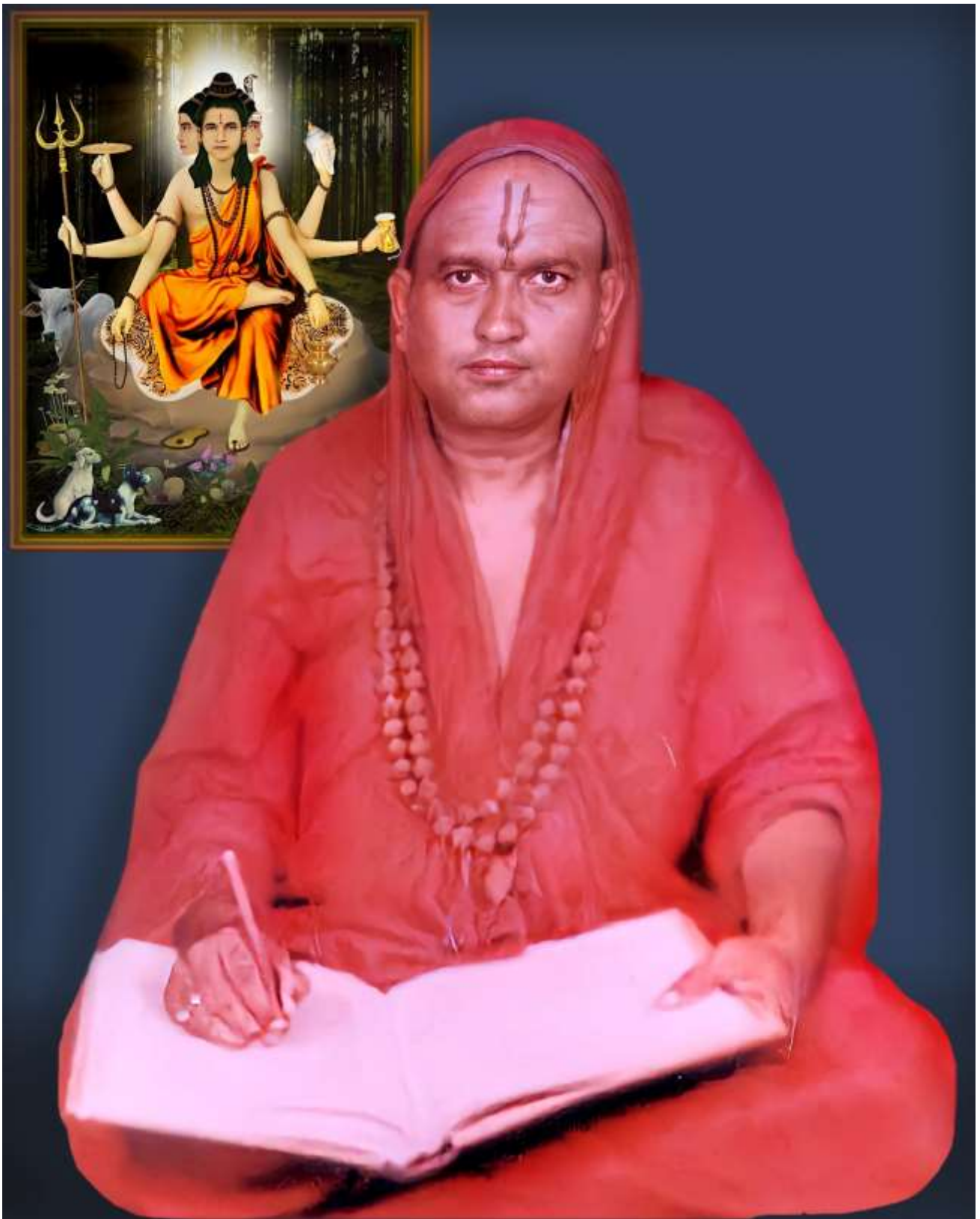


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 36]



(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 author.

CONTENTS

Chapter 1	1
1. What is the loss if the bond with the spouse is overcome at the beginning?	1
2. What is the difference between faith on Swami and expectation from Swami?	2
3. What do the last moments of my aunt mean?	3
4. Is the ego inherent to males only?	4
5. How can one come out of Maayaa or illusion?	4
6. Why to link the profession with the qualities a person possesses?	5
7. Shall we not remember God while doing our works like an atheist?	7
Chapter 2	8
1. What was the nature of the penance Gopikas did in their previous births?	8
2. My parents object me from Krishna Bhakti. Pls help me.	8
3. Can we overcome depression with spiritual practice?	8
4. Is God's existence dependent on His relationship with us?	8
5. I belong to a Hindu family. Why are the ashes of the dead mixed into the Ganga River? Does it not pollute the river?	8
6. What are the sins a person did in his previous birth because of which he was born to a drunkard father in present life?	8
7. Is being a liquor baron a sin in Hinduism?	9
8. Can God go against His own will?	9
9. Why did only Arjuna get doubts about fighting the Mahabharata war which no one else got from the Pandava side?	9
10. Can hell still exist without God?	9
11. Is it a son's responsibility to take care of old parents?	9
12. Can science and spirituality coexist to develop a higher level of health?	9
13. How did Judas use Jesus in his life?	9
14. What did Jesus mean when He says, "God is not the God of the dead"?	9
15. What was the reaction in heaven when Jesus said forgive them for they do not know what they're doing during the crucifixion?	9
16. If God wanted Adam to be happy, why did He create Eve?	9
Chapter 3	10
1. What is deeksha?	10
2. How to convince that Shri Ramkrishna Paramahansa was a real spiritual preacher?	10
3. Please analyze the following situations of natural and forced inclinations towards God.	10
4. How should I react when a sinner hurts me saying that he is playing the role of a sinner like Ravana?	11
5. Why do You (God) love souls always, Swami?	12
6. I feel sad to propagate Your knowledge without implementing it. How should I deal with this Swami?	12
7. What is the significance of the stick being held in hands by saints?	13

8. Why was Mata Yashoda not invited for any of the marriages of Lord Krishna?	13
9. Is taking birth itself Prarabdha or does it continue after that?	13
Chapter 4	15
1. What is the significance of bijja letters in spirituality?	15
2. What is the equivalent of "Karmanyevadhikarastey" in Quran and Bible?	16
3. Please give the translation of the following verse in English.	16
4. What is the meaning of the depicted positions of Lord Brahma, Vishnu and Shiva?	17
5. Is it a sin to keep quiet in certain situations and allow the sin to take place?	17
6. Can You please guide us on how to preach when we donate?	18
7. How can the divine knowledge trigger love for God?	18
8. Is the killing of animals in the name of sacrifice to God beneficial?	18
9. What is the significance of rituals mentioned in the Veda?	19
Chapter 5	22
1. Can we say that Lord Krishna said what He had to say with the intention to encourage Gopikas to achieve their life's purpose?	22
2. Would it be correct for the Gopikas to go back so that God does not have to suffer for their sins?	22
3. Is there any difference between the statements "God is my ultimate goal" vs "God's pleasure is my ultimate goal"?	23
4. What is the correct way of performing Agnihotra ritual?	24
5. Was Nivrutti created at the time when sages realized that the one and only real Purusha is God?	24
6. Are lustful intentions for another's spouse considered a light sin only?	25
7. Will the lustful intentions of the Gopikas towards Krishna be considered as a light sin?	26
Chapter 6	29
1. How to achieve Your grace, i.e., achieve the grace of God?	29
2. Should the proportion of Sattvam dominate the other two qualities to be a devotee?	30
3. How did the action of Pundalika please Lord Krishna?	30
4. Please help me in my health issue Swami.	32
5. Please give me a perfect logical analysis of Sweet Devotion of Krishna and Gopikas.	32
Chapter 7	35
MESSAGE ON BIRTHDAY OF SWAMI ON 24.02.2022	35
Chapter 8	39
1. How to improve my Sattvic qualities to please God more?	39
2. Can You send a message on Madhura Bhakti in the form of very brief points?	39
3. Is there any documentary evidence for Shankara's suffering with Bhagandara disease?	43
4. In the angle of Nivrutti, what is the effect of Guna on the caste system?	44

Chapter 9	45
1. Did God purposefully create the 1st soul in Brahmana caste as the best and the remaining souls in the other 3 castes as bad in qualities?	45
2. Why did God come in Human form to Himself suffer at the hands of what He created?	46
3. When Jesus died for the salvation of sinners, should the people who killed Jesus be blamed?	46
Chapter 10	48
1. Isn't the mind a part of maya in this world? How will my soul achieve liberation by imagining the sounds of OM?	48
2. Why is that Chandralekha could not overcome her family bonds when they competed with God?	49
3. In how much time will the earth be totally destroyed by humans to the point that no life exists on earth?	50
4. Can You please throw light on Advaitins' claim that no other philosophy fits correctly in the meaning of the Mahāvākyas?	50
Chapter 11	52
1. How did the thought of lust arise in the Gopikas, who conquered hormone-based lust towards God Krishna?	52
2. Should we have a photo of God Ram on our currencies in place of Mahatma Gandhi?	53
3. Why did Buddha fast?	53
4. What is the main reason for a person's angry nature?	53
5. While on the cross why did Jesus say, "I thirst"?	54
6. What is the relationship between all the Rudras and Mahadev?	54
Chapter 12	56
1. Why is the same photo of Swami decorated by devotees as various forms of God including the form of Goddess?	56
2. Was there any specific reason behind the broadcast of the Ramayana in COVID time?	59
3. Can we say that Sati consciously chose to end Her life while Chandralekha ended life as she was unable to meet Krishna?	60
Chapter 13	62
1. How to reply to arguments that non-vegetarian food is consumed in some places due to the lack of vegetation?	62
2. What are Shiv tattva, Ram tattva, Hanumat tattva etc.?	62
3. Please accept the offering of my mind, words & work to You and bless me to hold on to Your Divine lotus feet.	63
4. Is there no negative thought at all?	64
Chapter 14	66
1. Is being desireless correct?	66
2. Pranam Swamiji. What is the meaning of Gan Gan Ganath Bhot? Gajanana Maharaj always used to chant?	67

Chapter 15	68
1. Is it alright for an ordinary devotee to pray for a highly spiritual person?	68
2. I request You to give the true meaning of the following hymn.	68
3. Why did Krishna not take Radha to Dwaraka so that She could have stayed there along with 16,108 wives?	69
4. How is it possible that an unreal cause generates real effect?	70
5. When Gayatri was not allowed for women and the fourth caste, will it not bring hatred in their hearts?	71
Chapter 16	73
1. Is saving money a sin?	73
2. What is the united meaning of Advaita, Vishishtadvaita and Dvaita?	74
3. What are the meanings of Sālokya, Sāmīpya, Sārūpya and Sāyujya?	75
4. What do you mean by the thousand headed serpent (Śeṣa) being a part of God Vishnu?	76
Chapter 17	77
1. Why was the incarnation Shri Satya Sai Baba not mentioned in any scripture?	77
2. Why do only a few people find Baba beautiful?	78
Chapter 18	83
1. Why should I compromise during my good phase of karma?	83
2. How does a totally unreal tiger not present in the bedroom cause a real effect?	84
3. Namaskaram Swamiji. What exactly is meant by liberation for any life on earth? By, Divakar	86
Chapter 19	88
1. What is the reason for stress in God's work?	88
2. Will the difference in chanting between North and South Indian brahmins lead to scriptural adulteration?	88
3. Can You please explain what 'realization' exactly means?	90
Chapter 20	91
1. Is it a sin if we hurt one's own self? Or does it become a sin only if we hurt others?	91
2. Swami, You said that all people are under the administration of God. Am I interfering in God's administration by helping poor people?	91
3. How do the merits and defects shown by an incarnation of God affect the devotion of a devoted soul?	92
Chapter 21	94
1. Kindly explain the meaning of the statement “Crossing of ‘I’ is more painful than even the crucifixion”.	94
2. Will religious conversions eradicate the caste system?	94
3. What can we do for the Moksha of our ancestors?	94
4. Should we worship our ancestors as per Hinduism? If so, why?	94
5. Did Adi Shankaracharya really believe in Hari-Hara Abheda?	94
6. Do Goddess Saraswati and Lord Brahma love each other like a couple and if yes then why in India are they not worshiped together?	95

7. Why did Lord Krishna love Arjuna so much?	95
8. If Dashrath (Ram's father) had three wives and Krishna had 16,000 wives, why can't Hindus have more wives? Why is this discrimination?	95
9. Why did Lord Krishna ask Arjuna to get down from the chariot after the end of the Mahabharata War?	95
10. Why was Lord Krishna riding Arjuna's chariot in the Mahabharata War?	95
11. Did Peter sin when he denied Jesus?	95
12. Was Jesus Christ afraid of death when He said "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as You will."	95
13. Does Mark 15:40-41 suggest that Jesus travelled with a group of wealthy single women that funded His work?	96
14. Did Jesus forgive those who crucified Him?	96
15. Why did God ask Abraham to sacrifice his only son Issac?	96
16. If there is only one Jesus, why are there four gospels?	96
Chapter 22	97
1. Please guide me where to start studying this knowledge.	97
2. How to realise all my mistakes in order to reform and to notrepeat the mistakes?	97
3. While speaking to a devotee, I feel Your words are reaching me indirectly. Please confirm if it's correct.	98
4. To surrender completely, I need to focus on You and the knowledge, and not on me and worldly desires. I doubt if this approach is correct.	98
5. Please guide me to make a series of video podcasts on Your knowledge.	98
6. What exactly happens to the soul, once it attains liberation from worldly bonds? By Divakar	98
7. Is it correct to say that God exhibits only 16 kalas because human beings cannot bear to experience more?	98
8. How can Gauḍapāda say that creation is unborn when it was present in front of him in reality?	99
9. Is the aspect of not allowing religious conversion make Parsi and Jewish superior religions?	100
Chapter 23	101
MESSAGE ON ŚRĪ RĀMANAVAMĪ	101
Chapter 24	104
1. An unreal tiger in our daydream does not make us run like in the actual case or in the dream case. Please explain.	104
2. What is the significance of Your discussion with Shri Sathya Sai Baba?	104
3. Can a devotee fascinated towards the female form of God worship the form of Adiparashakti in place of God Datta?	105
4. What did Jesus mean when saying that He came not to abolish the law but to fulfill it (Matthew 5:17-18)?	105
5. Why didn't God pass on scientific/medical knowledge that would have helped the world through Jesus?	105
Chapter 25	106

DIVINE SATSANGA ON 14.04.2022.....	106
1. I find the feet of Lord in my visions. Are such visions true or false?	106
2. How can an old and sick person propagate divine knowledge about God?	106
3. Now, when I meditate, I see Yourself in the place of the two divine feet. Is this vision correct?	107
4. How to stay in spiritual line and move ahead understanding Your spiritual knowledge?	107
5. How to concentrate on various worldly issues which form foundation for spiritual life?	107
6. While doing worldly work, am I moving away from God?	108
7. If somebody is harming me in the worldly life, what shall be my behavior towards him in response?	109
8. It is said that idle time makes the mind a devil's workshop. What shall be done to avoid such idle time?	110
Chapter 26	111
1. Swami, I don't know whether I am proceeding in the correct spiritual path or not. Please lead me in the correct path.	111
2. Why could not many people, even sages of high stature able to recognize their contemporary human incarnations?	112
3. Why are saints unable to control sex?	112
4. I feel that Your kindness on the devotees is more prominent than Your knowledge. Please comment.	113
5. Why is the cow, among all the animals, considered divine in our culture?	114
6. You address with "O learned and devoted servants of God". Is it meant only for Your followers?	114
7. Should spiritual knowledge be used for escapism?	114
8. You are not surrounded by many devotees compared to Shri Baba. Please comment.	115
Chapter 27	116
DIVINE SATSANGA ON 22-04-2022	116
Chapter 28	120
1. What should be our ideal attitude while praying?	120
2. Does the implementation of any kind of spiritual knowledge happen by itself, something we don't have to worry about?	120
3. What is the difference between Nirguna Brahma and Saguna Brahma?	120
4. Why is the Sun deity not God?	121
5. Which is the correct path, leaving family bonds or staying with them?	121
6. Why did You say about the 50-50 probability for the existence of hell when Garuda puraana describes about hell?	122
Chapter 29	123
1. Is God dimensionally constrained by the imaginable creation?	123
2. Is God the cause for items created after space or is it just evolution?	123
3. Why can't the associated characteristics be the inherent characteristics of God?	124

4. How can it be said that both space and energy are the first items created in the beginning of creation itself?	124
5. Why is it said that space and energy were created in the beginning by God and other items were evolved from its predecessors?	124
6. Can God not maintain space without matter and awareness?	126
7. Space consists of a higher frequency energy than X rays, Gamma rays etc. Please elaborate.	126
8. The mahapralaya or dissolution process is exactly in reverse to the creation process. Kindly explain.	126
9. In nuclear reactors, only a small fraction of mass defect is converted into energy. Kindly explain this concept in more detail.	126
10. Shall I go for a full health check-up of my body?	127
11. Ancient logic and science are proved wrong in different contexts. How to correlate these two?	127
12. What is the spiritual significance of the concept that space is not nothing but subtle energy?	127
Chapter 30	128
1. Is it right to donate money to social service organisations?	128
2. What is the meaning of disappearance of matter, energy and awareness?	128
3. Will the elimination technique used by ancient sages lead to ad-infinitum?	128
4. Why can formless God not be treated the as unimaginable God?	129
5. Is there any difference between the frequency of space and the Eternal Space?	129
6. Is it bad to extrapolate the knowledge given by You?	129
7. What should be my further course of action as my Abdomen's Ultrasound report came out normal?	129
Chapter 31	130
1. Which is the sure-shot method to attain spiritual knowledge and devotion in Kaliyuga?	130
2. Which of the following are correct verses in the Hanuman Chalisa?	130
3. Kindly clarify the following verse in Mukunda Mala Stotram by Kulasekara Alwar?	130
Chapter 32	132
1. How can we find happiness from inside?	132
2. Are there two unimaginable entities before the creation?	132
3. Please give the essence of the verse 'I am the gate, whoever enters through Me will be saved'.	132
4. What must I do to have the Father (God) in me and me in the Father?	133
5. Since Jesus has no sin, why didn't He throw the first stone (in case of the sinner lady)?	133
6. What does it mean that Jesus descended into the lower parts of the earth?	133
7. Jesus said that no one but the Father knows the final hour. But what about the Holy spirit?	133

8. Why would a God sit on His throne and do nothing while millions of Jews were tortured and killed by Hitler's regime?	133
9. "Hindus are stateless orphans on the mercy of Christians, Buddhists, Muslims and secular states" Do You agree with this statement?	134
10. In the Holy Quran, Allah said, "His throne was on the water before He created the universe". Kindly clarify.	134
11. Why are people prohibited to visit temples for a certain amount of days after the death of a close relative?	134
12. Why Milk is treated as Veg. despite the source is animal?	134
13. Why do manglik girls first marry Lord Vishnu for material benefits and then are married to someone else?	134
14. During the time of Lord Krishna or Lord Rama, were there any social divisions? Like Hindus, Muslim, Christian, Sikh, etc.	134
Chapter 33	135
1. How can a weak hearted person increase his mental strength to face adverse situations?	135
2. How did Hindu people get to know about the exact time of eclipse?	135
3. Did Sudama have any desire while sacrificing to Lord Krishna?	135
4. Is Satyabhama tolerating or helping Swami by bearing the violence of the demons?	136
5. How much percentage of the power of God is expressed in each and every Avatar?	137
Chapter 34	139
1. Why does God Datta alone remain when the creation is withdrawn at the end of each cycle of creation?	139
2. Since the end result which is bliss is the same in monistic and dualistic love, how can variety play a role for the entertainment of God?	139
3. When the creation is withdrawn, will the soul of Datta and Parabrahman involve in dualistic love only?	140
4. Did the awareness of Datta require any nervous system or atleast a subtle type of nervous system?	140
5. Why did God not use His powers to create a house for Jesus, Mary, and Joseph when they were looking for a place to stay?	141
6. Why did Jesus utter the following words, "take care of My mother" to John a disciple while on the cross?	141
7. How was it possible for Jesus Christ to sustain so much pain during crucifixion?	142
8. Why did Christianity produce more scientists than other religions combined?	142
9. Whom does God support in the Ukrainian War?	142
10. Can God change value of G (gravitational constant)?	142
11. Why hasn't God made everyone beautiful, tall and handsome with fair skin so that people don't suffer their inferiority complex?	142
12. Why did God create flies? Do they have a purpose/function?	142

