?

5. Please correlate Your statement with that in the Gītā?

[As Lord Kṛṣṇa, You taught us to overcome likes and dislikes (*Buddhāya viśuddhāya...*). As Śrī Datta Swāmi, You are teaching us that we should like what God likes and we should dislike what God dislikes. Please correlate both these sentences.]

Swāmi Replied:- Kṛṣṇa taught that the soul shall leave its personal likes and dislikes and Datta Swāmi taught that the likes and dislikes of God shall be your likes and dislikes. Both are one and the same in essence. Kṛṣṇa told you to leave drinking coffee and Datta Swāmi told you to drink the divine nectar. If you drink divine nectar, you will automatically leave coffee since coffee itself drops out spontaneously and naturally without trace of any effort. In fact, what Datta Swāmi told naturally includes what Kṛṣṇa told. The concepts taught in the college include naturally the previous concepts taught in the school. While learning the concepts of college, you need not put any effort to learn the concepts of the school. Concepts of both the levels do not contradict each other but, complement each other.

6. Can we say that we should have a balance of qualities while dealing with the world and the Sadguru?

[Swāmi, there are masculine and feminine qualities although there is no strict boundary between the both. The Sages in the Daṇḍkāraṇya analysed that all souls are females before God who is the husband of all souls. So, can we say that we should have a balance of both kinds of qualities when dealing with the world (without God) and we should have feminine qualities before the Sadguru (God)?]

Swāmi Replied:- Exactly correct. The masculine and feminine qualities are based on the tendencies (saṃskāras) of the soul and have no connection with the physical body. There are several men, who act as wives before their so called wives. There are several women, who act as husbands before their so called husbands. The word used for husband is Bhartā, which means he who maintains his wife (*Bibharti iti Bhartā*). The word used for wife is Bhāryā, which means she who is maintained by her husband (*Bhriyate iti Bhāryā*). God maintains this entire world including all the souls and hence, every soul is said to be female and His wife and for the same

reason, God is said to be the male and the husband of every soul. The Veda says that all males are not only females but also wives of God (*Striyah satīh puṁsah...*- Veda). The soul is said to be the best part (Parā Prakṛti) of the creation or Prakṛti or female in the Gītā (*Prakṛtiṁ viddhi me parām, Jīvabhūtām...*- Gītā). The Gītā says that Puruṣa is God or creator and Prakṛti is the creation. By this, God is treated as male (Puruṣa) and the entire creation including souls is treated as female. We have to take male and female in view of the tendencies only and not based on the physical body. There are several males maintaining females and several females maintaining males. Gender in reality is based on qualities and capacities only but not based on biological bodies. Mīrā asked Tulasīdās “Is there a male in us, the souls also?”

7. What if a soul focuses more on career & family and slips into the worldly bonds?

[Swāmi, You are so kind in guiding us to settle down (in the world with a stable job and family) in Pravṛtti before entering Nivṛtti (spiritual path). No other preacher has taught like this. Spiritual journey always implied giving up the world. But, You are encouraging us to win the world and also surrender to God out of love. What if a soul focuses more on career & family and slip into the worldly bonds? How do we know to what extent we focus on building a Pravṛtti base? Kindly enlighten us. -At Your Divine Lotus Feet, Thrylokya]

Swāmi Replied:- The foundation is Pravṛtti and the huge castle built on it is Nivṛtti. Nivṛtti means propagation of true spiritual knowledge learnt from Sadguru in this world in order to maintain peace and justice. While doing the propagation in this world, the importance of Pravṛtti is very much significant especially in this Kali age. At present, the standards of even minimum ethics are cracking. If a sincere person tries to do God’s work, which is propagation of spiritual knowledge, the society has fallen to such a low level to misunderstand the worker in God’s service as a beggar coming to earn food and treat him as cheap as a result of which even the precious knowledge preached by him is neglected. In the ancient times, the society recognised the value of the spiritual knowledge and serves the worker of God’s service with all love and respect. Hence, in the view of present situation, the worker involved in God’s work shall not depend on the society for anything including food. The propagation of true spiritual knowledge in the world is done based on real love to God and not based on earning livelihood. Until the society recognises the value of the spiritual preaching and forces the worker to accept its service to him, the worker shall strictly maintain himself or herself on self-earning or on self-property only. The worker shall impress the society that he/she is doing the divine service only based on his/her real love to God and not based on the real love to humanity

or real love for his/her maintenance. The worker shall never beg for food or for anything keeping full faith in God. Is God so poor that He can't maintain His own workers? If even such basic faith on God is absent, one shall not enter the divine service of God.