Chapter 35	143
1. Does a soul have to pass through the birth of a cow before getting human birth?	143
2. Swami, could You please explain how to practice 'Sthita Prajnataa'?	143
3. Can we stop learning Spiritual knowledge after getting devotion?	145
4. Is it correct to speak whatever we think in mind?	145
5. Please enlighten us about the greatness of Lord Subrahmanya and details about His birth?	146
6. How do you tell the difference between leading of the Holy Spirit and your own desires?	146
7. Why do I see a rainbow around fire bodies ?	147
8. How can I meet Swami and talk with Him?	147
9. What should I do as a beginner if I want to be enlightened?	147
Chapter 36	148
1. I want to meet Swami. Please help me.	148
2. Why does 'elinati sani' come for human beings?	148
3. Is there a hierarchy between incarnations of God?	148
4. During the Daksha Yajna event, did the point of the above hierarchy exist in the mind of Daksha?	149
5. How to interpret that different incarnations are placed as the first energetic incarnations in different Purans?	149
6. Do features of God Datta like gender, color and other physical appearances remain the same in every cycle?	149
7. How are intelligence and knowledge related to goddess Saraswati, God Brahma and God Vishnu?	149
Chapter 37	150
IMPORTANT MESSAGE TO DEVOTEES FROM HIS HOLINESS SHRI DATTA SWAMI	150
Chapter 38	152
SATSANĠA AT VIJAYAWADA ON 24.06.2022	152
Chapter 39	154
1. I am in search of a Guru. Please help me.	154
2. Please explain about primary, secondary and tertiary incarnations.	154
3. Which type of incarnation is Allah?	155
4. Why didn't Baba never materialize big items like a pumpkin?	155
5. Pranam, I want to know where the ashram/centre of Swamiji is located. I want to visit there or have Swamiji's darshan. By Arun	156
6. Is it true that if ego disappears, the soul becomes God?	156
7. Is it true that one can think of God only when His grace exists?	157
Chapter 40	158
1. Is the rectification not enough to get God's grace as He is the ocean of kindness?	158

2. Whose incarnation is Swami Vivekananda? Is Lord Krishna the direct incarnation of Lord Datta?	158
Chapter 41	161
1. Please explain the word ‘salvation’ with the highest clarity.	161
2. Why did God maintain Himself lifelong in Rāma but not in Paraśurāma?	162
3. What is Your opinion regarding the process of Trivṛtkaraṇam (Triplication)?	163
Chapter 42	166
MESSAGE ON GURU PŪRṆIMĀ FROM HIS HOLINESS SHRI DATTA SWAMI	166
1. There is an argument that God Datta is the incarnation of God Vishnu. Please comment on this point.	170
Chapter 43	171
GURU PURṆIMĀ SATSAṄGA MESSAGE.....	171
Chapter 44	174
ASPECTS TO BE CONSIDERED FOR MARRIAGE	174
Chapter 45	176
CORRELATING GOOD AND BAD QUALITIES WITH PROFESSIONAL QUALITIES.....	176

Chapter 1

February 13, 2022

O Learned and Devoted Servants of God,**1. What is the loss if the bond with the spouse is overcome at the beginning?**

[Smt. Chhanda asked: Swami, in the 12th chapter of Thrylokya Gita, You have explained so nicely how the three strongest bonds have to be overcome to get salvation. From the very childhood, this part was really very interesting for me and I was always sure that since it's an action from God himself, it can never be wrong. There must be something great inside all these. I have searched for the explanations in so many books. I got answer partially which again reassured my thoughts. But now You have made my mind crystal clear. I can explain it to a layman now and probably will be able to convince some others also. But Swami, in the 9th verse, one thing still remains which is not very clear to me. You said that out of the three strongest bonds, "daresana" or the bond with the spouse is the weakest one. That is true. But why should this bond be overcome at the last? What loss or sin is associated with it if this bond is overcome at the beginning? For somebody who may not be interested in illegitimate relationships but having only attraction towards God, is it not possible for him/her to overcome the other two bonds later? Annual exam covers all the syllabus, no doubt, but how would it change the result (salvation), if the weakest part is solved first and the harder part is covered at the last. May be my mind is not mature enough to understand this well explained (by Nikhil Sir in yesterday's Satsang) matter. I will still request You to take this pain again and make my mind clear. At Your divine lotus feet Swami, Chhanda.]

Swami replied: - There is a saying that one shall not only be justified but also shall appear as if justified. Without the dropout of other worldly bonds, if the bond with the life partner alone is dropped out, such a devotee may be misunderstood as a characterless prostitute. A real devotee may appear as prostitute to the society and the devotee may not be really a prostitute because the devotee won the weakest bond in the beginning and will win the strongest bond in the future. Even though the devotee is sincere in the line of efforts, the devotee will be stamped by society as a prostitute. Another danger is that a real prostitute may also stamp herself as the real devotee trying with the weakest bond in the beginning and trying with strong bonds in the end. A prostitute may get good name as a real devotee, but, a real devotee shall not get bad name as prostitute. A criminal may escape the punishment, but, as innocent shall not be punished and this is a famous saying in the field of Law. The effort of an individual shall have relevance to the surrounding society also. The efforts of a real devotee may be known to God

in real sense, but, such efforts shall not disturb the other aspirants in the spiritual path. Due to this social view, the sages crossed the bond with life partner only in the final birth when they were born as Gopikas. Generally, the tendency is to dropout strong bonds in the beginning and then only weak bonds in the final stage.

Anyway, all the 100% worldly bonds must be dropped for the sake of God in order to get total salvation. Cutting the worldly bonds with effort is a total failure in the spiritual line. The worldly bonds shall be spontaneously dropped out without any trace of effort and such dropout shall happen only due to the attachment to God. Detachment from the world shall not be even the trace of aim. When you taste the divine nectar, all the worldly drinks must be dropped out naturally and spontaneously. This clue is very very important and is the essence of salvation in which almost all the devotees are failing.

2. What is the difference between faith on Swami and expectation from Swami?

[Ms. Bhanu Samykya asked: Pādanamaskāram Swami, What is the difference between faith on Swami and expectation from Swami in the context of feeling "Swami will take care of this"? Please enlighten me. -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied: - The point that Swami will take care of this is bringing in the business devotion to the picture indirectly. We shall not depend on God for anything. We shall try to achieve anything just like an atheist. We love God just due to our tremendous attraction towards His personality. I gave the example of a fan loving a political leader or a cinema hero, who commits suicide when such hero or political leader expires. The fan is not aspiring for anything from the hero or the political leader. The purity and reality of love gets spoiled by such thoughts of expectations. We shall take the example of love of parents on their children, which is always one way traffic! Take the example of Sudaama (or Kuchela). Krishna did not extend even a trace of help to Sudaama while even returning back to his hometown. Krishna was watching the mind of Sudaama throughout the way. Sudaama never thought of the help not done by Krishna at any point of the path. The worldly love is purely selfish because anybody loves you only for his/her selfish happiness and not for your happiness (*Ātmanaḥ kāmāya...* Veda). Nobody loves you for your happiness. This is the case with any worldly bond. Hence, the bond with God must be always beyond any worldly bond. This is the first most important step to be taken while forming bond with God. Hence, Nivrutti or spiritual life is totally different from Pravrutti or worldly life.

3. What do the last moments of my aunt mean?

[Smt. Chhanda asked: Swami, during a discussion, my friend Dr. Debdutta Lahiri asked the following question on her aunt's death last week. I am putting forth the question she asked: "My aunt died after 7 years of vegetative state. She was full of life, dynamic and pious until a cerebral attack near-paralyzed her. She was in a comatose state during the last few days. On the day of her death, her daughter read out Adya Stotram while she was still in a coma. A minute before her death, she suddenly opened her eyes as if she was completely normal and woke up from sleep. She turned her eyes around the room, then took a deep breath in and finally breathed out. This was her last breath. What do her last moments mean? How could she suddenly look normal a minute before death?" Please clarify this doubt. At Your divine lotus feet, Chhanda.]

Swami replied: - If you remember, I composed two Sanskrit verses in order to strengthen Yoga, which will help the soul in the last minutes of life. Every soul gets tremendous intelligence in the last minutes of death by which the soul realizes that it has wasted all its life in the love of the worldly bonds, which are unable to protect it in this last juncture of life. The soul also realizes that it did not spend time for the sake of God, who alone can protect it in this time. Due to this, the worldly bonds are surrounding the soul, but, are unable to protect the soul. God, who can protect the soul in this time is not coming, who was never cared for. This is called as death intelligence or Mr̥tyu Jñānam. After this, the soul will undergo silent torture within the mind thinking that it did not realize this truth when lot of time existed in the life and that when the realization came, time did not exist at all! Such last torture, which is silent since nobody can help in that moment in any way! I am writing those two Sanskrit verses below: -

1) Death intelligence or Mr̥tyu Jñānam: -

*Yebhyo me j̥vitaṃ sarvaṃ
Nītam te nā'dya rakṣkāḥ ।
Amato rakṣako naiti
Tat mr̥tyu jñāna mantyajam ॥*

2) Death torture or Maraṇa Vedanā: -

*Samaye sati na jñānam
Jñānetu samayo na ca ।
iti mouna vyathā bhūyo
jātā maraṇa vedanā ॥*

If one reads these two verses 10 times every day, such a soul will not face the above two mentioned dangers since his union with God (Yoga) will be firmly established. The last minutes of any soul exist in climax intelligence just like the lamp glows very bright at the time of disappearance!

4. Is the ego inherent to males only?

[Smt. Chhanda asked: Padanamaskaram Swami, it is always told that, female-birth as the final birth is inevitable in the path of salvation from worldly bonds. Apart from passing through the three strongest bonds, an extra advantage is the freedom from the leftover inherent male ego in the female birth. But Swami, is this ego inherent to males only? Females also have ego. It may be different from the male ego but it is there. It is possible for females to suppress the ego but it does not mean that the ego is not there. It is only suppressed. In order to reach God, is it not necessary to make this ego also zero as it is in the case of male ego? Please clarify this doubt of mine. At Your divine lotus feet, Chhanda.]

Swami replied: - Ego is common to both male and female, which depends upon the strongest solidified thoughts of the soul (saṃskāras or vāsanās). To eradicate this ego, effort is common to both male and female. Apart from this general ego, there is a special ego called gender-ego with any male soul and such gender-ego is absent with any female soul. This gender ego starts along with the soul as soon as the soul realizes that it has a masculine body. This gender ego exists along with the soul as long as the masculine body exists along with the soul. The awareness of soul is pervading all over the body, which is constantly in contact with the masculine body having the masculine awareness all the times. This is the reason why God Rama asked all the male sages to be born as female Gopikas.

5. How can one come out of Maayaa or illusion?

[A question by an unknown devotee (phone 8806659621)]

Swami replied: - I don't know in what sense you are using this word Maayaa. Maayaa is used in two senses: - 1) In the sense of illusion, which by itself does not exist, but appears to be existing perfectly as absolute truth due to the absolute reality gained from the absolute reality called as God. The shape of the pot is unreal by itself, but appears as perfectly real due to the borrowed or gifted absolute reality of the mud existing in the pot. This is expressed as *Yā* = that which by itself, *Mā* = does not exist (*Yā mā sā māyā*). The serpent seen in twilight exists due to the gifted reality of the rope. When the rope is realized, the serpent disappears. This is called Avidyā, which can be crossed by the soul. 2) In the sense of wonderful and unimaginable power (*Maya-vaicitrye*), which can't be crossed by the soul through any effort. This creation is created by God and this creation also exists due to the gifted absolute reality of God, but, can't be realized by the soul with its effort. The absolute reality of the entire creation or a selected portion of the creation can be withdrawn by God alone. This is also illusion as the above case of serpent and rope, but, the illusion is created by God and not by the soul. The above example is a created illusion due to the ignorance of the soul, but, the creation

is a created illusion by God for the sake of His entertainment. Only God has the power to come out of this illusion or a soul is also able to come out of this illusion by the grace of God alone. The soul is able to come out of this illusion not by any of its efforts because the soul itself is a part of this illusion. If this creation-illusion disappears totally, the entire creation including all souls disappears and only God remains without any illusion.

The soul can come out of the illusion serpent with the help of the torchlight and the soul with which God merged alone can come out of the creation illusion. God generally does not like to come out of the creation-illusion because He Himself created this illusion for His own entertainment. Only a mad producer-director destroys the prepared film after seeing the cinema. A wise producer-director saves the film after show so that whenever He likes to see it, the show can be displayed on the screen. Due to this reason, even God, who is separate from the illusion, is not coming out of illusion! You, just a part of the cinema existing in the film like a tiny shadow want to come out of this illusion!! If you come out of this illusion, you will disappear totally and is this your aim? You are falsely dreaming that as soon as you come out of this illusion, you will become God without illusion and this is the greatest illusion of your mind because your brain is washed that you are already the God, who created this illusion!!! Avidyā is ignorance of the soul whereas Māyā is a power of God that controls the entire creation including souls. Shall I tell you the most valuable secret? The secret is that you will never become God as long as you wish to become God. Any soul can become God only when God wishes to make a soul to become God. The wish to become God is a permanent disqualification of the soul to become God. Shankara told atheists that every soul is God so that every atheist can become theist through a three step tricky formula, which is: - You are God, You exist and hence, God exists. Are you also an atheist? If you are also an atheist, Yes, we will tell you that You already God and you forgot yourself like a mad person. Hence, we will advise you to remember constantly that You are already God!!!!

6. Why to link the profession with the qualities a person possesses?

[Shri Anil asked: Question on caste system: Padanamaskaram Swami. Swami is there any gradation in various professions (Brahmana, Kshatriya, Vaishya and Sudra) as per the deeds performed during the prescribed duties? If a Sudra does not work who will do his work? Similarly, if Vaishya does not work who will do his work? Thus, can we say that all those professions are good only? And people doing any profession cannot be said to be good or bad in general terms unless we examine their qualities. Am I right?

My point is that qualities cannot be linked to a profession. At the same time since Brahmins are preaching Spiritual knowledge, can we say that the probability of them

acquiring good qualities in their profession is higher compared to other professions? And since a Sudra is not preaching divine knowledge and doing some activities for his livelihood which does not mean that he is doing a bad deed. So, also the case of Vaishya. Kshatriyas, Vaishyas and Sudras also can listen to the knowledge preached by a Brahmin and acquire good qualities even while doing their prescribed duties as per their profession.

Yadu ceased to be a Kshatriya due to the curse and he turns to the profession of looking after cattle. Thus, that new caste cannot be said as a bad caste since it is just another profession like the profession of ruling the kingdom, unless and until Yadu himself was doing bad deeds (Say: 5% Sattvam, 10% Rajas, 85% profession). Did his qualities degrade by doing that profession? Swami, please clarify whether the qualities of Yadu got degraded from the qualities he had before the curse from his father by doing the profession of looking after the cattle?

My point is why to link profession (Brahmana, Kshatriya, Vaishya and Sudra) with qualities a person possesses? All professions are dignified in their own way. Profession need not be brought in. Only qualities need to be seen to decide a person as good or bad. In this way there are only 2 castes, caste of good people and caste of bad people without any mention of any caste (Brahmana, Kshatriya, Vaishya and Sudra) in which they are born. Am I correct in my thinking? Please clarify. At Your Divine Lotus Feet – anil]

Swami replied:- A profession has no link with qualities. All professions are equally dignified and there is no good profession or bad profession. But a profession may be considered to be higher than another profession. For example, ruling a kingdom is generally considered to be a higher profession than ruling the cattle in field. I am not supporting this psychology, but, such psychology exists in the society. A king is very much respected by the public and a cowherd is not so much respected as the king. Here the question of good and bad does not exist. A king may be a bad ruler whereas a cowherd may be a very good person with good qualities. Kamsa was the worst king whereas Krishna was a good cowherd. Of course, I respect a good cowherd and I do not respect a bad king. But, the general psychology of the public is reverse. Even the bad king is given full honor whereas even a good cowherd is not given such honor. Based on this general psychology, Yadu thought that losing the administration of kingdom is losing something higher and gaining the administration of cattle is a downfall. Of course, such an attitude is strictly wrong because good or bad is not at all linked with the profession. A Brahmana is respected by the entire society because he is preaching spiritual knowledge to the public. He may be preaching wrong spiritual knowledge, but, in general, such a point is not considered. The general impression is that a Brahmana will always preach good spiritual knowledge only. A Vaishya may be doing good business based on perfect

justice. But the public thinks that business means only cheating the public and earning unjust profits. I am not supporting this public psychology, but I am only saying that the general public psychology is on such imperfect logic only. It is perfectly correct to say that there are two castes only, which are based on good and bad qualities only, and such castes are called as good and bad. But, while speaking about such a caste system, you have to say that such a caste system is based on good and bad qualities only and not based on the professions. You can't generalize such dual caste system based on professions because the caste system based on professions is a four-fold system. When we speak about the caste system based on professions, we shall not speak about good or bad. When you speak about the caste system based on good and bad qualities, you shall not speak about professions. In the word "Guṇa Karma", the word Guṇa or quality means the professional quality related to a profession and here the word Guṇa does not mean good or bad quality. The word Guṇa has two senses: - 1) The sense of good and bad quality and 2) The sense of professional quality that is related to a specific profession. Unless you distinguish these two senses of the word Guṇa, confusion will arise while talking about concepts of this topic.

7. Shall we not remember God while doing our works like an atheist?

[Ms. Laxmi Thrylokya asked: - While answering the question of Ms. Bhanusamaikya, You said that we shall not remember God while doing our works like an atheist. If we remember God e.g. "God will take care of this", at least we are remembering God.]

Swami replied: - We can remember God in several good ways. You are scolding somebody continuously and say that at least you are remembering that somebody continuously! You can remember that person while praising him continuously. Is this the only way to remember somebody? Parents always remember their issues in several ways and among such ways, one way is not to remember the child thinking that when the child will repay the amount spent on it. A business man always remembers the customer thinking that when the customer would come to the shop to purchase something and do you say that the business man is really loving the customer to remember him always in this way? The business man remembers the customer for the sake of the welfare of his business and not due to the real love possessed by him on the customer. Remembering the customer in this way does not establish the business man to be the real lover of the customer.

Chapter 2

February 14, 2022

O Learned and Devoted Servants of God,**1. What was the nature of the penance Gopikas did in their previous births?**

[Shri Anil asked: Padanamaskaram Swami, Kindly answer the following questions, at Your Lotus Feet-anil. 1. What was the nature of the penance the great saints (Gopikas) did in their previous birth for association with God Krishna and their subsequent salvation?]

Swami replied: - The penance done by the Gopikas is simply love, love and love only.

2. My parents object me from Krishna Bhakti. Pls help me.

[Questions from internet forum: 2. My parents stop me from Krishna Bhakti. Should I run away from my house and take samnyas? Pls help me, Please.]

Swami replied: - The opposition force developed is due to the will of God Krishna only. The culvert is not to stop the flow of water, but, to increase the speed of water flow many times over. Every obstruction is a promoter only.

3. Can we overcome depression with spiritual practice?

Swami replied: - In the atmosphere of spiritual practice, depression disappears like winter in the season of summer.

4. Is God's existence dependent on His relationship with us?

Swami replied: - The degree of grasping power of the existence of God varies with the intensity of the relationship with God, but, there is no change in the existence of God.

5. I belong to a Hindu family. Why are the ashes of the dead mixed into the Ganga River? Does it not pollute the river?

Swami replied: - In the final stage of oxidation of substances, I don't think that there is any pollution.

6. What are the sins a person did in his previous birth because of which he was born to a drunkard father in present life?

Swami replied: - What will you do by knowing the reason? Try to investigate the remedy.

7. Is being a liquor baron a sin in Hinduism?

Swami replied: - You can understand this point through scientific analysis itself and there is no need for spiritual analysis in this point.

8. Can God go against His own will?

Swami replied: - There is no need for such situation in the case of the omniscient and omnipotent God.

9. Why did only Arjuna get doubts about fighting the Mahabharata war which no one else got from the Pandava side?

Swami replied: - Arjuna was neither as balanced as his eldest brother nor as emotional as his elder brother. This is the reason for Krishna selecting Arjuna to preach the Gita.

10. Can hell still exist without God?

Swami replied: - The constitution written by God is sufficient to run the hell.

11. Is it a son's responsibility to take care of old parents?

Swami replied: - It depends on the distribution of property among the issues.

12. Can science and spirituality coexist to develop a higher level of health?

Swami replied: - They must exist in co-operation with each other due to which only the journey towards truth can take place.

13. How did Judas use Jesus in his life?

Swami replied: - Jesus was helpful in bringing out the reformation in Judas.

14. What did Jesus mean when He says, "God is not the God of the dead"?

Swami replied: - You can do any spiritual effort only while you are alive.

15. What was the reaction in heaven when Jesus said forgive them for they do not know what they're doing during the crucifixion?

Swami replied: - Since Jesus and God are one and the same, the action and reaction become one and the same.

16. If God wanted Adam to be happy, why did He create Eve?

Swami replied: - For everything don't try to cut the root.

Chapter 3

February 15, 2022

O Learned and Devoted Servants of God,**1. What is deeksha?**

[Smt. Chhanda asked: What is deeksha: “is it performing conventional rituals or is it identifying the contemporary human incarnation and thereby following Him as Sadguru? Once the devotee has identified and accepted the Sadguru, will He not guide the devotee in the same way as that of the one who has performed rituals? Is there any difference in these two cases? Or is there anything more in this? Please enlighten me on this part in a detail way. At Your divine lotus feet, Chhanda.]

Swami replied: - Ritual means worship of God. God in human form of medium is the most relevant to humanity. There is no place for anything other than the God for a devotee, who wants to perform all the rituals in a perfect way. I think that you have understood the essence.

2. How to convince that Shri Ramkrishna Paramahansa was a real spiritual preacher?

[Swami, one of my friends in a discussion was describing that Shri Ramkrishna Param Hamsa was not a real spiritual preacher because as a family man, He needed to overcome the strongest bond of putresana. I tried to make him understand by the example of Meera Bai/Mahaprabhu Shri Chaitanya Deb. But probably could not convince him. There are so many examples like this who were the contemporary human incarnations. You please bear the pain of enlightening me in this direction. At Your divine lotus feet, Chhanda.]

Swami replied: - A contemporary human incarnation comes with a certain frequency suitable to a certain range of devotees. The same God Datta exists in all the contemporary human incarnations, which are suitable to different ranges of the frequencies of human psychology. All are essentially one and the same. Sometimes a very generalized human incarnation also appears covering a very wide band spectrum of frequencies and such incarnation is said to be an universal incarnation, which covers almost all the world.

3. Please analyze the following situations of natural and forced inclinations towards God.

[Oh the divine preacher of spiritual knowledge, will You please help me to clear my mind in the following two cases.

a) If somebody is driven towards the spiritual path due to natural inclination coupled with issues in the devotee's family life leading to weakening of the family bonds, will the devotee be considered as naturally inclined towards God? Or has the devotee to overcome all these bonds again in some other birth for the sake of salvation?

b) Now the case is reversed. That of a person forced to move in the spiritual direction due to issues in the family. Will the devotee with the forced factor only that is weakened family bonds due to non co-operating family members be a hindrance towards making him a true member of nivrutti family? At Your divine lotus feet, Chhanda.]

Swami replied: - a) Almost every human case is a mixture of Pravrutti and Nivrutti. Destruction of worldly fascinations is removal of illness and construction of spiritual life is gaining health. Both are simultaneous. Attraction to God is the most important phase and its simultaneous side effect is spontaneous dropout of worldly bonds. All the efforts are to be put towards the side of attraction and no effort shall be put to the side of detachment. One shall not even wish for the detachment of worldly bonds, which shall dropout in a natural sideways. Both these are not separate sections so that we can concentrate on different phases in different births. As you eat the food, the hunger gets pacified simultaneously. Both are continuous simultaneous processes.

b) As I am clearly stressing again and again, the only process is attraction to God directly, which is not a simultaneous process of some other factor. The only primary factor is progress of love to God and nothing else shall be thought over. When the love to God enters the stage of madness, the part of devotee gets exhausted. It is a construction process and not a destruction process in any side. After this, if the destruction of something else takes place, it is an inevitable consequence for which the devotee is not responsible at all.

4. How should I react when a sinner hurts me saying that he is playing the role of a sinner like Ravana?


[Shri Bharath Krishna asked: Padanamskaram Swami, Kindly answer the following questions of mine. 1. If any sinner hurts me saying that he is also a devotee of God playing the role of a sinner like Ravana, how should I react?

According to what You have taught me, if it is retaliatory sin, then I must keep quiet. If it is a fresh sin, You will take care of that. If any sinner (assuming he/she is an atheist too) uses this very logic while hurting a devotee, how should a devotee react?]

Swami replied: - How can you know that a sin is fresh or in retort? Hence, it is better to leave to the action of God as far as possible. Of course, you can have a guess. Suppose a student disrespects the teacher, the teacher shall punish him to teach a lesson immediately and shall not keep silent

leaving it to the decision of God. Sometimes your capacity to retort a sin is very less and in such case, there is no other way than to leave to God. Even if you have the retorting power, try to control yourself as far as possible to do patient analysis. However, if it is a retorting case and even if you have the retorting capability, God will see that you are unable to retort.

5. Why do You (God) love souls always, Swami?

[Swami, I have been wanting to ask this question for a long time. Your love is Unimaginable . You are continuously sacrificing, taking birth after birth without even a break, sometimes multiple births at a time. But we souls are continuously cheating You birth after birth for millions of Janmas. Still Your love doesn't diminish even a bit!

I won't ask about How You can Love like this because You are God and it is Your very nature. But I want to ask this question. Why do You (God) love us (Souls) Swami? Please forgive me because I am asking this question out of my ignorance.]

Swami replied: - The nature of God is to help every soul as far as possible. Even if God punishes a sinner, the reason behind it is only love of God to reform the soul through any possible way. Even anger of God is basically love only. The Veda says that God is the embodiment of love (*Raso vai sah*).

6. I feel sad to propagate Your knowledge without implementing it. How should I deal with this Swami?

[I used to be very straight forward while talking to people thinking that I am expressing my genuine feelings. Now I am realizing that what I thought was a genuine feeling is actually fake. A lot of hypocrisy is there in my thought process which I even didn't know so far. My mind is a big mess. As I learn Your knowledge, all of my hypocrisy is being exposed continuously. It makes me feel very sad and feel guilty. It makes me feel like being silent is the best way of living.

Even if someone asks a doubt and if I remember the answer to that question or doubt given by You, I try to share with them. But whenever this happens, usually I am explaining something which I myself am not implementing. It's very easy to speak but it's very hard to implement. Even this makes me feel very sad at times. How should I deal with this Swami?

I will keep trying to express my thanks to You by doing Karma Yoga. Infinite thanks for showing me a way and also giving me an opportunity to express my thanks. Your defective servant, bharath krishna.]

Swami replied: - Even if you are unable to implement the knowledge, you have every right to teach it to others so that they will implement it in case they have capability of implementation. While you go on teaching a concept to others, the concepts get strengthened during the process of propagation and one day you will be able to implement it. Hence, propagation of true knowledge is good irrespective of your personal implementation.

7. What is the significance of the stick being held in hands by saints?

[Smt. Anita Renkuntla asked: Jai Guru Deva Datta Swamiji 🙏 🙏 🙏 🙏 🙏 Thank You Swamiji for showering kind blessings, the care You are showing and guiding me through the divine knowledge. Weekly Satsanga with You along with great devotees too are removing doubts to a great extent. I have a few more questions to ask You as follows: We generally see Sadhu Saints holding stick in their hands. Trimathaacharyas too held sticks, either with a flag or tied something in a piece of saffron cloth on the top of the stick. Even You too held the same while in saffron clad. Are they for the protection or symbols. I want to know the significance of the stick in Your words.]

Swami Replied: - The stick can serve both the purposes. It can stand for some concept and at the same time, the stick can be used for the purpose of protection also.

8. Why was Mata Yashoda not invited for any of the marriages of Lord Krishna?

[Mata Yashoda played an important role in the life of Krishna. Lord Krishna married eight times after leaving Brindavan. But, I learnt that Mata Yashoda was not invited for any of the marriages of Lord Krishna. Is it true? If not, why was Yashoda not invited?]

Swami Replied: - All these are very small things and our nature is always to magnify negligible things and neglect very important points. It may be that Yaśodā and Devakī may have competition to sit as mother of Krishna. Since Yaśodā had already full-time entertainment with the childhood of Krishna, an opportunity might have been given to Devakī to sit in the rituals of marriages.

9. Is taking birth itself Prarabdha or does it continue after that?

[A soul has to pass through the three stages of Prarabdha karma, Sanchitam and Aagami. As soon as the new birth takes place, Prarabdha starts. Is taking birth itself Prarabdha or does it continue after that? Please enlighten me in this regard. Do forgive me if any question hurts You Swamiji 🙏 An ignorant, confused and defective devotee. Anita Renkuntla, At Your Divine Lotus Feet 🙏 🙏 🙏 🙏 🙏]

Swami Replied: - After enjoying both good and bad fruits, in the upper worlds called heaven and hell, the three qualities remain in the same ratio, but, with quantitatively reduced intensities. 60Kg: 30Kg: 10Kg Sattvam, Rajas and Tamas is reduced to 60gms: 30gms: 10gms. This resulting ratio is called 'prārabdha' that gives its fruit as the new birth. After the birth, the prārabdha ends. The same ratio accompanies the soul and is called as 'sañcita, which hangs with the nature of the soul. Prārabdha is the effect resulting whereas, sañcita is the cause that has resulted in the effect. Based on this influence of prārabdha and sañcita, the future deeds get added under

the name 'Āgāmi. Unless the soul meets the Sadguru and changes the ratio of the three qualities of its nature, all the three exist in almost the same ratio. Even though, prārabdha ends by causing birth in a specific atmosphere, the influence of the atmosphere continues along with the future life of the soul.

Chapter 4

February 20, 2022

O Learned and Devoted Servants of God,**1. What is the significance of bijja letters in spirituality?**

[Shri Jayesh Pandey asked: Dandvat Pranaam Swami! Swami, what is the role of sound in spiritual advancement? This is with reference to different bijjas for different deities and for different elements like air, water etc. Similarly, if sound plays a role in spiritual advancement then; is there a specific language which provides maximum spiritual benefit besides being a medium for communicating? Does the purification of 5 constitutive elements of body help us in being equanimous? If so, is there any way we can purify them given that most of us live in homes away from forests.

Swami, You mentioned that the identification of human incarnation is the headache of souls. But when I observe my case then it's totally the opposite. I saw Your discourses on my quora feed almost daily which made me come to Your website having all the links for Your discourses. There, Your devotees have already shared about Your divinity. It was like getting to eat already cooked food, of course the hard work was for Your devotees. I just simply have to read their experiences and Your divine knowledge which when combined made my task very easy. All of this was more like, as You define Your name Datta, giving Yourself to me. You showered Your grace on me without any hard work which I have to put forth. You simply appeared before me out of the blue. Also, when I introspect, I don't see any serious spiritually inclined effort by my side, what to talk of my other qualities and deeds. Why have You showered Your blessings on me Swami when there are many more people who I even encounter on quora sometimes. They quote the scriptures, post good devoted answers, they fight and abuse for their Ishtas disrespect. Whereas I just casually scroll down my quora feed reading some of their answers if I'm not getting bored and the answer isn't too long, ignoring if they are fighting and simply chilling and listening to good music. Observing all the things I wonder, why have You given Yourself to me, Datta. Why?

Having said all this, I'm indebted to You consciously for everything You did for me. Thank You, Datta! Do accept my obeisance. Dandvat Pranaam to You Datta, and to Your blessed devotees!]

Swami Replied: - The so-called bijja letters standing for certain fundamental items of creation are in line with the scientific tradition. In science, we represent energy by E, Velocity of light by C etc. In the same way, the bijja '*Ram*' stands for fire, '*Hrīm*' stands for energy etc. More than this, there is no significance for these bijja letters. Bijja means a seed that represents a huge tree. Similarly, certain important items are represented by

these letters for the sake of brevity. The reasons for your inquiries are known to God Datta only, which have the background of several previous births.

2. What is the equivalent of "Karmanyevadhikarastey" in Quran and Bible?

[Dipayan Banerjee asked: My humble salutations to You Swamiji, Please tell me what is the equivalent of "Karmanyevadhikarastey" in the Quran and the Bible? Thanks and Regards, Dipayan Banerjee]

Swami Replied: Christians and Muslims are very active practically whereas, Hindus are more active in knowledge and concepts. Perhaps, this is the reason why the precaution about activity is specially mentioned in Hinduism.

3. Please give the translation of the following verse in English.

[Mr. Martin asked: Can these verses be translated to English? Thank You 🙏
Martin. 1) Death intelligence or Mṛtyu Jñānam:-

Yebhyo me jīvitam sarvam

Nītam te nā'dya rakṣkāḥ I

Amato rakṣako naiti

Tat mṛtyu jñāna mantyajam II

Swami Replied: The human being on the deathbed, in the very last minutes of his or her life, is blessed by God with this last flash of knowledge. Following is the truth that the person realizes: "I have wasted all my life for these family members, who are now standing around me, eager to know the details of my bank accounts and investments before I die. Even if they wanted to, they could never protect me from death. The only one who can protect me, now and hereafter, is God. But I never thought about Him all my life. Those about whom I thought all my life are around me and are incapable of protecting me. God, who alone is capable of protecting me in this situation, is not coming to me since I never thought about Him!"

[Mr. Martin asked: 2) Death torture or Maraṇa Vedanā:-

Samaye sati na jñānam

Jñānetu samayo na ca I

iti mouna vyathā bhūyo

jātā maraṇa vedanā II]

Swami Replied: Subsequently, the dying person thinks "When there was ample time, this truth never struck my mind. When it has struck me now, I have no time left. I do not have even a minute left. Even if I reveal this pain to these people around me, what can they do about it?" Thus, the dying

person suffers from this silent pain in his or her heart and this is called as the agony of death.

God blesses every human being with these two experiences in the end namely (1) last flash of knowledge and (2) the last agony. If you read these two verses every day, fully understanding their meaning, you will certainly put forth sincere spiritual efforts throughout your life. Then, you will not have to face these two terrifying experiences in the end.

4. What is the meaning of the depicted positions of Lord Brahma, Vishnu and Shiva?

[Smt. Priyanka asked: Padanamaskaram Swami, a) Can You please explain why only Lord Vishnu and Lord Shiva are associated with snakes (Adishesha and Vasuki respectively) and not God Brahma? Similarly, is there a reason why Lord Shiva is not associated with a lotus like Lord Vishnu and Lord Brahma? b) Lord Vishnu, Who is the maintainer of this universe is generally depicted in a lying down position on Adishesha whereas Lord Brahma and Lord Shiva are depicted in seated positions. Can You please explain the meaning behind this?]

Swami Replied: - a) God Brahma is born from the very lotus flower! b) God Vishnu is the administrator, Who needs a peaceful and calm mind in thinking about the solutions for the problems of administration!!

5. Is it a sin to keep quiet in certain situations and allow the sin to take place?

[Swami, You said that it is always best not to retaliate to any sinner and leave it to God. I have a small doubt here. In God's administration, there is never any injustice to any soul and every soul undergoes fruits of their own sins. Having said that, is it also a sin to keep quiet in certain situations and to allow the sin to take place in front of our eyes? Should we try to stop it? While many things are specific to particular situations, are there any specific cases we should speak up or stand up for ourselves or others?

a) If I see someone harming a known/unknown person or animal in front of me, should I try to help the person or animal who is harmed, or should I not involve myself thinking that whatever is happening is the decision of God?

b) If someone is being verbally or physically abusive towards me, then should I keep quiet thinking that it is the fruit of my own sins or speak up to stop any ugly situations?]

Swami Replied: - You should always fight against the injustice that is happening before your eyes and you must feel that it is a fresh case only and not the case of retort. In case, it is a case of retort, in spite of your hectic efforts, you will not succeed in controlling the injustice. In such case only, you shall doubt whether the case is a case of retort and not a fresh case. In such failure only, you should leave to God. Even if it is a case of retort, God will be pleased with you for trying to attack the injustice. But you should be

careful about one thing, which is that you shall not decide the justice and injustice of the case in a hasty manner. You shall analyze the background patiently before coming to conclusion that it is a case of injustice. However, if you are unable to control the injustice, as per your estimation, in such case also, you must leave the case to God and not fight without estimating the strength of the other side.

6. Can You please guide us on how to preach when we donate?

[Swami, You have taught us that donating to an undeserving person is a sin and that we should analyze the receiver of any donation properly. Instead of some undeserving person, it is better to donate to a beggar instead. You have also said that when we donate to beggars, we should try to preach them spiritual knowledge. Swami, can You please guide us on how to preach to them when we donate? How should we start the topic and what should we say to them? At Your divine lotus feet, Priyanka]

Swami Replied: - Having learnt so much spiritual knowledge from Me, it will not be a problem to decide the phase of introduction for spiritual knowledge. You must preach the spiritual knowledge in a natural way linking to the surrounding circumstances in a slow and steady manner.

7. How can the divine knowledge trigger love for God?

[Dipayan Banerjee asked: Swamiji, My humble pranams at Your lotus feet. Love is an emotion. It is said that we should love. So how can I increase or trigger an emotion using knowledge? It's after all an emotion. How can one intellectuality trigger an emotion? We can learn all our life that sugar is sweet but only after tasting it can we feel the sweetness. So, how can Divine knowledge trigger love for God which is an emotion? Thanks and Regards, Dipayan Banerjee]

Swami Replied: - When you hear all the details about Mumbai city, are you not getting some inspiration or emotion to go to Mumbai city and see it? Knowledge generates attraction or emotion. This is quite natural, seen even in worldly examples. When such theoretical emotion or devotion is developed from theoretical spiritual knowledge, your final step is practical to undertake the journey towards the city about which you were attracted. These three stages are preached by the three divine preachers Shankara, Raamaanuja and Madhva in the same sequence.