Chapter 37

July 07, 2021

1. What are the goals of Viśiṣṭa Advaita and Dvaita philosophies?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmi, please answer the following questions of mine. Thank you so much for giving wonderful answers to all of my questions. From Your knowledge I have understood that Śrī Ādi Śaṅkarācārya gave the Advaita philosophy for atheists existing in His time so that they become theists. Although Ādi Śaṅkarācārya made His followers believe that they themselves are God, His actual intention was to gradually reveal the complete truth over time. Now You revealed the complete truth that no soul is God (except Human Incarnation of God) and God is actually unimaginable. So I have no doubt related to Ādi Śaṅkarācārya's Advaita philosophy and Your teachings. But I have doubts regarding Viśiṣṭa Advaita and Dvaita philosophies. It is clear from these two philosophies that no soul is complete God, it is either part of God or different from God. What are the goals of these two philosophies? What did the followers of these two philosophies want to achieve?]

Swāmi Replied:- Rāmānuja and Madhva are to be understood as the annexures of Śaṅkara. Śaṅkara started the spiritual journey of theists, who were originally atheists and were converted by Him into theists, but, in such conversion, He had to maintain them on a wrong background that they were already God. There was no other way for Him except to create and maintain this wrong background. The atheists agreed in the existence of God because they were God and they existed. Then, such converted theists asked Śaṅkara that why they were not getting any miraculous power even to create an atom while God is the creator of this entire world. Śaṅkara told that they shall worship God to get pure mind in order to get rid of the influence of practical ignorance (Ajñānavikṣepa) experienced for a long time. In such worship, theoretical devotion and practical service were stressed by Śaṅkara. In course of time, Rāmānuja came and stressed on theoretical devotion saying that they are part of God. Then, Madhva came and stressed on practical service keeping Hanumān as example and told that they are neither God, nor part of God and they are separate servants of God. In this way, the extended philosophy of Śaṅkara (worship to God) was elaborated and supported by Rāmānuja and Madhva because both these were incarnations of Śaṅkara only. It is a single programme of education conducted in 3 stages called school (Jñānayoga of Śaṅkara), college (Bhaktiyoga of Rāmānuja) and university

(Karmayoga of Madhva). The three institutions representing the three divine preachers presents the single programme of education in three subsequent steps. The preacher is one and the same preaching in these three institutions because the same university professor can teach as lecturer in college and as teacher in school. The student passing through these three institutions is also one and the same soul as the academic journey of the student progressed.

2. Does the relaxation given by Sadguru with respect to certain sinful acts count as Sins?

[Let us assume that a Sadguru gives a temporary relaxation to a devotee who is addicted to his or her Non-Vegetarian food habits because even if he is asked to avoid eating such food, mostly he or she won't. During this period from the day Sadguru gave relaxation to the day when Sadguru finally asks the devotee to give up such sinful habits, sin is done in killing animals for the Non-Veg food. Will the soul go to hell for the sin committed during this period or not? Does the relaxation given by a Sadguru with respect to certain sinful acts don't count as Sins? At Your Divine Lotus feet, Bharath Krishna]

Swāmi Replied:- The relaxation given by Sadguru does not mean that the punishment of the sin during the period of relaxation is getting cancelled. The relaxation means that the Sadguru is not serious about the sin because He is concentrating on the reformation of other sins. From the date of non-repetition of the sin only, the punishment gets cancelled and even the pending punishments of such type of sins also get cancelled. The word relaxation means that Sadguru is not concentrating on a specific type of sin in view of other types of sins. The non-repetition of the sin alone is the end of such type of sin and its punishments.

3. How can the Supreme God put 3rd step on King Bali's head, who is already under His control?

[Smt. KVS Lavanya asked: Namaskāraṃ Swāmi, while hearing Bhagavad Gītā Pravachan I didn't understand one point. 🙏 please clarify my doubt Swāmi.

*In the incarnation of Vamana, the Supreme God kept His first leg and occupied earth completely

*King Bali was also a part on the earth who was now under Vamana after 1st step

Here is my doubt: Then how can the Supreme God put 3rd step on King Bali 's head who is under His control in the first step. The step should be other than earth, universe... Please forgive me if I couldn't put it and understand properly the concept

🙏]