8. Is the killing of animals in the name of sacrifice to God beneficial?

[Manasa asked: Padanamaskaram Swami, most people believe in giving animal sacrifices to Goddesses like Maisamma and Ellamma, especially in problematic situations like sickness in family and financial crisis. After the sacrifice, they get relieved of their problems and hence are encouraged to do it again because they experienced benefit. When killing of animals in the name of sacrifice to God is sin, why do people

experience benefit after the sacrifice? Please enlighten me. - At Your Divine Lotus Feet, Manasa]

Swami Replied: - The benefit is not really experienced, but is superimposed on their brains as brainwash. A crow sits on the branch of a palm tree and a fruit of that branch is almost ready to fall down. Even if the crow does not land on the branch, the fruit will certainly fall. It is an accidental coincidence, which does not take place every time. It takes place only in some instance and this is extended and generalized for every instance. The killing of the animal before the Divine Mother makes Her to become very furious and also to shed hot tears for the sake of the torture received by the animal, which is Her beloved issue!

9. What is the significance of rituals mentioned in the Veda?

[Shri Balaji asked: Namaste Swami, kindly clarify the following verse in the Mundaka Upanishad on rituals:

Mantra 1:

"Tatetat satyam mantreshu karmaani kavayo...panthaaha sukrutasya loke"

Here, sages are said to have performed the rituals seen in the Vedic Mantras practiced in several ways in the Treta yuga. The verse encourages seekers of truth to follow this path to attain the highest world.

1) What is the significance of the mention of the practice of rituals in several ways in the Treta Yuga? Does it refer to the worship of God in several mediated forms? Is it also referring to the degradation of rituals from the Treta Yuga in various ways like burning ghee in fire and worship of angels instead of mediated God?

2) The verse also asks seekers of the truth to follow this path. Does it mean that even a person who is interested in the spiritual path but not in siddhis, worldly or heavenly fruits is asked to go through this path of rituals which is initially a blind practice (Abhyaasa)? A devotee transitions from the path of Abhyaasa, then Jnana, through Bhakti and finally to Karma Phala Tyaga as highlighted in the Gita. Should we say that a person who is interested in the spiritual path of Jnana, Bhakti and Karma yoga, is also asked to take the path of Abhyaasa first? Even such blind performance of rituals may be beneficial since the devotee sees miraculous fruits coming as a result of his blind and sometimes incorrect performance of rituals (like Mandana Mishra who got supernatural powers due to his performance of yagnas). Provided he is not misled by these supernatural powers as the ultimate, this would strengthen his quest for the unimaginable God who is the source of these miraculous fruits and will never put him in an atheistic path since he has experienced miracles as a result of his rituals. As against this, if an average worldly person (any religion or culture) directly enters the spiritual path starting directly with Jnana, his faith is not so strong since he has not experienced miracles strongly like the performer of rituals. So, it becomes a question of who attains the Grace of God between 2 types of devotees who are both in the initial stage of incomplete devotion. One, the blind ritualist, whose faith in the existence of

unimaginable God is strong but may have a lot of ego due his superpowers, and the other, a devotee (average worldly person) whose ego is less due to lack of superpowers but his faith may not be strong and he may slip more easily from the spiritual path into worldly enjoyments. Sincerely, Balaji]

Swami Replied: Mandana Mishra is the incarnation of God Brahma, Who is acting in the role of opponent to Shankara, Who is the incarnation of God Shiva. Shankara never performed any ritual, but, still, is an ocean of miraculous powers. Similarly, Mandana Mishra is also an ocean of miraculous powers because He is the incarnation of God Brahma, Who Himself is God Shiva. Mandana Mishra incarnated to discuss the topic deeply with Shankara so that any scholar in this line cannot have any further new argument. Since Mandana Mishra is one and the same with Shankara, Mandana Mishra finally agreed to the defeat. The defeat is not that of Mandana Mishra, but, is the defeat of the school of Puurva Miimamsa or doing rituals blindly without studying them in-depth (*Abhyāsa*). The Gita says that instead of blind recitation of the Veda and instead of blind performance of rituals, the study of the Veda in-depth and performance of rituals with full understanding is always far better (*Śreyo hi jñānamabhyāsāt..., Jñātvā kurvīta karmāṇi*).

Performing rituals is not condemned by Shankara. In fact, performing action or Karma Yoga is the final step to please God. Only blind performance of the ritual is condemned and not performing the ritual with full understanding of its background (*Kurvanneveha karmāṇi* – Veda). How much practical activity was done by Shankara, Who travelled thrice from Himalayas to Kanyakumari in establishing the true spiritual knowledge? Shankara did more practical work than Mandana Mishra who was sitting in His house and burning the ghee in the fire! This way of doing ritual is bringing anger in the heart of God and also brings lot of sin in burning the precious ghee-food. The lack of knowledge of words turned this ritual into the generator of lot of sin. The physical fire is used to prepare ghee-fried food. The fire in which the ghee-food is to be burnt is not the physical fire, but, is the divine fire called *Vaiśvānarāgni* that burns in the stomach in the form of hunger. The word ‘ghee’ means the food associated with ghee, which is very easily understood by lakṣaṇā or implied meaning, which is not the literal meaning. See, how much loss is taking place in this ritual due to the lack of perfect knowledge of the ritual and due to blind traditional practice! The pollution caused by burning the ghee is stopping the rains whereas, the ghee-food eaten by the scholars of spiritual knowledge is generating rains as said in the Veda itself (*Yāvatiṛr vai devatāḥ...*). Hence, performing the rituals is not condemned by Jnana Yoga or spiritual knowledge. Only wrong

performance of the ritual following blind traditions of foolish tape recorder – priests is condemned. Shankara never asked to leave the rituals, but only, asked to perform the rituals in right sense as told in the Gita (*Tayostu karma sannyasāt karmayogo viśiṣyate...*, *Na karmaṇāmanārambhāt...*, *Na ca sannyasanādeva* etc.). Karma Samnyaasa (in the sense of leaving rituals) is burning the house due to presence of rats. Karma Yoga means removing the rats using rat boxes. Removal of rats from the house is recommended, which is removal of defects causing sins in a ritual.

Chapter 5

February 21, 2022

O Learned and Devoted Servants of God,**1. Can we say that Lord Krishna said what He had to say with the intention to encourage Gopikas to achieve their life's purpose?**

[Smt. Priyanka asked: Padanamaskaram Swami, Swami, You have revealed that Gopikas internally knew (when the time came for total surrender) that Lord Krishna was willing to suffer for their sins as an expression of His unimaginable love towards them for their love towards Him. But, the Gopikas refused because they obviously did not want their Krishna to suffer on their behalf. Lord Krishna said that He would suffer more if they refused, and the Gopikas had to finally agree.

In this situation, if they had gone back after hearing what Lord Krishna had to say, then they would not be able to finish the purpose of their life, which is complete surrender to God. No matter what the efforts are from the devotees' side, one cannot cross anything without God by their side. So, can we say that Lord Krishna also said what He had to say with the intention of encouraging or helping them to achieve their life's purpose?]

Swami Replied: - It is a test for the Gopikas to see whether their ultimate aim is to please God or make Him suffer more. This is the final point from the side of the Gopikas. In view of this point, the topic is closed and there are no further hypothetical questions in this line.

2. Would it be correct for the Gopikas to go back so that God does not have to suffer for their sins?

[Another thought comes here. If the Gopikas thought that it would be better to go back, even at the cost of not surrendering to God, so that God does not have to suffer for their sins, would that still be correct? It is like deliberately failing the test of God so that God wouldn't have to undergo their sins. What if they still did not agree, thinking that even if they fail, it is fine because this wouldn't affect their love towards Krishna. They would always love Him, no matter what. At least their Krishna need not undergo anything on their behalf. Is it wrong to think in this manner? Swami, please forgive me for saying anything wrong. Will look forward to Your clarification.]

Swami Replied: - As told above by Me, the final goal of any true devotee is only to please God without thinking about any other point. All other doubts do not stand before this point, just like clouds unable to stand against a forcible stream of air. All these doubts are only mathematical curves.

3. Is there any difference between the statements “God is my ultimate goal” vs “God’s pleasure is my ultimate goal”?

[Swami, is there a difference between the statements, “God is my ultimate goal” vs. “God’s pleasure is my ultimate goal”? There is a lingering conflicting thought about this, for which I am seeking clarification.

A) God is my ultimate goal: When a devotee feels that God is their ultimate goal, does it only focus on their desire and effort to reach God? Does the purpose of this statement and feeling end at this point only? Is it considered that the focus is still on the personal bliss of the soul, which is experienced by being in God’s presence, whether on Earth or on any other divine loka? On one hand, the feeling maybe that one cannot imagine their life without God. On the other hand, there is nothing more blissful than being in God's presence. Does this also come under selfish desire? For e.g., sages wanted to embrace Rama by becoming females. They realized that God is the only Purusha. They were born as Gopikas in their next births and some of them succeeded in proving their love for Krishna. Their path was not easy. They faced opposition and troubles, yet they happily underwent everything to reach God, their ultimate goal. They sacrificed everything including their lives by jumping into the fire at the end. But, in this process, they also experienced God's love and continue to do so in Goloka. They have experienced bliss on Earth and are experiencing bliss in Goloka also. They reached their ultimate goal, God Krishna. But, since they were willing to undergo any number of troubles and pains for Krishna's sake, is it also considered that His pleasure was also their ultimate goal?

B) God's pleasure is my ultimate goal: When a devotee feels that God’s pleasure is their ultimate goal, it focuses only on God’s desire and not his/her personal desire. This can mean even sacrificing the personal interest to experience the bliss of being around Him and serving Him personally. That may give bliss to a devotee, but maybe God will be more pleased if that devotee does something else instead. For His pleasure, one should be willing to be away forever even though it brings emotional pain of being physically away from God. That could mean being wherever He wishes us to be and doing whatever He wishes us to do, and accepting anything that comes our way as His wish. For e.g., the gatekeepers and great devotees of Lord Vishnu, Jaya and Vijaya were willing to go against God Himself for 3 births if it brings entertainment to God. Their personal interest was to come back to God in fewer births but they were also willing to play negative roles to provide entertainment to God. Do they fall under this category of devotees, where God's pleasure is more important to them than any personal desire or both because their personal interest was to reach God as soon as possible?

Ultimately, is the highest form of love, that where there is no desire to experience God's love also and to make God's pleasure only as his goal? Does Lord Hanuman belong to this category, who made Lord Rama's work only as His own pleasure? There was no place for any personal desire to take precedence over the work of Lord Rama. Is it that one has to reach the ultimate goal first and then only that soul is capable of thinking

purely about God's pleasure? Or can both happen parallelly? Are the Gopikas an example of both happening parallelly? At Your divine lotus feet, Priyanka]

Swami Replied: - The contradiction raised by you is between two points: 1) Gods' pleasure as the ultimate goal and 2) love of the devotee towards God as the ultimate aim. Even though you tried to show contradiction between these two points, there is one important point that removes any type of contradiction between these two points. Such point is that the love of the devotee towards God also makes God to be pleased with the devotee and the pleasure of God is also the essence of the love of the devotee towards God. If you understand this underlying point, there will be no contradiction at all and there will always be mutual complementarity only. The final result of this important point is that both God and devotee will be pleased towards each other.

4. What is the correct way of performing Agnihotra ritual?

[Shri Balaji asked: Namaste Swami, kindly clarify the following verses on rituals mentioned in the second chapter of the Mundaka Upanishad.

Mantra 2

"Yadaa lelaayate hyerchih samiddhe havya vaahane, tadaajya
bhaagaavantarenaahutih pratipaadayet"

Here, it is said to offer the "aahuti" between the two portions of the "havya vaahana". How to understand the word "havya vaahana"? Why is it said to offer between the two portions of the "havya vaahana"?

Mantra 3

"Yasyaagnihotram adarsham apournamaasam... avidhaanaa hutam aa-
saptamaamstasya lokaan hinasti"

Here, the verse cautions on the incorrect performance of the Agnihotra ritual. Kindly clarify on the performance of the Agnihotra ritual in the correct way as liked by God and if this yagna is actually universal in nature as intended by God and not just for the traditional practitioners of the Hindu tradition. Sincerely, Balaji]

Swami Replied: - The Vaishvanara fire exists in the centre of the stomach and the food that is offered to the Vaishvanara fire, naturally falls at the centre of the fire (*Tasya madhye mahānagniḥ..., Tasya Madhya vahniśikhā...*- Veda). Careful eating is recommended so that if the food particles slip to the sides, the vessel (stomach) carrying the air gets disturbed leading to severe cough. The Svaadhishthaana fire is also said to be in the stomach just below the navel cavity (*Nābhyāmupari tiṣṭhati* - Veda).

5. Was Nivrutti created at the time when sages realized that the one and only real Purusha is God?

[Smt. Priyanka asked: Padanamaskaram Swami, You said that Nivrutti was discovered by devotees only and dragged to its climax (Maha Nivrutti) when sages were

born as Gopikas to attain God. Was Nivrutti created at the time when sages realized that the one and only real Purusha is God and wanted to become females to embrace Lord Rama? When they had the desire to let go of the weakest bond also to attain God, is that when Nivrutti was technically "discovered"? Sages in previous yugas were strictly following Dharma as well as doing severe penance for God. Is that penance or discussions about God between sages not considered Nivrutti? At Your divine lotus feet, Priyanka]

Swami Replied: - You have shown the present characteristics of a modern research scholar, who is always worried about the birth place and birth time of Shankara and not about the theory of Shankara. How does it matter whether something happened in 1959 or in 1960? The concept here is that God will never project His own importance to attract devotees towards Him aspiring their penance and love towards Him. If such aspiration is done by God, God will be a tremendous present-day politician. The ultimate goal of God was only the smooth administration and peaceful running of the world and God never worried about His fame and His personality's projection in the minds of devotees. The path of Nivrutti originated from the minds of the devotees and this is the fundamental basis of any love affair that is seen even in Pravrutti. The boy shall not try to make the girl attracted towards him or the girl also will not try to make the boy attracted towards her. Such trails are very cheap and below the dignity of love. The love towards the other side shall generate in one's heart naturally and it shall be developed by the same heart.

6. Are lustful intentions for another's spouse considered a light sin only?

[Padanamaskaram Swami, You had said that wrong/bad intention resulting in action alone gives the practical punishment. Mere intention is a light sin, for which god Yamadharmaraaja in hell will give a strict oral warning. Swami, I want to apply this concept to an example in pravrutti and nivrutti to understand this further.

A) In pravrutti: If we take an example of a married person having lustful intentions for another person other than their spouse (without corresponding action), is it considered a light sin only, because it stops with having intentions alone? Is it considered as indirectly cheating your spouse, which comes under one of the greatest sins? Even though the bond between husband and wife is definitely the weakest with an option to divorce unlike other bonds, a formal legitimacy/illegitimacy in a relationship is generally attached only to this bond. We see married people having non-biological relations like non-legal brother, sister, father, etc. and society generally does not have any problems with it. Whereas, the same society and even God looks down upon people who cheat on their spouses. So, how are illegitimate lustful intentions without corresponding action judged by God? Married people may have lustful feelings towards good-looking actors and actresses while watching movies also. Is it considered a light sin only?]

Swami Replied: - Intention not resulting in practical action is severely warned by God in hell. But the intention will always have a general tendency to result in practical action provided the action is within the limits of self-effort. The intention leading to the action alone is complete sin, which generates practical punishment. Though intention itself is not dangerous to harm society, the intention will always have a general tendency to transform into action if the self-effort is able to succeed in such action.

7. Will the lustful intentions of the Gopikas towards Krishna be considered as a light sin?

[B] In nivrutti: If we apply this same concept to the love Gopikas had for Lord Krishna, as married women, they had lustful intentions for Krishna. It has been well-established from previous discourses already that it was not plain lust but pure love between them, where their lust was just a practical expression of their pure love towards Lord Krishna. When the Gopikas approached Lord Krishna to completely surrender to Him (action), they were advised to go back after being threatened of the sin they would be committing as married women having an illegitimate relation with Krishna. But, when they had lustful intentions (before they acted upon it), was that also considered sinful by Lord Krishna as a light sin? When a married woman thinks of God as father, mother, brother, etc., there is no problem of any sort, even from society. Only when a married woman thinks of God as a lover/ husband, there is scope for lustful intentions as a natural by-product of the chosen relationship towards God. So is this intention (without action) towards God considered as light sin? Were the gopikas warned by Lord Krishna during the theoretical expression of their sweet devotion (through mind and words) that even having lustful intentions towards Krishna was sinful as married women? At Your divine lotus feet, Priyanka]

Swami Replied: - The point about sages to love Krishna as darling is an incident that happened with the sages and I personally never asked them to behave like that. I also never taught them to behave in that manner. The sages were very intelligent and were authors of ethical scriptures before whom I am just a lilliput. You are bombarding Me for their action! Since these sages were highly matured and are considered to be the first-grade souls of the creation of God and since they loved God as darling, I have the responsibility to give a logical explanation for such action. Had they been low-grade souls, I would have neglected this topic. Since they are sages considered to be the burning fires of spiritual knowledge, who have burnt their lust in the fire of their penance and since even the most beautiful heavenly dancers failed to disturb their penance, I have to deal with this topic. Moreover, the other side is God, Who finally obliged to them. Thus I have tremendous double responsibility to answer this problem in most logical and convincing way. As a Hindu, don't you also have this responsibility? How

can you argue with Me like an opponent? Do you think that Krishna and Gopikas are only My relatives?

Coming seriously to this topic, why have the scriptures defined salvation as the liberation from worldly bonds? Did I define it like that? Even there, why did the scriptures say that the three strongest worldly bonds are money, issues and life-partner? Instead of life-partner, the scriptures should have mentioned father/ mother/ brother/ sister/ father-in-law/ mother-in-law etc.! Did I choose the life-partner as the third strongest worldly bond? The scriptures have chosen these three worldly bonds as strongest (Eṣaṇās) because in practical experience, it is a true realization that these three are the strongest worldly bonds. Today, see anybody in the world. He/she is always attached very strongly to money, issues and life-partner only. This is the perfect truth in the world. Hence, the scriptures have selected these three worldly bonds. The liberation from these worldly bonds is also not cruelly mentioned as an inevitable step to be achieved. If your love to God is very very strong, all the other bonds shall spontaneously dropout. If you have tasted the divine nectar, all the worldly drinks are spontaneously dropped out. In such a natural and spontaneous worldly phenomenon, what is there to argue and fight for justice? Hence, every point in this topic is perfectly justified and logically correct as per the sharp analysis. There is nothing odd anywhere in this topic provided you stand on the truth without any prejudice and bias and without any blind fascination. As a co-Hindu, you have every responsibility to support Me by adding some more encouraging points.

The sages are topmost souls in the creation, who are worshipped even by the angels and happen to be authors of various ethical and spiritual scriptures. They have studied both pravrutti and nivrutti and finally, bent towards nivrutti. Nobody forced them to leave Pravrutti and enter Nivrutti. They have entered Nivrutti based on their own sharp logical analysis. If you are happy with your spouse, issues and other worldly bonds, the sages are not pressing you to come out of Pravrutti and enter Nivrutti. Everybody has a fundamental right of freedom of thinking and subsequent action. You want the fruit of Nivrutti, but you want to continue in Pravrutti! You want to stay in your house closing all the doors and windows. At the same time, you want to enjoy the warm sunlight of sun existing outside your house! How are both possible at the same time for a single soul? Salvation means liberation from all the worldly bonds, which are parents, brothers, sisters, spouse, issues, all the other relatives and money. Without liberating from the bond with the spouse, how can we say that it is total salvation? In total salvation, no worldly bond is exceptional. There is no force to leave Pravrutti and to follow Nivrutti. Pravrutti is mandatory whereas Nivrutti is optional. Devotees

desiring for the eternal fruit are bending towards Nivrutti and such bending is by their full willingness only.

Chapter 6

February 23, 2022

O Learned and Devoted Servants of God,**1. How to achieve Your grace, i.e., achieve the grace of God?**

[Shri. Jayesh Pandey asked: Dandvat Namaskaram Gurudev Swami! 1. What are the minimum requirements for achieving Your Grace, that is achieving the grace of God? Does a person need to be of a Satvic nature? Can a Rajasic/Tamasic person not achieve Your Grace? 2. What is this ' God's grace ' Datta that you speak about? What is its nature? What is its type? Please elaborate about this grace effectively Datta. 3. Datta, is this grace of the same type for all forms of God. 4. Datta, In the history of human beings. Our ancestors gave various names for that Unimaginable God. Yahweh, Allah, Shiva, Rama, Narayana, Shakti, Parabrahma etc. These names were chosen by our ancestors to direct at that Unimaginable entity that is, God. You have mentioned that Silence is the most perfect representation of that Unimaginable God. So, do these above-mentioned names serve no other purpose other than representing that Unimaginable God? Can we just give any name, formed by a combination of any syllables, to represent the Unimaginable God? 5. Swami, I read that every form has a sound associated with it. For example, the energetic incarnations with their distinguishable forms have names Shiva, Vishnu, Brahma etc., and the same goes for human incarnations like Rama, Krishna etc. What do these names do when uttered, which are only combination of certain syllables produced by the vocal cord? Does every single sound which is produced by us in our daily conversation serves a higher purpose other than communication?

Please enlighten me and clear my doubts Datta. May the divine fire of knowledge drive away all our darkness of ignorance. And like a phoenix is born from its ashes, may we all get a new birth. Dandvat namaskaram at Your feet Datta, and salutations to Your devotees. Jai Datta!]

Swami replied:- Unimaginable God is called Parabrahman. Brahman means imaginable God. Parabrahman means the God beyond imaginable God, which means that such God is beyond even imagination because He is beyond space and time. Unimaginable God created space and hence you can't have space in the unimaginable God. When space is absent, there are no dimensions like length, breadth and height, which means that there is no volume at all. Except this unimaginable God, all other forms of God are imaginable since they are mediated. Due to existence of several media, several mediated Gods result and all of them differ only in the external media but not in the internal unimaginable God. There is no difference between unimaginable God and any mediated God because the same unimaginable

God is mediated by an imaginable medium. Due to the presence of the same unimaginable God in all the mediated Gods, all the mediated Gods are one and the same essentially. If the employer gives the appointment letter to the employee with a covering envelope or not, there is no trace of difference as far as the subject of appointment letter is concerned. A medium helps the soul to imagine or even to see the unimaginable God through the medium.

2. Should the proportion of Sattvam dominate the other two qualities to be a devotee?

[Shri Bharath Krishna asked: Padanamskaram Swami, this question of mine is based on the Trailokya Gita, Ch-13, related to the caste system. I have a series of questions based on the following scenario. I am considering four human beings from each caste who just started their journey towards God. Following are my questions.

1. Can we say that a Brahmana always has less ego compared to other human beings from other castes (due to more Sattvam)? 2. If so, can we say that it will be relatively easy for a Brahmana to travel on the Spiritual Path? 3. Is it possible for all these four human beings to attain the same level of surrender to God while being in their own castes? 4. Can all of these four devotees please You equally with their service? I remember You telling me that "Swami likes Sattvam more". Based on this I concluded that, "Swami likes the service of a Brahmana more because his service will be of Sattvam quality. Is my conclusion correct? 5. I have this new thought that maybe all devotees belong to Brahmana caste only but within that caste they are again subdivided into various other castes. To be a devotee, the proportion of Sattvam has to dominate the other two qualities. This is what I have understood. If I have understood wrong, please correct me Swami. Thank You so much for answering all of my questions with so much Patience and Love Swami 🙏❤️. Your devotee, bharath krishna.]

Swami replied:- Certainly a Brahmana will be closest to God than other castes because a Brahmana is an embodiment of the quality of sattvam. BUT A BRAHMANA IS DECIDED BY HIS /HER QUALITIES AND PRACTICAL DEEDS, BUT, NOT BY MERE BIRTH. Due to Sattvam, all good qualities exist, which will certainly please God. Don't forget the above statement which is in capital and bold letters.

3. How did the action of Pundalika please Lord Krishna?

[Smt. Priyanka asked: Padanamaskaram Swami, I recently learnt about Saint Pundalik's story, on how he initially used to cause trouble to people and ill-treat his parents after getting married. Later, after meeting a guru, he started serving his parents with full devotion and surrender towards them. Swami, please help me understand one point in this story. When Lord Krishna came to see him, how did he so casually throw a brick outside for Lord Krishna to stand on, and wait for him without even looking at Lord Krishna?! It is said that he knew that Lord Krishna came, but he refused to pay his respect to Him before his duty towards his parents was done. While serving elder

parents is generally the right thing to do, when God came into the picture and competed with worldly parents, he gave more importance to the parents instead of God. How did this please Lord Krishna? Is it that there is some past life background, which only God knows and we should not judge anything from face value? Swami, please forgive me. I don't know wh

at I am failing to understand here. At Your divine lotus feet, Priyanka.]

Swami replied:- You have Pundalika on one side, who defeated his bond with God in the presence of his bond with parents. On the other side, you have Prahlaada, who left his father for the sake of God and you have also Shankara, who left His mother for the sake of God. You have the Gopikas occupying the Goloka (which is higher than the highest abode of God), who defeated all the worldly bonds for the sake of God and that too for the sake of the contemporary human incarnation called Krishna! The sages are the topmost authorities not only in Pravrutti or worldly life, but also are the topmost authorities in Nivrutti or spiritual life. Are you not seeing everywhere scholars referring the authoritative scriptures written by sages only in the matter of any point in Pravrutti or Nivrutti? Every devotee or sage is said to be a fully liberated soul only when all his/her worldly bonds are dropped spontaneously due to the attraction of the soul towards God. In such case, don't you hear that such attraction to God is called the highest and purest ultimate devotion? In view of all these points, how can you get even a trace of doubt that the path of those most sacred sages is not the right path especially in the spiritual line?

The story of Pundalika is mentioned for the lowest grade people, who do not care for their parents due to fascination for the wife or even an illegal sexual bond. For such lowest people of Dushpravrutti, the above example of Pundalika standing for perfect Pravrutti is a very good example. In LKG class, one child could learn all the alphabets and no other child learnt so many alphabets. To encourage the class, the child well versed in all the alphabets will be praised very much so that all other children will get motivated to learn more and more number of alphabets. Will you take the praise of this child to a Ph.D. student and say to him that the child is the best student in the entire education system of the entire country? He is the best LKG student. He should not be told as the best student in the total education system itself. I think that you have understood Me.

Pundalika was in Dushpravrutti by neglecting the legally justified bonds and going behind legally unjust bonds like prostitutes etc. After reformation, he entered Pravrutti and left Dushpravrutti. In Pravrutti, he started taking maximum care about legally justified bonds and became completely dedicated to the bonds of parents. In this stage, he has taken the

legally justified bonds to the climax and did not enter Nivrutti so far. In this stage, he gave more importance to parents than to God. How can you compare this Pundalika to Prahlada, Shankara and Gopikas, who are in the Nivrutti? How can you compare a graduate student studying in college to the postgraduate student studying in the university? He may be a topper in college but he cannot be compared with a PG student in university. Hence, Pundalika left school and joined college. He cannot be compared with devotees of Nivrutti, who are PG students of university.

4. Please help me in my health issue Swami.

[Shri. Jayesh Pandey asked: Dandvat Namaskaram Swami ji! Swami, my body has become severely weak. I'm unable to even eat my food comfortably. Almost every other week, my body throws up the food it has taken. I have been suffering from this problem almost since I was in high school. As a result, I have become extremely underweight and dangerously unhealthy for my age. Now, the situation has gotten even worse. Please do something Swami. Help my body or it will be shattered. I'm extremely sorry for putting up this question. But I had to do it Swami. It won't be long I guess if something big turns up on this body. Help me out Datta, Help me out. Please forgive me for posting this. Dandvat Namaskaram to Swamiji and to His beloved devotees!]

Swami replied:- Unless you believe that God Hanuman is the only God, nobody can help you. What I am telling from the beginning is not digested by you like your eaten food. Only God Hanuman will help you. If you worship Hanuman very very sincerely, you will be alive with good health.

5. Please give me a perfect logical analysis of Sweet Devotion of Krishna and Gopikas.

[Ms. Laxmi Thrylokya asked:- Swami! Hindus may support You regarding Your explanation about Krishna and Gopikas. Even among Hindus, there are some devotees liking Rama and disliking Krishna. Hence, please give me a perfect logical analysis of the Sweet Devotion of Krishna and Gopikas, which will be very useful while arguing with even atheists.]

Swami replied:-

1) Krishna Is the Highest God:- You shall not say that Krishna is not God because the scriptures say that Krishna alone is God (*Kṛṣṇnastu bhagavān svayam*). The scripture also say that Krishna is the most and most completest incarnation of God (*Paripūrṇa tamassākṣāt, Śrī Kṛṣṇo nā'nya eva hi*). Devotees say that Krishna is the original God, who has taken all the incarnations (*Daśākṛtidhrte...-Jayadeva*). All Gods are one and the same possessing the same power, but Krishna expressed all the powers required for the program.

2) Sages Are the Highest Souls:- For Pravrutti or Nivrutti, everybody refers only to the authoritative scriptures written by our ancient sages. These sages are worshipped even by the angels. The sages sometimes also cursed the angels. Hence, there cannot be any higher soul other than the sages in the line of God especially.

3) Goloka is The Highest Fruit:- For the devotion of the sages born as the Gopikas, God gave the highest fruit to these sages, which means that God is not so much pleased with anybody other than these sages.

4) Total Salvation Means Liberation From All Worldly Bonds:- The meaning of the word salvation or Moksha is the liberation of the soul from all the worldly bonds. The meaning of the word salvation or moksha is decided like this in the scriptures. Of course, salvation shall not be attained by any self-effort, but shall be attained due to the over attraction of the soul towards God and such over attraction is called as devotion to God. No worldly bond is exceptional because in total salvation, all the worldly bonds must be spontaneously dropped due to the over attraction to God. In such a case, how can anyone say that such and such a bond shall not be dropped? No exception in the worldly bonds is mentioned in the scriptures in order to attain total salvation.

5) Nivrutti is Not Mandatory:- Nobody forces a soul to follow Nivrutti. Nivrutti is completely optional. In fact, Nivrutti is developed by the sages only and not by God. God never asked the sages to embrace Him by becoming females. It was proposed by the sages. God Rama refused it saying that in that birth, the test for the bond with life partner will not be perfect by such proposal. God Rama asked them to be born as real female Gopikas in a natural atmosphere having all the natural problems. In such an atmosphere only the test can be conducted in a natural and complete way.

6) Gopikas Were Warned:- Rama was born as Krishna and the sages were born as the Gopikas. The sages did not remember the previous birth and what all had happened in the previous birth. Krishna warned the Gopikas to go back to their homes. But, the Gopikas refused saying that they would end their lives. Here, we must note that the Gopikas did not tell “*O Krishna! You were Rama in the previous birth and you asked us to be born as Gopikas. Why are You refusing us now?*” This means that God made them forget their previous birth, which would be inconvenient for the test. Here, we must note that Krishna or God emphasized Pravrutti only and not Nivrutti.

7) Gopikas Continued To Know That Krishna is God:- Even though the Gopikas forgot their previous birth, they did not forget that Krishna was Rama and both are different forms of the same God. This basic thought about Krishna always continued along with them throughout their lives that made

them neglect all their worldly bonds in view of their attraction to Krishna. God has the power to keep past memories or remove the past memories as per His plan (*mattaḥ smṛtiḥ Jñāna mapohanam ca— Gītā*). Whatever was necessary for the test was maintained and whatever was not necessary was removed by God Krishna. The memory of their faith to God was very very strong and if such strong memory is removed, it will be injustice against the examined candidate. Here, the strength of the memory of faith and devotion on God has to be tested in the light of all the worldly bonds.

8) Why Some Gopikas Passed And Others Failed in The Test:- Even though all the devotion strengthened for the past millions of births continued into the new births of Gopikas, their strength was not uniform. There was variation in the strengths of their past devotion. When such devotions with different strengths appear, a uniform test will yield fruits of various grades and hence, only twelve Gopikas could reach Goloka and not all the others. The candidates for the examination were allowed along with their different intensities of studies and such a difference would result in various grades of results of the examination. The details of the previous birth are only masked by God so that the examination can start in a fresh atmosphere without any previous impact. But, their wealth of devotion was allowed to come to the next birth by God since if that devotion were also masked, it would not be a fair way of examination.

9) Test of Love Only And Not a Test of Lust:- The sages have tremendous miraculous powers, which are controlled only by God. They have burnt their lust in their penance long long back. Even heavenly dancers failed to create lust in them. Throughout their lives, they were filled only with love or devotion to God, which transformed into lust. It is not the lust transformed lust on either side. God need not run after Gopikas for the sake of lust because He can create unimaginable beauties if He wants for the sake of lust. Lust cannot be doubted on both sides and it was only the devotion to God that transformed into lust, which could break their bonds with their life-partners. Hence, this topic shall not be viewed as a topic of Dushpravrtti or sin.

Chapter 7

MESSAGE ON BIRTHDAY OF SWAMI ON 24.02.2022

February 24, 2022

O Learned and Devoted Servants of God,

People are thinking of leading life in a free atmosphere without any discipline from religions. The same people will warn if their son admitted in a college behaves without discipline and lives in full freedom. Just like the student must realize the goal of his college-life (which is to get a degree), everybody must realize the goal of human life, which cannot be simply living without any disturbance. In such a case, the student who is living in the college hostel with full peace without any responsibility must also have been appreciated. If you are unable to realize the goal of human life, it does not mean that there is no goal for human life.

Unfortunately, in the present time, several modern philosophers are also supporting the view of full freedom in life without any destined goal. The concept of the existence of God and the effort to be put up to attain the grace of God in human life is completely destroyed by these present preachers in the present times. When the first step of recognizing the real goal of human life is absent, what to speak of putting effort to attain the grace of the real goal of human life?

The modern philosophers, who are teaching the concept of freedom to the extent of climax must advise their children to neglect the goal of their admission to the institute preparing them for IAS examination and live in the hostel with full freedom enjoying as they like since that is the philosophy preached by them to society! Similarly, the Advaita philosophers also shall advise their children that they should think that they are already working as district collectors without even studying for IAS examinations because these philosophers think that they are already God! In both these cases, one can imagine that there is no responsibility since they can live happily imagining that they already have attained the goal since they are the very goal themselves! After all, the achievers of the real goal are happy with their hard earned achievements living with happiness, which is the same happiness of these students living with imaginations without achieving the real goal! In the worldly affairs, it is quite possible that these two types of happiness (real and imaginary) can be one and the same (since both are relative reality), but in the case of achievement of God these two types of happiness are very much

different which means real is real (absolute reality) and imaginary is imaginary (relative reality). Human psychology is always to avoid stress in continuous effort and the imagination of attainment of the goal will solve this problem from the root! Such human psychology is exploited by these preachers!

For the sake of the first step, which is the recognition of the real goal of human life, one shall think about the 50:50 probability of God, heaven and hell. Since the entire space is not travelled by anybody, presence and absence of God etc., can be taken based on equal probability. In such conditions of equal probability, the probability with the safest side must be selected. Assuming that God and hell are absent, if I go on doing sins, not believing in God, and if by chance God and hell exist, I am finished! If I believe in the existence of God and hell, and live leading a pious spiritual life, even if God and hell are absent, there is no loss to Me. In this case of probability (which is the absence of God and hell), I had a wonderful extra benefit during My life and that is, I lived peacefully without any strain about the future probable punishments here or in hell. In this way, it is far far better to follow spiritual life with faith in God whatever may be the truth regarding the existence of God and hell.

We need not settle in the spiritual line based on the above said 50-50 probability reasoning. We can even find out the 100% perfect line that favors spiritual life only. We need not argue that I am unable to show you the presence of hell and you need not argue that you are unable to show the absence of hell because for both of us, this space of universe is infinite. In this case also, the same above said 50:50 probability will result. Hence, it is always better to find out the complete way of certainty of the concept. There are several miracles taking place in this world, which are available to us for our naked eyes. For example, if you search YouTube videos you can find a person by name Satyanarayana Baba sitting for the past 23 yrs., in one place without food and water. Several people are surrounding him always. His address is near Rayagadh district in the state of Chattisgarh. You can easily get this address from google search. Why don't you go there and observe him thoroughly so that you can believe perfectly the existence of unimaginable power and the possessor of such power called unimaginable God or Parabrahman, who is the source of unimaginable events called miracles. You can also find several videos containing the miracles of Shri Satya Sai Baba performed in public for further support of the concept. The true incidents of re-birth frequently appearing in this world and also the post death experience of some people are certainly proving that there is something positive in the background of the spiritual line.

By the above step, you have come to the stage of believing the existence of the unimaginable God. Now, you can realize that God, who is beyond space and time and is unimaginable, exists really and that He is the real source of these unimaginable events called miracles about which we are unable to give a logical explanation. God being the creator of all these souls is the divine Father of the souls, who is always trying to guide the souls in the true spiritual path. This is the main reason for the exhibition of miracles here by God. By this realization, you have recognized the real goal of human life and you must start in the true spiritual line to attain the grace of God.

God cannot be captured by any type of business. Only real love can capture God. Real love means sacrifice for God in both theoretical and practical lines without aspiring for anything in return from God. If you take a road that is divided by a divider, in one half part, you are having traffic moving from one side to the other side and in another half part, you are having traffic moving from the reverse side. You do not have traffic in one part of the road only moving simultaneously from both sides at the same time. This means that, when you are serving the God like the one way traffic going on in one half part of the road without aspiring anything in return from God, God will also naturally help you like the one way traffic in reverse taking place in the other half part of the road. The output is that you must serve God with real love and without any influence of business. Then God will certainly help you with the same real love and without any influence of business. This means that you will be helped by God without any business account. The influence of business may take place in the case of souls because the soul is not omnipotent and may fear that he/she may lose everything due to the service towards God. God need not fear like that because God is omnipotent with miraculous capacity and infinite wealth. When God's nature is understood, which is omnipotence, due to which any impossible thing can also be done just by His will, what is the necessity for you to doubt the character of God? One cheats the other in order to save for oneself. There is no need for God to save anything and in such case, why does the soul not have full confidence on God and serve God without any aspiration in return so that the soul can attain the eternal grace of God without any business account.

Once the soul comes to the path of the spiritual line, one need not bother about any specific religion because all religions have the basic and very important commonality of the triad called God, heaven and hell. Apart from this triad, the other religious details are useless. God is the fundamental foundation stone of belief and this is the complete Nivrutti or spiritual line. In Pravrutti or worldly life, supporting justice that leads to heaven and

opposing injustice that leads to hell constitute its whole essence. In essence, the entire constituents of religion and spirituality of any cultural unit in this world are these three only. In such a case, religion is only optional and any specific religion can't be mandatory. This point must bring universal spirituality to all the world religions so that the theist of any religion is welcome and the only pitiable case is that of the atheist.