Swāmi Replied:- When Kṛṣṇa showed the entire creation in His mouth to Yaśoda, the whole village (in which Kṛṣṇa is showing the creation to Yaśoda in His mouth) existed in the mouth of Kṛṣṇa. Similarly, when Kṛṣṇa showed the entire cosmos in Him to Arjuna in the war, the entire place of war including Kṛṣṇa and Arjuna existed in the cosmic vision showed by Kṛṣṇa. Please help Me in understanding these two situations so that I can answer your question. This is the reason why we call the absolute God as unimaginable God with unimaginable power called Māyā. The Gītā says that God or Maheśvara is the possessor of the power called Māyā (*Māyinantu Maheśvaram...*). Māyā is defined as the power that makes any impossibility as possible (*Aghaṭanaghaṭanā paṭīyasī Māyā...*). Your question came from your brain accustomed to the worldly logic and this answer is from the brain of God Datta, who is beyond worldly logic (*Na methayā..., Naiṣā tarkeṇa..., Atarkyaḥ...* - Veda). Kṛṣṇa also said in the Gītā that nobody can understand Him (*Mām tu Veda na kaścana...* - Gītā). Śrī Satya Sai stretched one hair on His head and told a scientist to cut it with the help of a scissor and the scientist failed even if he tried with big garden cutting scissor. Then Śrī Satya Sai told “You can’t understand the power of even My hair, what can you understand about Me?”

4. Do You consider Mirza Ghulam Ahmad to be a human incarnation of God or perhaps a Messenger of God?

[Vestabashan Gubalicanakan asked: Dear Shri Datta Swami, You may have witnessed or seen me upon the website "quora.com". The reason for my inquiry with You and moreover the purpose of writing such an email is with regards to a question that I have with regards to Your belief structure. As such, I would like to move forward in asking You if You consider the individual, Mirza Ghulam Ahmad to be a human incarnation of God or perhaps a Messenger of God. It must also be noted that this individual has claimed to be the Promised Messiah of the age and has also claimed to be the Kalki Avatār. With that being said, would You consider the teachings of this individual to be truthful, and with that would You believe him to be the Promised Messiah of the age and also the Kalki Avatār? Thank You for reading my message, I hope you shall respond to the questions that I have said. May the blessings of the Great Power (God) be upon You. With kind regards, Vestabashan Gubalicanakan]

Swāmi Replied:- I believe that Kalki and the promised Messiah are one and the same unimaginable God in different media. Any saying from the mouths of these two divine incarnations must be perfectly true, even though, sometimes, we don’t understand those statements since we are always prone to worldly logic. Of course, the absolute God present in

these two divine incarnations is beyond worldly logic, which does not mean that whatever said by these two incarnations is illogical and beyond worldly logic. Their messages are always with the worldly logic since both are preaching the humanity, which is within the boundaries of worldly logic. If I find any statement of these two divine incarnations as illogical, I dare to say that such statement was not told by both and that such statement is an insertion made by a selfish, ignorant and crooked follower. I believe in the unity of God and in the diversity of the souls.

5. Does our behaviour in the world affect our behaviour with the Sadguru?

[Śrī Ganesh asked:- Pādanamaskāraṃ Swāmiji, I react if someone accuses me of something wrong in the office. I become aggressive and I tell them that is not the case and make my point. I was discussing this with Trylokya and she said that I shouldn't be aggressive because I may use that quality if Sadguru says something illogical. But I said that I have the experience of knowing that my intelligence is limited through Your knowledge. Only Your intelligence is unlimited, so I would not react that way. How should I react in the world? Does our behaviour in the world affect our behaviour with the Sadguru?]

Swāmi Replied:- Replying in aggressive manner shows lack of patience and lack of intelligence in handling the issues in the world. Anger shall be shown towards children or students in order to inculcate the discipline in them. With equals and especially with elders, you must not show anger in any place. You can show anger while fighting against injustice if the fight is inevitable as the last resort. First, you must answer them with lot of patience since patience alone conserves your energy and helps in strengthening the intelligence to reply with very sharp logic. Your logic alone will pacify the opponent and not your emotional behaviour, which makes the opponent aggressive towards you unnecessarily and also makes your intelligence weak, which becomes inefficient to bend your enemy to your point. It is correct that you shall show anger to wicked people, but, as a last resort only and not in the beginning itself.

6. Please guide me on how to approach You while asking questions.

[There are also variations in our understanding of Your knowledge. Sometimes, a devotee will have a different interpretation of Your knowledge from another devotee. It is said in the bible "*Do not seek anyone's understanding but seek only God's understanding*". To get the clear picture of Your knowledge one should seek only You. But for every doubt that I have, I feel that I'm asking something stupid, and I hold myself from asking You and end up asking Nikhil sir or Phani sir.