Chapter 8

March 05, 2022

O Learned and Devoted Servants of God,**1. How to improve my Sattvic qualities to please God more?**

[Shri Bharath Krishna asked: Padanamskaram Swami, How can I improve my Sattvic qualities so that I can please God more? Is learning correct spiritual knowledge the only way or is there anything else that I can do? Thank You Swami, Your devotee. Bharath Krishna.]

Swami Replied: - Quality is related to awareness because quality is only a mode of awareness. Even the inert substances have qualities, which are also inert. Rajas is inert energy and Tamas is inert matter. Sattvam is awareness, which is related to the non-inert awareness only. Of course, even Rajas and Tamas are related to awareness, which are the thoughts of awareness only, but, the Rājasic and Tāmasic qualities result due to the influence of inert items only. For example, ego is the Rājasic quality and it results based on the possession of inert energy in the body. Similarly, laziness and ignorance are Tāmasic qualities resulting from the undigested inert food-matter only. If you take Sattvam, it results due to awareness alone and hence, the quality of Sattvam has the influence of awareness only. Therefore, the quality of Sattvam can be increased only by spiritual knowledge and not by any other way.

2. Can You send a message on Madhura Bhakti in the form of very brief points?

[Ms. Laxmi Thrylokya asked: - Swami, can You send a message on Madhura Bhakti or sweet devotion in the form of very brief points in nutshell based on which a set of audio-videos can be prepared since it is a very crucial topic. I feel that this way of representation is very essential. I will be very happy if each point is confined to a single sentence.]

Swami Replied: -

1. God Kṛṣṇa is the highest form of God as said by scriptures (*Paripūrṇatamaḥ sākṣāt...*, *Kṛṣṇastu Bhagavān svayam* etc.).
2. Sages are the highest forms of souls, who are worshipped even by angels and who are the authors of scriptures that are the authorities for Pravṛtti as well as for Nivṛtti.
3. Re-born sages as Gopikas attained Goloka, which is the highest spiritual fruit, being higher than the highest abode of God.

4. From these three which are the highest in their categories, we can easily infer that the spiritual effort (path) put forth by the sages must also be the highest.
5. If anybody doubts about the effort of the sages, concluding that their effort, the illegal lust, is not holy, the mind of such a person is the worst.
6. Bṛndāvanam on earth is the reflection of Goloka and hence, can't be treated as a night dance club.
7. Of course, one may see the lust in the Bṛndāvanam also, but, such lust must be treated as theoretical devotion (love to God)-transformed-practical-lust and not theoretical hormonal lust-transformed-practical lust.
8. God is the ultimate creator and controller of anything and everybody and need not have lust (*Āptakāmasya kā sprhā?* – Veda and *Nānavāptamavāptavyam* – Gītā) and if required, He can create an unimaginable beauty secretly for the satisfaction of His lust and need not go with Gopikas to get public defame.
9. Sages have burnt their lust in severe penance-fire before whom even the topmost heavenly dancers failed in disturbing them.
10. After leaving Bṛndāvanam, God Kṛṣṇa neither repeated this dance or theft of butter elsewhere in His entire life nor returned back to Bṛndāvanam to repeat these.
11. Total salvation means spontaneous dropout of all worldly bonds due to the very powerful attraction towards God and not cutting the worldly bonds with effort.
12. Three worldly bonds are the strongest called 'Eṣaṇās' (which are bond with money or Dhaneṣaṇā, bond with children or Putreṣaṇā and bond with spouse or Dāreṣaṇā) and dropout of these three Eṣaṇās also can be treated as total salvation as per '*Pradhāna malla nibarhaṇa nyāya*' (if you have defeated three strongest boxers in a town, it means that you have defeated the entire town).
13. God Kṛṣṇa tested these three Eṣaṇās for the sages born as the Gopikas in the context of their love for Him by i) stealing butter that was preserved for their children (Dhaneṣaṇā and Putreṣaṇā) and ii) dancing with married Gopikas in Bṛndāvanam (Dāreṣaṇā).
14. Dance in Bṛndāvanam was conducted in the midnight secretly to avoid hurting the husbands and relatives of Gopikas because as per the path of Yoga, the opposing worldly bonds shall be crossed tactfully without hurting them as represented by the serpentine motion of the Kuṇḍalinī in passing through the six Cakras that represent the whirlpool like worldly bonds.

15. For total salvation from all worldly bonds, no single worldly bond (like spouse) can be exceptional because total means total, which means that all the worldly bonds have to be dropped out before the attraction to God.
16. The bond with the spouse is actually the weakest bond having the facility of divorce and hence, it was tested in the final birth of the sages as the Gopikas so that when all the other worldly bonds were dropped out, dropping out of this one weakest bond becomes inevitable for attaining salvation from all the worldly bonds.
17. Practical lust may be common in a night club and the Bṛndāvanam-dance, but both differ in their intentional material of theoretical hormonal lust and theoretical divine love respectively, just like a mud pot and gold pot differ in material value even though, both have the same shape and volume.
18. Actually, Nivṛtti or spiritual life is discovered by devotees only, which is optional and not mandatory at all for any soul. There are two points. i) the sages themselves proposed to hug Rāma in female forms and ii) when Kṛṣṇa warned Gopikas to go back since Pravṛtti or worldly life alone is mandatory for all souls, Gopikas threatened back Krishna that they will commit suicide if they are rejected by Him.
19. There is no place for lust either in God or in Sages. When Sages wished to hug God Rama, it was not the ordinary hormone provoked theoretical lust-transformed-practical lust. But, it was only devotional love provoked theoretical lust-transformed-practical lust. The reason is that the sages wanted to follow the Vedic path, which says that God alone is male (Purusha) and all the souls including males are females only (*Sthriyah Sathih pumsah*- Veda and the soul is said to be Prakriti or Para Prakriti and not Purusha by the Gita). When Tulasidas refused Meera to stay in his asylum for a night, Meera asked him "Is there a male among souls also? Till now I am thinking that Krishna alone is Purusha".
20. In fact, in the Bhāgavatam, King Parīkṣit, who was actually made alive by God Kṛṣṇa only, asked sage Śuka as to how God Kṛṣṇa Himself committed this sin (Duṣpravṛtti) to spoil the ethical Pravṛtti by dancing with the married Gopikas.
21. Sage Śuka did not give the actual explanation for this question since even though ancient people had high moral standard, they had lesser scientific IQ to understand this complicated truth and may have got spoiled by imitating God with innocence.

22. Even though the divine sweet devotion (Madhura Bhakti) is not at all a sin, God Kṛṣṇa took sufficient care to avoid the exploitation of God's action by ordinary souls i) by lifting a hill previously on His finger proving that He is God who is not to be imitated and ii) by accepting this action as a sin done by both Himself and the Gopikas and declaring that He would undergo the punishments of both (***Ahaṃ tvā sarvapāpebhyaḥ*** - Gītā) so that no soul would dare to imitate this through exploitation (in the Gītā, God tells that He will liberate His exceptional devotees from all sins and the way of liberation is not told, which can be inferred from the incarnations of God Datta to be suffering for the sake of Their true devotees).
23. The scriptural authority for the purity of the sweet devotion is a couple of sutras written by sage Nārada in his Bhaktisūtram (***1. Tatrāpi na mātmya jñāna vismṛtyapavādaḥ***- which means that even in the lustful dance of Gopikas with Kṛṣṇa, such lust was not hormonal lust - transformed-practical lust, but, it was devotion love-transformed-practical lust and ***2. Tadvihīnaṃ jārāṇāmiva*** – which means that if devotion to God was absent in Gopikas, it would have been certainly a sinful illegal lust.).
24. Understanding the scripture called the Bhāgavatam that gave salvation to King Parīkṣit in 7 days and that which described this love story of Gopikas and Kṛṣṇa in which Gopikas were tested for the three strongest worldly bonds, explanation of this itself is a test for the spiritual knowledge of spiritual scholars (***Vidyāvatām Bhāgavate parīkṣā***) and hence, while studying this topic, everyone shall be very careful with lot of patience avoiding hasty conclusions.
25. Finally, the ultimate God Kṛṣṇa Himself agreed to the arguments of the Gopikas and danced with them, which means that this concept is totally pure since God Himself is the ultimate authority of all divine scriptures of both Pravṛtti and Nivṛtti (***Vedāḥ śāstrāṇi vijñānaṃ, etat sarvaṃ Janārdanāt***) and what more authority than the ultimate God is required to say that in this concept, it is impossible to have any doubt about sin.
26. Souls always have limited and superficial knowledge. Hence, they can never fully understand the past or the internal information (at any time) about any soul. Hence, souls can never understand the actions of the omniscient God towards certain souls like the Brundavanam dance of Krishna with the Gopikas or the love affair of Jesus with a prostitute or multi-marriages of Prophet Mohammad, etc. We can't understand God Vishnu in cheating Tulasi (wife of demon Jalandhara), who was a beloved Gopika of Krishna in the past birth, and was protecting her

husband who was fighting with God Shiva with an illegal proposal to marry the wife of God Shiva! We are like the persons sympathizing with the criminals being hanged without seeing their past unimaginable crimes!

27. The unimaginable God was mediated as the first energetic incarnation called Datta and Datta further incarnated as more energetic incarnations as well as human incarnations on earth to guide human devotees in the correct path by giving true spiritual knowledge. In this context, when God Datta merges with a selected human devotee to become human incarnation, God Datta will not interfere with the natural properties of the human medium (with which He is merging) like birth-death, hunger-thirst, sex-sleep, illness-emotions, etc. This will keep the human devotees in a normal ground state like friends without excitation so that the human incarnation can mix with the devotees freely, who can ask questions without any reservation. The human devotee shall concentrate on the spiritual path guided by the human incarnation (Sadguru) and shall not worry about His other normal and special points that can't be understood by the little knowledge of ordinary souls.

3. Is there any documentary evidence for Shankara's suffering with Bhagandara disease?

[Shri Subrahmanian asked: In the blog it is stated "The same Shankara suffered with blood motions (Bhagandara Roga) and the death of the body took place due to that ". Is there any authoritative documentary evidence for this? Thanks. By, V. Subrahmanian]

Swami Replied: - These points are not important compared to the points of the commentary of the great Shankara, Who is the incarnation of God Shiva. He made some incident like this as a path to leave His divine body. There is also a story that He walked in the Himalayas leaving the disciples in Kedarnath and God Datta appeared before Him embracing Shankara saying "My brother Shankara! You have done a lot of My work" and Shankara merged in God Datta. Shankara is the omnipotent God Shiva, Who can do anything. In such a case, it is not necessary that He has done something this way or that way. When both ways can be done, you can take any way because a way not done by omnipotent God can also be treated as if it is done. In the case of a less potent human being, such debate is fruitful because a human being may be able to do something one way only and not in any another way. There is also another version that He climbed the 100 steps of the Kailasa mountain and composed 100 slokas on Goddess Parvati, Who appeared to Him inviting Him back home. I consider all these three

incidents to have happened. Abhinava Gupta, a Shakteya, defeated by Shankara in arguments did some black magic due to which the Bhagandara illness attacked Shankara. The fact here is that Shankara wanted to leave the body and hence, that black magic was accepted by Shankara as a pretext. Then, He walked in the Himalayas. God Datta appeared and appreciated Him on the way. Finally, He climbed the Kailasa mountain. By this, all the three versions are satisfied and since no version is impossible in the case of Shankara, we can accept all these three versions. By these versions, the commentary and philosophy of Shankara is not going to be affected in any way, which is the most important subject for us.

4. In the angle of Nivrutti, what is the effect of Guna on the caste system?

[Dr. Nikhil asked: - While answering the question from Shri Anil ji, You told that the word 'Guna' can be taken in two angles: - 1. In the sense of good and bad and 2) in the sense of the professional talent. In the angle of Nivrutti, what will be the effect on caste system?]

Swami Replied: - The angle of Nivṛtti is always far far higher than Pravṛtti as said "*Nivṛttistu mahāphalā*". Pravṛtti consists of good justice and bad injustice. We have discussed the caste system in the angle of Pravṛtti only while mentioning the two words good and bad. When Nivṛtti comes into picture, any soul belonging to any caste, in the angle of Nivṛtti is far far higher than any soul belonging to any caste in Pravṛtti. For example, We told that a soul preaching justice and injustice to the world is Brāhmaṇa in Pravṛtti. The same soul preaching spiritual knowledge to the world is a Brāhmaṇa in Nivṛtti. Similarly, a soul fighting against injustice is Kṣatriya in Pravṛtti. The same soul fighting against an atheist trying to insult theism is Kṣatriya in Nivṛtti. A soul doing the management of finance in the worldly matters is Vaiśya in Pravṛtti. The same soul doing financial administration in the spiritual line is a Vaiśya in Nivṛtti. A soul doing all types of services in the world is a Śūdra in Pravṛtti. The same soul doing all types of services in the spiritual line is a Śūdra in spiritual line. Neither in Pravṛtti nor in Nivṛtti, the birth can play any role to decide the caste except the qualities and subsequent useful deeds. In both fields of Pravṛtti and Nivṛtti, good is good and bad is bad. A Śūdra in Nivṛtti is far far better than a Brāhmaṇa in Pravṛtti since God is greater than any angle of the world. In Pravṛtti also, we cannot say that one caste is greater than another caste. But a good quality is always greater than a bad quality anywhere.

Chapter 9

March 06, 2022

O Learned and Devoted Servants of God,**1. Did God purposefully create the 1st soul in Brahmana caste as the best and the remaining souls in the other 3 castes as bad in qualities?**

[Shri Anil asked: Swami, in Thrylokya Gita Chapter-14, You mentioned that “The first four souls born from different limbs of the divine body of God are born with the qualities of those specific limbs. And the first Brahmana was really the Brahmana by birth. This first Brāhmaṇa soul was Brāhmaṇa by birth since it was the plan of God. We agree in accepting the first Brāhmaṇa soul as Brāhmaṇa by birth having the qualities of Sattvam or knowledge and also Brāhmaṇa by practice.”

Based on the above context kindly clarify my following question.

Were the first souls created by God based on qualities or profession? It seems that they were classified based on qualities since it is stated that the first-born Brahman was a real Brahman by birth. And as we go towards the other 3 castes, Rajas and Tamas qualities increases in the other 3 three castes even for the first -born souls. When we grade the first-born souls in each caste, there is a gradation in their qualities. Therefore, we can say that the 1st Brahmana was the best among the 4 castes, the person born in the 2nd caste is relatively best compared to the remaining 2 castes and so on.

The above case is again supported by the acceptance of argument of 99% cases of decision of caste by birth. Only 1% exception is seen based on the qualities and subsequent deeds. Did God purposefully create the first soul in the Brahmana caste as the best and the remaining souls in the remaining 3 castes as bad in qualities in increasing order? Swami kindly clarify on this. At Your Lotus Feet-anil]

Swami replied: The first soul created by God from His face is given those qualities that are necessary for their subsequent deeds. Before the donation of those qualities to the soul created by God, the soul has no inherent credit of any greatness. All four souls created by God are exactly equal to each other and the four sets of qualities are distributed among the four souls so that each soul gets one set of qualities. You have taken four cups of milk and added four different colors to those four cups of milk so that each cup gets one color. Suppose, you feel that red color is topmost and blue color is lowest. Can I say that you have favored one cup with red color and you have disfavored another cup with blue color? Will you accept the partiality? You have to add one color to one cup and that cup can be any cup. How can I blame you with partiality? You cannot add red color only to all the cups.

Who has decided that the red color is the topmost and the blue color is the lowest? We say that this gradation is wrong by itself. No color is greater than any other color. These are just four different colors. If the soul born from face is thought to be great by preaching the spiritual knowledge, We say that the person practicing the spiritual knowledge is greater than the preacher of the spiritual knowledge. Now again, can you blame partiality due to greater practice than mere preaching theory. This becomes not only endless but also, a meaningless fight.

[Few questions from internet are given below: Kindly reply to them.]

2. Why did God come in Human form to Himself suffer at the hands of what He created?

Swami replied: When God wants to suffer for a particular purpose, who are we to question God? If we don't want to suffer like that, did God force us? It is His individual decision since the fundamental right for freedom exists even among the souls. If we analyse such purpose, God suffers in that way for doing good to the souls and there is no selfish motive for God.

3. When Jesus died for the salvation of sinners, should the people who killed Jesus be blamed?

Swami replied: The people who killed Jesus did not kill Jesus with the intention that killing Jesus would give salvation to sinners! The credit goes to Jesus and not to the killers of Jesus! This is simple basic logic.

4. Why does Jesus refer to "the laws of Moses" if He Himself (as God) gave them to us?

Swami replied: God came as Moses and gave certain laws to humanity possessing certain psychological trends in a specific period of time. The philosophy given by God depends on various important factors like the capacity to understand a concept, the psychological capacity of reformation etc. In a different time, the same God comes in different forms to preach a different philosophy to humanity in view of the changed above mentioned factors. The changes are only external, like different types of dresses, and the inner concept remains the same as the unchanged person.

5. What does it mean that "the truth shall make you free" (John 8:31)?

Swami replied: Truth always brings freedom because freedom alone can make anybody to understand the truth. If the mind is governed by certain rigid prejudices, truth can never be realized. Basing on this psychological prejudice and bias, which is solidified rigidity, even God preaches the truth in a modified way because there is no use of injecting a medicine when the needle of the injection syringe itself breaks during the effort of the process

of injecting the medicine into the patient. In this way, a chain of changing truths will be injected by God to humanity over a long period of time and when the proper ultimately ripened time comes, then only the final truth is injected. This is inevitable even for the Omniscient and Omnipotent God!

Chapter 10

March 11, 2022

O Learned and Devoted Servants of God,**1. Isn't the mind a part of maya in this world? How will my soul achieve liberation by imagining the sounds of OM?**

[Mr. Juan Rodriguez asked: Dear Shri Datta Swami, I have a question about meditation and meditative practices. I may not be worthy to receive the answer from God, but I must ask. I currently practice a meditative practice from a Guru that initiated me into a Meditative Yogic Lineage, I will not say which one as I do have much respect for the practice and do not want to give the wrong impression of it as it may serve well for some. But my mind asks, in this practice I am told to mentally say Om at each Chakra and to focus on my breathing. In another practice I learned, I was told to visualize white light coming into my body from my Crown Chakra. I feel that these practices are psychological props to evoke belief and a tool to have faith in. I think this because as a Spirit in a body, these practices involve the mind, the mind saying OM, the mind focusing on breath, the mind visualizing the light etc. Isn't the mind a part of maya in this world? How is it that my soul will achieve liberation by imagining sounds of OM and imagining peace and imagining stillness? Or by drawing out my breath and holding my breath and by releasing it at a tempo twice as long as when I breath in? If God is love, shouldn't evoking and living a life of compassion, loving devotion towards humanity and God, seeking peace and non-violence be a more soul-liberating expression with my body and its faculties than by becoming an expert in a practice? What is the way to practice? Is it to still the mind and not create any vibrations in order to receive the God frequency/vibration? Which is the way for a soul's liberation? Juan Rodriguez]

Swami Replied: - Liberation or salvation of soul means dropping out of all the worldly bonds due to the attraction in the bond with God. Cutting the worldly bonds by force is not salvation. The worldly bonds shall drop spontaneously without any effort for it. It is just like the dropping of all the worldly drinks on drinking the divine nectar. There is no effort in cutting the worldly bonds because the worldly bonds are dropped in a natural way. You can experiment various ways by which alone, the tremendous attraction towards God results by which all other bonds disappear by themselves without a trace of any effort. The breathing exercise is good for health and has nothing to do with the devotion to God or with the salvation from the worldly bonds. You can yourself find out the way by which such divine result is achieved. I feel, what your consciousness speaks is perfectly correct.

2. Why is that Chandralekha could not overcome her family bonds when they competed with God?

[Smt. Priyanka asked: Padanamaskaram Swami, We learnt about Chandralekha that she could not attain jeevanmukti while on Earth due to her fear of worldly bonds but attained videhamukti in the upper world because she ultimately died for sake of God. Therefore, every time the Lord incarnates, she has to come down to Earth not only to serve God but also because she is bound to worldly bonds. The doubt here is when she was Sati, she went against the wish of her father and married Lord Shiva. She retaliated against her family in the Daksha Yagna when her father was not respecting Lord Shiva and therefore gave more importance to God over her worldly bonds. But, in her next birth as Chandralekha, what was the reason that she could not overcome her family bonds when it competed with God? Do previous life samskaras have any role to play here? At Your divine lotus feet, Priyanka]

Swami Replied: - Sati went to the function of sacrifice done by Her father even though, neither She nor God Shiva was invited. In fact, God Shiva advised Her not to go to the function for which She was not invited. Sati overlooked this advice thinking that She had the liberty to go to the house of Her father even without invitation. But finally, She proved Herself as topmost devotee of God Shiva because She could not tolerate the abuse of God Shiva from the mouth of Her father and committed suicide! Both Sati and Chandralekha have marvelous love to God, but, have influence of the family bonds. Both Sati and Chandralekha proved themselves as the topmost devotees of God. The influence of family bonds is bringing Her down to the earth, but, at the same time, Her devotion to God is beyond imagination. The influence of family bonds is certainly not capable of hindering the bond to God. But, the influence of family bonds caused some disturbance in both births. Sati should have restrained Herself from going to the house of Her father on the advice of God Shiva. In such a case, everything should have been very peaceful. In the case of Chandralekha, She could have gone to Krishna without caring for Her family or at least, She should have waited for one or two days more and should have reached Krishna. This means that in both cases, peaceful analysis was not done. Even Sati should have returned back after giving strong answers to Her father. Her father was a famous enemy of God Shiva and this is known to all. Hence, there is no surprise if Her father scolded God Shiva. It is quite expected. For that, there is no need for Her to commit suicide. Hence, excess of emotion is not good and instead of it, a peaceful analysis should have been done by both Sati and Chandralekha.

3. In how much time will the earth be totally destroyed by humans to the point that no life exists on earth?

[Shri Bharath Krishna asked: Padanamskaram Swami, If we assume that You have completely withdrawn Your Maintenance or Administration from earth, in how much time will it be totally destroyed by humans to the point that no life exists on earth? Your devotee, Bharath Krishna.]

Swami Replied: - As soon as the time for the destruction of the world comes, I will withdraw My administration and as soon as I withdrawn My administration, the world will immediately be destroyed. This will take place in the end of Kaliyuga when the administrator, God Vishnu, Himself becomes the destroyer of the world in the name of Kalki. Here, please note that the administrator Himself becomes the destroyer, which means that God Vishnu and God Shiva are one and the same.

4. Can You please throw light on Advaitins' claim that no other philosophy fits correctly in the meaning of the Mahāvākyas?

[Shri J.S.R. Prasad asked:- The Advaita philosophers say that the three Mahāvākyas say that I, you and he/she are God and that awareness is God. Hence, they say that no other philosophy can fit in the meaning of the Mahāvākyas of the four Vedas. Can You please throw light on this? At Your divine lotus feet, prasad]

Swami Replied: - It is true that the three Mahāvākyas say that every living being is God and the fourth Mahāvākya says that God is exceptional, excellent spiritual knowledge (*Prajñānam Brahma*). First let us examine this fourth statement. Do you say awareness is the meaning for the word *Prajñānam*? When a petty ant is moving, will you say that an exceptional-excellent scholar of spiritual knowledge is walking on the floor!! If you say this, people will say that you are an exceptional scholar of knowledge!! Hence, the word *Prajñānam* stands for exceptional spiritual knowledge and the person possessing such exceptional spiritual knowledge can be called as the very embodiment of exceptional spiritual knowledge itself. This differentiates the exceptional scholar of spiritual knowledge from the other ordinary human beings. Even a human being having some moderate knowledge can't be called as the possessor of *Prajñānam* or exceptional spiritual knowledge. In such a case, how can you call mere awareness that is seen in insects, birds and animals as *Prajñānam*? In this statement, the difference between human incarnation and a human being is exposed. The difference between Krishna and other human beings is that Krishna told the Gita, which is exceptional spiritual knowledge.

The other three Mahāvākyas establish the similarity between Krishna and other human beings and this similarity is merely in the external human body having the same properties of all human beings alone. The three

Mahāvākyas state that Krishna is just like any other human being in external human appearance. If there is some similarity between two items, a figure of speech called ‘Upamā’ or simile is used. When we say that her face is like the moon, the similarity is only in one aspect, which is pleasantness. If the similarity is more, we can delete the *Upamāvācaka* or the word standing for comparison and such figure of speech is called ‘*Lupta upamā vācaka alaṅkāra*’. The face is moon. In this sentence, her face and moon have more similar pleasantness. If the similarity is extremely high, such figure of speech is called ‘*Rūpaka*’ or metaphor. Now, when Krishna and any ordinary human being have lot of external similarity like having similar limbs of the body, either as *Luptopamā vācaka* or as *Rūpaka*, we can say that God is an ordinary human being or God is very much like an ordinary human being. In this way, ‘*I am God*’, ‘*You are God*’, ‘*He/She is God*’ result showing extreme external similarity of God in human form.

When God comes in human form, there are several external similarities of the external medium and there is one strong differentiating factor, which is the exceptional, excellent spiritual knowledge of the human incarnation of God. The four *Mahāvākyas* say that the human incarnation of God and an ordinary human being have several external similarities by which the differentiation between the human incarnation and human beings becomes very very difficult, and can be done with the help of the only differentiating factor, which is that the human incarnation has exceptional & excellent spiritual knowledge, which does not exist with ordinary human beings. These *Mahāvākyas* speak about the reasons of confusion and the way of differentiation of the human incarnation from ordinary human beings. These do not speak about the absolute unimaginable God or Parabrahman and ordinary human beings because the unimaginable God and the imaginable soul are totally different without a single similarity. Hence, the claim of the Advaita philosophers cannot stand on this point.

Chapter 11

March 12, 2022

O Learned and Devoted Servants of God,**1. How did the thought of lust arise in the Gopikas, who conquered hormone-based lust towards God Krishna?**

[Shri Anil asked: Padanamaskaram Swami, Kindly answer the following questions, at Your Lotus Feet-anil. 1. Gopikas were sages who conquered hormone based lust by their intense penance in the previous births. In such a case, how did the thought of lust arise in them (even though it is loved based lust) towards God Krishna? To arise lust in a person, action of hormones is needed right? Was the lust purely from the side of the Gopikas towards God Krishna and was one sided? How was this lust initiated in the absence of initiating action of hormones for it?]

Swami replied: - We are generating ash by burning wood. But, Shri Satya Sai generated ash just by will. The source of generation need not be one way only. Sages surrendered everything to God. They got an idea that their bodies also have to be surrendered to God to fulfill the concept of total surrender. God has no reservations for anything in this world since He sees only the feeling of surrender in a devotee. For Him anything is one and the same. There is always response in the case of every surrender. Generally, the lust is generated by hormones created by God only, as the universal principle for the extension of the race of humanity through heterosex. Due to the activity of hormones, the attraction between male and female is generated. Such attraction gets concentrated on a specific individual and not only the general lust is generated, but also, a specific individual stands as the object of the lust in the beginning itself. The general lust and the individual object start from the very beginning point. It is not necessary that the general lust must be generated in the beginning and then only the individual object must rise. It is quite possible that the general lust can start along with the specific individual object. In the case of sages, they have already controlled the generation of lust by hormones and stood as the fires of spiritual knowledge. The hormones were controlled by them and this means that the hormones were not destroyed. The activities of hormones were completely under their control. The sages were also house holders and in the context of extension of the race, they allowed the hormones to do their activity. Such activity of hormones was allowed as per the path of Pravrutti, which was totally justified. When the question of Nivrutti came into the picture and when the context of surrendering their bodies to God by becoming females due to their

miraculous powers arose, the sages allowed the activity of hormones, which was a necessary associate of such angle of surrender to God. God sees only the pure feeling of the total surrender of the devotee, which alone is considered by Him. The body is after all a relative reality of modification of energy and matter. You must take the same approach even if you consider the love affair of Macdelene with Jesus (assuming that this story is true). This topic shall not be viewed in wrong sense because the total liberation from all the worldly bonds due to the single attraction to God cannot exclude any single worldly bond as an exception. The detachment from this type of worldly bond (life partner) cannot be an exception because TOTAL SALVATION means TOTAL SALVATION only! When I said that they have burnt their lust in the fire of penance, it means that they have the miraculous power to generate lust to God since they felt that such a lust towards God was very essential to get total salvation from all the worldly bonds due to the single attraction to God.

Questions from internet forum:

2. Should we have a photo of God Ram on our currencies in place of Mahatma Gandhi?

Swami replied:- Mahatma Gandhi was a very strong devotee of God Ram uttering the name of Ram even in the last minute of death. God always likes to give credit to His devotees than to Himself.

3. Why did Buddha fast?

Swami replied:- Fasting brings high alertness of brain and makes it very bright in the field of spiritual knowledge. But, everything in extreme is bad. Buddha realized the defect of extreme fasting and rectified His defect in course of time. Extreme fasting will even take away one's life. Buddha became like a skeleton and became unconscious due to over fasting. He realized His mistake and rectified it. Both over eating and over fasting are the two undesirable extremities like flood and drought. Fasting means taking little food and not avoiding food completely. It is told by a poet called Vemana that on fasting day, the rectum digests the remains of excretion for attaining energy necessary for all the activities of the body and this means that on the day of fasting, one is eating his own excretion instead of precious food from outside!!!

4. What is the main reason for a person's angry nature?

Swami replied:- The Gita says that desire is the reason for anger (*Kāmāt krodho 'bhijāyate*). When you desire something and when you don't get it, you will become angry.

5. While on the cross why did Jesus say, “I thirst”?

[While on the cross why did Jesus say, “I thirst,”? According to the Bible, Jesus makes this clear: “If anyone thirsts, let Him come to Me and drink. Whoever believes in Me, as the Scripture has said, ‘Out of his heart will flow rivers of living water’” (Jn. 7:37–38).]

Swami replied:- The living water is the spiritual knowledge and devotion to God is its sweet taste. The people, who crucified Jesus are really in thirst (i.e. in need) of the devotional spiritual knowledge. Such thirst is represented by Jesus while saying “I Thirst”.

6. What is the relationship between all the Rudras and Mahadev?

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swami ji! May we all become the recipient of Your grace. Swami! In the Daksha's yagna incident, I need some clarifications. The Vedas mention about the 11 Rudras who were all invited in the yagna. I want to know what is the relationship between all these Rudras and Mahadev. What I have heard from the scholars and which is read in the scriptures is, When Veerbhadra arrives at the yagna; he scolds all these Rudras for being present there in spite of the absence of Mahadev. Also, he's shocked to see God Vishnu also there; which is followed by a fight. Aren't all these Rudras amshaas of Mahadev only. Also, I want to correlate this with the incident of Lanka Dahan. I read in a book that when Ravan sees Hanuman ji flying in the sky with his huge form, he was horrified and a chain of thoughts occupied his mind. The culmination of all these thoughts was that he had pleased Shiva by offering his 10 heads but 1 Rudra was still left displeased who later incarnated as Hanuman Ji.

Swami ji! Please tell me what is the relationship between these Rudras and God Shiv? Is Hanuman ji an incarnation of a Rudra or God Shiv. This has always been a heated debate on whether Hanuman ji is an amsh of Shiva or Shiva Himself. Please enlighten me upon the same. At Your feet, Datta! Dandvat Namaskaram to Swami ji and to His blessed devotees.]

Swami replied:- Not only are the 11 Rudras the amshas of God Shiva but also God Vishnu is also the same God Shiva (*Śivaśca Nārāyaṇaḥ–Veda*). All these are different forms of God Datta acting in various roles of the divine drama, which is meant for preaching spiritual knowledge to all of us. The point taught in this drama is that one shall not differentiate any form of God and that all forms of God are one and the same. Daksha did not like God Shiva and invited God Brahma and God Vishnu. This is utter foolishness and climax of ignorance. Such concept was proved wrong because finally Daksha was killed by Veerabhadra, who Himself was God Shiva. God Brahma and God Vishnu did not save Daksha because God Brahma, God Vishnu and God Shiva are one and the same God Datta.

The Veda says that God Vishnu and God Shiva are one and the same. God Rama is the incarnation of God Vishnu and God Hanuman is the

incarnation of God Shiva. This means that God Rama and God Hanuman are one and the same God. Ravana is the biggest stupid person like Daksha to think that he is the devotee of God Shiva and enemy of God Vishnu whereas Daksha was just the reverse! Ravana was blessed with the Golden Lanka by God Shiva and the incarnation of God Shiva Himself, God Hanuman, burnt the same Golden Lanka. God gives boons for the devotion and the same God punishes for doing sins. The same father shows extreme love and also shows extreme anger for mistakes. From all these divine stories, we have to learn the lessons only, which are taught by God to us.

Chapter 12

March 13, 2022

O Learned and Devoted Servants of God,**1. Why is the same photo of Swami decorated by devotees as various forms of God including the form of Goddess?**

[Ms. Laxmi Thrylokya asked:- One of my friends asked me “why is the same photo of Swami decorated by devotees as various forms of God, which include even the form of Goddess? There must be some spiritual aim and I would like to know it”. Swami, what answer should be given by me to this question?]

Swami replied:- There are two reasons:-

1) The same face in different forms of God will indicate the concept that the same one God appeared in different Divine forms. That same one God, who is the first energetic incarnation was called Datta. The word Datta has no link to any religion because Datta simply means the unimaginable God given to the world of souls for the sake of convenience for meditation. Hence, I can say that the same God Datta appeared as all the Divine forms of the world. Datta is also called as the Father of Heaven by other religions. There is unity among all the incarnations of God in the sense that the same first energetic incarnation (Datta or Father of Heaven) is common in all the Incarnations. Even if somebody takes God as formless (actually formless here means unimaginable in the real sense because even formless imaginable items like space, air, water etc., exist, which are not God) the one unimaginable God (who is beyond space and time) is common in all the formless Divine models of God. When the face is one and same, the commonality in all the forms is spontaneously expressed. This commonality in all religious forms of God is the foundation of Universal Spirituality, which is externally called as Universal Religion. In Hinduism itself, there are several sub-religions maintaining different forms of God resembling the entire world having different religions that maintain different forms of God. This is the main aim of developing photos of different forms of God based on one common photo.

2) You know that I am born as Hindu and from My childhood I used to visit several temples. After seeing the main statues of God in various forms in temples, I developed a question in My mind, which is that why the main statue is not having a pleasant appearance so that the devotees get attracted to stand for some more time in the main place of the temple. Even the statues carved on the outer walls of the temples are looking very pleasant, but, the

main statue is not at least that much pleasant looking! Devotees are standing before the statue of the main Deity not for looking at the statue for more time, but, stand more time due to the pressure of the desire of personal boons that are to be granted by the main Deity. Of course, the very purpose of God's worship itself is the fulfillment of selfish desires only. But, if the statue is beautiful, at least for some more time, the devotee may forget the selfish desire and may stand looking at the Deity based on attraction towards the pleasant looks of God. Due to this, slowly, real devotion without aspiring for any fruit in return may develop in the heart of the devotee. When the main statue is carved neglecting the aspect of beauty of the face, this possibility seems ruined. The main point is that nobody has seen the faces of energetic incarnations like Brahma, Vishnu, Shiva etc. In such a case, the carved personalities of the statues are imaginary only and, in such opportunity, what is wrong in carving the statues with some pleasant appearance? Is the reason the ego-based jealousy of devotees? At least, I felt shocked when I saw the statues of various forms of the Divine Mother, which are not good looking when the Divine Mother is called Tripura Sundari, which means that She is the topmost beauty in all the three upper, middle and lower worlds!

Of course, I fully agree that the real beauty of the personality is the inner eternal beauty, which is very much important. Even then, the external beauty is also mentioned as one of the Divine qualities (Kalyāṇa guṇas). Rama, Krishna etc., were so beautiful seeing whom even male sages fell in love! At least, when such opportunity (in carving the imaginary personalities as statues) to present God with maximum beauty is available, shall we not use it to say that God is the highest in every angle? From the childhood, I always felt very depressed on seeing the photos and statues of God Brahmā, who is actually God Datta appearing as a boy of 16 years with unimaginable beauty! If the beauty of Krishna is 16 kalās, the beauty of Brahma or God Datta is 100 kalās. When God Datta incarnates, the range of kalas of beauty expressed by Him will be 0.0001 to 0.01 kalā only! If He comes down with all His full 100 kalās of beauty, the souls will immediately collapse and die!! How God Brahmā is presented now by devotees with the worst face added with a long white beard? Devotees feel that the grandfather Brahmā shall look like that! We treat God Vishnu or God Shiva as the Divine Father. The first energetic form of God Datta is God Brahmā (because God Brahmā is the author of the Veda or spiritual knowledge and is a Divine preacher keeping Goddess Sarasvati on His tongue), who is considered as the creator of incarnations of God Vishnu and God Shiva. Hence, God Brahmā is called as the grandfather (*Pitāmaha*). This point is told in the religion called 'HAIRANYAGARBHA MATA' propagated by divine sages. Why does a

person shave his beard and attends interviews with smart dress and putting face powder on his face? The selection for the job is based on the knowledge of the candidate. Still, why does the candidate take care about his/her personality in the interview? If the personality is not smart, candidates feel that it may throw a negative psychology in the minds of the selection committee. In such a case, why do people present God Brahmā in the worst way?

I felt that My photo is somewhat pleasant and at least I can say that it is not bad looking. Some devotees developed My photo, who have faith in Me as spiritual preacher (Sat Guru) and the development of various forms of God based on My photo, I felt, is not a bad idea and actually this idea came to the brain of one of My disciples. In fact, some time back, you asked Me about the development of photos of Ganapati, Hanuman, Narasimha etc., also and I okayed your proposal with full pleasure. These photos will establish that the Divinity does not depend on mere external beauty, but, depends upon the internal qualities altogether called as the eternal inner personality. The beauty of the body and the face is temporary that disappears forever once the life leaves the body, and the body gets buried or cremated!

Actually, one miracle happened by the wish of God Datta. Phani got a vision of Lord Venkateshwara in Chennai about which he narrated to the devotees in Vijayawada. Devotees asked Phani about the vision and asked how the face of Lord Venkateshwara looked. Phani told the devotees “the face of Lord Venkateshwara was just like the face of our Swami”. Then, Phani along with PVNM Sharma, got a photo of Mine (which was the photo published in the college magazine of Hindustan College of Engineering, Chennai, while I was working as a Professor in that college) and developed the photo of Lord Venkateshwara based on that photo and showed it to devotees. It was also seen by Me and I was also very much impressed. Then, I told that photos of other forms of God also can be developed based on the same photo so that the fundamental concept that the same God expressed Himself in various Divine forms gets clearly visualized. Full size photos decorating Me as Lord Venkateshwara and Lord Krishna were also physically taken. In this way, the whole episode occurred by the wish of God Datta. I feared that some elder devotees may become angry with Me, charging Me that I appeared as various forms of God, but I thought that I could answer them by saying that several actors are also acting as the Divine forms of God (e.g. in movies) and that I can be treated as one among them. Of course, if My devotee has firm faith on Me as the incarnation of God Datta, I can say that I stand as the representative model for God Datta (Pratīka

Upāsanā) for that specific devotee only, just like the National Flag which represents the Nation even though it is not the actual Nation!