Please guide me on how to approach You while asking questions. At Your divine feet, Ganesh V]

Swāmi Replied:- You can ask Me all your doubts by sending them to Śrī Surya and wait for some time till you get the answer from Me. My answers will not only help you, but also several people in similar situations. Hence, oral asking is not good, which is limited to yourself only. Even this limitation becomes ineffective because you will forget the answer received by you when a similar situation is repeated in your life. If the question and answer are stored in written form, it will not only help you again, but also will help others. Even after getting the answer for a situation, you shall now and then repeat the study of My answer because the solidified behaviour brings the same situation again and again in your life. By repeated study of the answer given by Me, you will develop an automatic psychological mechanism to resist the same situation even without the revision of the answer again for the repeated situation.

7. How does anybody get encouraged to enter the spiritual path if it involves worry?

[Dr. KV Rao, Hyderabad asked (on phone):- You say that leaving worldly bonds and having bond with God shall not be for peace, but for more worry only. In such case how anybody gets encouraged to enter the spiritual path?]

Swāmi replied: The journey is from worldly bonds, which are minus sign to the bond with God, which is a plus sign. Zero is the state of peace in between minus and plus signs. Plus sign is two negative signs crossing each other. Hence, if you are entering from pravṛtti to nivṛtti, it is a double worry since the single minus sign of worldly bonds indicates the worry. This journey shall be understood that you are entering double attachment with God leaving the single attachment to the world. You are leaving the worldly bonds does not mean that you are leaving the attachment and its corresponding sacrifice and activity. It only means that you are doubling your attachment, activity and sacrifice based on double attraction or love to God. You may doubt that how two negatives become positive since two negatives support each other. Negative of negative is positive (since two negatives oppose each other by crossing each other), which means the rejection of the negative only. Śaṅkara left His mother not to escape from doing service to His old mother. He left her for the sake of God to do double service in propagating the true spiritual knowledge. Hanumān left His parents not to escape from doing service to parents. He entered the service of God, which is double service. In the service of God, when He could not find Sītā during His search in Laṅkā,

He was so much worried that He wanted to commit suicide! Finally, we must realise that single minus (worldly bonds) is worry, the intermediate zero is peace and the plus sign (bond with God) is the bliss. The ultimate goal shall be bliss and not peace, which exists even in inert items like stones even without any effort. The double worry or plus sign becomes bliss due to the double attraction or love to the God. In fact, even the single worry or minus sign is giving us happiness due to our love or attraction to the worldly bonds. The happiness of single minus sign is selfish and not permanent, but the bliss represented by plus sign is selfless and permanent.

8. What is the reason for criticizing other religions and trials for conversion of religion?

[A question by Śri BVR Sastry of Hyderabad on phone]

Swāmi replied: Ego is the reason for praising one's own religion and jealousy is the reason for criticizing other religions. These two cataracts of the two eyes have closed the third knowledge-eye, which disappeared permanently existing on the forehead in the case of human beings. Only in the case of God, the third eye exists on the forehead. Ego makes the devotee not to find defects in one's own self and in one's own religion. Every religion is polluted by the insertions up to 10% made by the ignorant followers. One does not see such insertions present in his own religion. He only finds those insertions in other religions. He also does not find faults present in himself and finds faults only in other human beings. Not finding fault in self and own religion is ego. Finding faults in others and other religions is jealousy. Every religion has 90% merits established by the founder Sadguru of that religion. In this way, from the point of percentage of merits and percentage of defects, there is perfect unity in the religions apart from the unity that the same absolute God established various religions to suit different cultures and languages of humanity. Unless the devotee conquers ego and jealousy, he/she cannot recognize Sadguru or contemporary human incarnation and the merit of other religions. Poet Bhartrhari says that one finds an atom of merit as a mountain in self and finds mountain of merit as atom in others. Similarly, the same person finds mountain of defect as an atom in self and finds atom of defect as mountain in others. This is the reason for quarrels among human beings and also the reason for the quarrels among religions. To get unity and peace among the human beings and also among the religions, reverse of the above attitude shall be inculcated in every human being. Every human being shall find the mountain of merit as an atom in self or

in own religion and find an atom of merit as a mountain in others and in other religions. Similarly, the devotee shall find an atom of defect as mountain in self or own religion and find a mountain of defect as an atom in others and in other religions. This is told by poet Bhartr̥hari '*paraguṇa paramāṇūn parvatīkr̥tya ...*'. If one is trying to convert other person from his or her religion in to own religion, he shall also convert other defective human beings in to self by killing him or her! The reason is that you can convert a person from one defective religion in to your own meritorious religion but cannot convert another person in to yourself without killing him or her! This means that you are converting a person from one religion to your religion means finally that you are killing him or her!!



Shri Datta Swami
(Dr. Jannabhatla Venugopala Krishna Murthy)