2. Was there any specific reason behind the broadcast of the Ramayana in COVID time?

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swamiji! Swami ji! During the COVID first wave, the broadcasting of Ramayana broke many records. People were extremely excited and curious to watch its episode daily in spite of such severe lockdown. Even the people who were not that religious, were eagerly waiting for the telecast of the Ramayana. A repeat telecast would severely disappoint everyone. What I personally experienced was that even for a short time, the ambience of my house was turned highly religious. People were trying to imitate their favourite characters in their daily life. Swami ji!, was there any specific reason, a specific plan, behind the broadcast of the Ramayana in COVID time? My humble salutations at Your feet and to Your devotees!]

Swami replied:- The main aim of preaching humanity through the Ramayanam was Pravrutti or worldly life as per the liking of God, which is the victory of justice and the defeat of injustice. Rama was an incarnation meant for the behaviour of an ideal human being (*Ādarśa mānuṣa avatāra*). Pravrutti is the foundation for Nivrutti. Every human being must try to imitate Rama and Sita. Then only, the society will be very peaceful. The incarnation of Krishna was mainly for Nivrutti to test Gopikas and to give total salvation to them. Even Krishna extended His activity to protect Pravrutti as we saw in His involvement in the affair of the Pandavas. He also killed several demonic people and also got several devilish people killed and this is sweeping the dirt to clean the house of earth. Covid or any other such serious virus is the result of the anger of God on humanity for their sins done due to the background of ego. The Ramayanam could help humanity to develop liking for justice and hatred for injustice. Such development of good attitude is to certainly help humanity come out of the clutches of the dangerous virus because the slip of good attitudes itself is the reason for the birth of the virus. God always is positive towards humanity and always tries to help humanity. The rain falls from the sky all over the earth in an uniform way to help the earth generate food for the living beings. The intension of the sky is always good. The intention of earth is also good because the earth tries to generate food everywhere. But, some areas of the earth are rocky refusing to help the generation of food. Similarly, some devilish souls are always opposing God and doing sins secretly to make a good impression on the public. The theist will always fear for sin even though sometimes he/she practically fails in following justice. The atheist never fears for sin since he/she does not believe in the Divine punishment and he/she worries only

about punishment by courts and if such punishment can be avoided, he/she will never bother about doing sin secretly, without being noticed by the public.

3. Can we say that Sati consciously chose to end Her life while Chandralekha ended life as she was unable to meet Krishna?

[Smt. Priyanka asked: Padanamaskaram Swami, Thank You for explaining regarding both Sati devi and Chandralekha. You said that they both should have controlled their emotions by doing peaceful analysis instead of giving in to their extreme emotions. Swami, please forgive me if the following thoughts are not correct. Can You please clarify another doubt expressed below regarding controlling extreme emotions?

Can it be considered that Sati Devi consciously chose to end Her life overwhelmed by her emotions whereas, Chandralekha's life ended by itself (without her conscious decision) only after She felt extreme sadness about being unable to meet Krishna? Since Sati devi made a conscious choice, can we say that only She had a choice to be with Lord Shiva again by going back to Him? Whereas, Chandralekha lost her life in a natural way out of extreme emotion. So can we say that She did not have this choice of meeting Lord Krishna again? When Chandralekha was opposed by her family, She felt extreme pain for not being able to meet Krishna but also extreme happiness thinking about Krishna. The sadness and happiness were both extreme and this led Her to exhaust the fruits of Her sinful and meritorious deeds of Her life respectively. As a result, Her life ended. When Chandralekha was so overpowered by Her emotions that was intense enough to end Her life in a natural way, then how can the mind work practically to do a peaceful analysis to control the emotion? How could She have made efforts in this situation? It may be possible to manage a normal level of emotion in general, but can a soul truly manage an extreme emotion? If souls cannot, then is prevention of the extreme emotion the only way? Swami, how can one realize when an emotion is converting into an extreme one and control it? At Your Divine lotus feet, Priyanka]

Swami replied:- The stories of various forms of God are only written in secondary scriptures called the Puranams and the main aim of these stories is only to preach lessons to humanity. The various forms of God act in these roles of these stories because we will pay more attention when it is the story of God. All the male forms of God are the roles of God Datta and all the female Divine forms are the roles of Goddess Anaghā, who is the inseparable power of God Datta. By this, our attention will be strongly stuck in the incidents that teach us lessons in both Pravrutti and Nivrutti.

We appreciate the devotion of Sati and Chandra Lekha because they considered even their lives as not more valuable than God. This angle helps us in the path of Nivrutti. But, in the angle of Pravrutti, knowledge is more valuable than emotion. Sometimes, the emotion destroys everything due to hasty conclusions. For the followers of Pravrutti, the lessons of Pravrutti must be important whereas for the followers of Nivrutti, lessons of Nivrutti

are important. In the Divine plays of God, both spiritual and worldly angles exist simultaneously so that the corresponding angle can be followed by the concerned line. Had Sati remained with Her Husband, cupid might have not been burnt to ash by God Shiva. Had Chandra Lekha controlled her emotion with analytical knowledge, the dance at Brundavanam might have continued for some more years to please Gopikas more. Due to the death of Chandra Lekha, Krishna stopped the dance at Brundavanam in the second year itself. Sati has an energetic incarnation and She met God Shiva once again in the new name, Parvati. Chandra Lekha met Krishna in every latter birth of Krishna. How can Datta and Anaghā be separated? They are both like Hero and Heroine acting in cinemas for the welfare of humanity preaching wonderful lessons to the souls.

Chapter 13

March 18, 2022

O Learned and Devoted Servants of God,**1. How to reply to arguments that non-vegetarian food is consumed in some places due to the lack of vegetation?**

[Smt. Priyanka asked: Padanamaskaram Swami, When a situation came where I had to talk about animal sacrifices in rituals and how people must kill the animal nature within them and not the animal itself, I was told by my friend that in countries like the middle east, they are supposed to kill the animal in front of everyone and cook fresh meat as an offering during rituals. It cannot be considered sinful because in those desert climates, vegetables could not be grown in their climatic and soil conditions. People had to survive with animals only as their livelihood and food. Therefore, their whole culture evolved as a heavy meat-eating culture and rituals had animal sacrifices. Swami, can You please advise me on how should I reply to such arguments in the future. At Your Divine lotus feet, Priyanka]

Swami replied:- This point is told as the climax of Pravrutti-ethics. “*Ahimsā Paramo Dharmah*” meaning that non-violence is the highest justice and violence is the highest injustice. In view of such climax importance given to non-violence, it is very difficult to find out an amicable solution for the problem presented by you. You have to examine whether things are so tightly closed from all sides without any trace of alternatives. If the situation is such, we can only say that their cycle of lives is nothing but the cycle of wild animals living in the forest. If one enters such a wild-animal like cycle, the cycle continues forever and there is no salvation for such births. Even in the case of wild animals in forests, alternative vegetable food is provided by God if the souls wish to reform themselves. There must have been such alternatives in the case of these human beings, who are far far advanced than wild animals. If such alternatives are absent, we have to think that it is a part of hell on earth. Both hell and heaven exist on earth also to give the fruits of intensive bad and good deeds. Please don't misunderstand Me that I am very rigid here about the authority of the scripture. If you stand in the place of the animal that is killed for food, you will understand the pain received by the innocent animal, thereby you can realize how much sinful the deed is.

2. What are Shiv tattva, Ram tattva, Hanumat tattva etc.?

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swamiji! May the unadulterated love and faith for You sprout in Your devotees' hearts. Swami ji, what are

these tattvas? I have heard about Shiv tattva, Ram tattva, Hanumat tattva etc. But I don't have any clear understanding about them. Therefore, I would request You, if You could explain them.

There is this other thing also when I at times would wonder if my spiritual practices are bringing me closer to Hanuman ji. May be all this is happening because I lack patience. If You could tighten some mind screws of mine in that area!

Swami ji, here in some families of India, when a family member dies, the family members stop celebrating all festivals for a whole year. Shaving of head is also done by the family members. Also, ringing of Gongs and bells in temple. If You could tell me about their validity in present times. At Your feet. Dandvat Namaskaram to You, Swami ji and to Your devotees.]

Swami replied:- The word tattva means a setup of psychology from a long time. It also means the essential nature of a deity. Vishnu belongs to Sattvam, Brahma belongs to Rajas and Shiva belongs to Tamas. Hanuman belongs to the tattva of Shiva only since He is the incarnation of God Shiva. Rama belong to the tattva of Vishnu since He is the incarnation of God Vishnu. When you are taking the divine natures, we have to take the good sides of these three qualities. Sattvam means knowledge with peace, which is very much necessary for the administration that is done by God Vishnu. Rajas means dynamism (*Rajah Karmani...*), which belongs to Brahmā, who is always involved in the creation continuously. Tamas means ignorance that stands for indiscrimination, which belongs to Shiva, who destroys the entire world along with all the souls without discriminating good and bad souls in the final dissolution of the creation. In this way, all the three qualities must be taken in good sense only while they are applied to God Brahmā, God Vishnu and God Shiva.

Hanuman is very very essential for your materialistic as well as spiritual welfare. I am telling this point so many times repeatedly and hence, you must give full attention to My words and worship intensively God Hanuman for at least five more years.

When a close relative expires, such practices are followed to express their sadness and except this point there is nothing else. In such situations, worship of God is very very important, which will give a lot of support to the mind. When there is no such sadness in the hearts of the people, all these things are blind traditions followed without proper analysis.

3. Please accept the offering of my mind, words & work to You and bless me to hold on to Your Divine lotus feet.

[Smt. Swathika asked: Padhanamaskaram Swamiji, Thank You so much Swami for everything. You have always been there with me and helping me when I was going through a tough phase. It was Your Blissful Knowledge and Infinite Love that helped me

throughout. You have taken care of my needs and beyond that. I want to focus on serving You Swami. I want to dedicate my mind, words and work to You Swami. Please accept my offering and bless me to always hold on to Your Divine Lotus Feet. With Love, Your servant, Swathika.]

Swam replied:- Your ideas are very good and hence, please follow in the service of God. Always God Datta will bless you.

4. Is there no negative thought at all?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, Swami I heard from one of the present day philosopher saying - "Do not try to stop uncontrollable thoughts because any kind of thought is just a thought. Nobody told that this kind of thought is negative, and there is no negative thought at all, thought doesn't have any power. If you think it's reality, then it will destroy you. If you fight against a thought thinking it as negative and win against it, then you actually failed because it is just imaginary in first place and you must be mad because that thought is not reality. You created it in the first place and that has become so big a ghost for you that now you want to fight against what you have created. If you create something in your mind then you must be able to roll it up also. All these uncontrollable thoughts are only due to the reason that the soul is identified with something which it's actually not and these thoughts will not stop by chanting any God's name until you consciously come out of that wrong identity. Only negative thing about it is that this uncontrollable thinking is happening unconsciously. Healthy process of thinking should be conscious".

Is this true Swami? Is there no negative thought at all? Should one not try to stop the troubling uncontrollable thoughts? Are these kind of mental irritation only imagination of that soul? Or is it a type of return of the soul's bad karma? What is the best way to come out of this unconsciously happening uncontrollable thoughts? -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- Already there is a classification of thoughts as positive and negative. Positive thoughts are always encouraging and negative thoughts are always discouraging. If thought is merely a thought, why these thoughts lead some human beings to become mentally derailed and be admitted in mental hospitals? The harm done by negative thoughts is clearly felt with practical proof. Thought is simply a thought; it should not make people to become mad and get admitted in hospitals for treatment even using powerful electric shocks to the brain. If thought is nothing, all these practical effects should not have been seen by us with our naked eyes. You are always pondering around a central point, which is that thought is not a reality. What you think is totally wrong because thought is subtle and not gross because it is not matter. Electromagnetic radiations are also very subtle in nature and by this, can you conclude that the electromagnetic radiations are not reality? You are mistaking subtle energy as non-reality. A subtle radiation can cause wonderful materialized effects. Hence, you are mistaken in the fundamental

level itself. Thoughts are generated in an uncontrollable way and this is the problem of the mental patient. You are bombarding the generator of such uncontrollable thoughts, which is completely meaningless. This problem is generated by many human beings without control and such generation can't be blamed by you because such generation is due to the lack of control of the mind. In such a case, you must suggest some external possibility of help, which alone is the proper medicine. Scolding the human being for the generation of uncontrollable thoughts and suggesting such victim to control the thoughts is not directed towards the solution of the problem. Due to winter, a person got Asthma and you are scolding that person to control the winter! The uncontrolled thoughts are like that uncontrollable winter. Your suggestion may be helpful in the earliest stage so that the person will be careful about the uncontrolled thoughts in the beginning itself. Now the stage has crossed prevention and entered the stage of curing. Your solution for prevention does not work for the situation of cure. You are advising that the affected victim shall come out of the disease, which has grown up to an uncontrolled state. In this situation, the only path is to surrender to God for help and such unimaginable power alone can solve the problem. What is really needed here as the proper medicine, you are rejecting it foolishly by mentioning it! A person was exposed to severe winter and got the problem of flu and cough. You must give a medicine that cures the disease first and then advise him not to get exposed to the cold atmosphere. Your suggestion will certainly help the person in the future. Now, the medicine must be given for the already attacked disease. Prayer to God will certainly help the mental problems. You are speaking about conscious thinking and I don't follow the difference between conscious thinking and unconscious thinking. Consciousness itself is the process of thinking and the same is called as awareness. This suggestion will certainly bring lot of confusion and a fresh psychological problem will start in addition to the old psychological problem. Hence, the entire analysis proceeded in wrong track from the beginning itself! These uncontrollable thoughts leading to psychological problems are only due to the bad fruits of sins of the soul. The effect of the punishment is inevitable because even if the person tries his best, the bad fruit is inevitable against any effort of any soul. Only by God, such inevitable effects can be temporarily postponed to a later date or to a later birth, if God is pleased with your prayers.

Chapter 14

March 20, 2022

O Learned and Devoted Servants of God,**1. Is being desireless correct?**

[Shri Durgaprasad asked: Paadanamaskaaram Swami, it is said that desire is root cause of misery. All philosophers stress on this point. Is being desireless correct? Is not the creation for enjoyment for the souls as much as for God? Is not being desireless leading to a state of stone? At Your lotus feet, Durgaprasad]

Swami replied:- There are two phases called as Pravrutti and Nivrutti. In Pravrutti, you can have justified desires and justified entertainment. In Nivrutti only, all these worldly desires and worldly enjoyments disappear spontaneously (not by force) due to over love towards God resulting in the natural dropout of all the worldly bonds without any exception. In Nivrutti also, the soul has desire for God and enjoyment with God. Hence, there is no stage of absence of desire and enjoyment either in Pravrutti or Nivrutti. The only difference between Pravrutti and Nivrutti is that in Pravrutti, you must have controlled desire and controlled enjoyment so that justice is never hurt. In Nivrutti, the desire and enjoyment with God is in climax because God is the climax and the ultimate goal, who is beyond even justice as God is the protector of justice (Protector is always greater than a protected item.).

The only place in which desire and enjoyment shall be completely controlled is Dushpravrutti because in this place, desire and enjoyment are totally amalgamated with injustice and sin. Only this Dushpravrutti is totally condemned. Hence, the restriction is about Dushpravrutti only and not about Pravrutti and Nivrutti. Justice is neglected in both Dushpravrutti and Nivrutti, but the background is to be carefully analysed. The injustice in Dushpravrutti cannot protect you from the hell whereas the injustice in Nivrutti can't affect you because God is all in all. Such capacity of God does not exist with injustice existing in Dushpravrutti. Moreover, you must remember that Nivrutti is only optional and not mandatory for any soul. This point makes any soul to shut up its mouth from passing on any comment on God or Nivrutti. Nivrutti is discovered and developed by devotees and not by God. God is not a political soul, which propagates about itself for fame and self-enjoyment. God is the infinite ocean of bliss and all the worldly enjoyments are just tiny drops. Will the ocean crave for drops of desire and enjoyment? The Veda says that God has no desire for any type of enjoyment. When the climax devotee of Nivrutti craves for desire and enjoyment for God, God will

come down to the level of devotee and becomes like a drop and gives satisfaction to the devotees because the devotee is in the climax of madness about Himself and all efforts to discourage him/her failed. Such climax devotees are countable on fingers and will not spoil Pravrutti. In Nivrutti, the devotee enters to swim in the only one ocean of bliss of God and except God, there is no second item or second soul. In such a case, there is no question of justice and injustice. Justice and injustice can exist only in this world having multiplicity. God is beyond both justice and injustice.

2. Pranam Swamiji. What is the meaning of Gan Gan Ganath Bhote? Gajanana Maharaj always used to chant?

[A question by Shri Nitin Bhosle]

Swami replied:- This is a prayer of Ganapati. The name of the devotee is also Gajaanana meaning Ganapati. Mantra Shastra says that the deity of the name of the devotee is quickly pleased. This is seen here.

Chapter 15

March 27, 2022

O Learned and Devoted Servants of God,**1. Is it alright for an ordinary devotee to pray for a highly spiritual person?**

[Mr. Martin asked: Pranaams Shri Datta Swami, we have been praying for a highly spiritual devotee Mrs. Bhanumati Amma of Hyderabad. She is a devotee of Shirdi Sai Baba (and recognizes Sathya Sai as the same). She is in the last weeks of her highly spiritual life. This lady has been kind, encouraging and inspiring to me and my wife over the years. Is it alright for an ordinary devotee to pray for a highly spiritual person? Respectfully 🙏 Martin]

Swami Replied:- If you are praying for such a highly spiritual devotee, it only indicates your deep concern about her. It does not mean that you are insulting or disrespecting such a devotee. God will certainly hear your prayer and appreciate your devotion to the spiritual guide. The action of God will follow the normal justice of pravrutti or worldly life.

2. I request You to give the true meaning of the following hymn.

[Shri J.S.R. Prasad asked:- God Brahmā wrote the Vedas and God Datta is God Brahmā. The author alone knows the actual meaning intended by him. Others may misunderstand and misinterpret. Since You are the incarnation of God Datta, I request You to give the actual intended meaning of the following mantra or hymn: Vijñānaṃ yajñāṃ tanute, Karmāṇi tanute'pi ca, Vijñānaṃ devāsarve, Brahma jyeṣṭhamupāsate.]

Swami Replied:- This is the best method of recognising the human incarnation. Scholars identify through knowledge only and ordinary souls identify through miracles. Recognition by miracles alone is not correct because even demons perform miracles. In fact, the Veda told that God shall be recognized through knowledge only (*Satyam jñānam anantamṃ Brahma, Prajñānam Brahma*). The Gita also says that knowledge alone is the real identification of God (*Jñānītvātmaiva me matam*).

i) Vijñānaṃ yajñāṃ tanute:- Vijñānaṃ means logical analysis, which shall be done when the sacrifice is performed. If you analyse sacrifice (refer to My analysis of Yajña or Homa), you will clearly understand that feeding hungry guests with ghee-cooked food is the real meaning of Yajña and not burning ghee in the physical fire. Since food is burnt without offering to the guest possessing hunger fire (*Vaiśvānarāgni*), sacrifice (Yajña) is mentioned first among the rituals of worship of God. This ritual (Yajña) is mentioned

prominently in the beginning itself even though it is one of the general rituals mentioned in the second line as Karmāṇi.

ii) Karmāṇi tanute'pi ca:- This means that other methods of worship of God like pouring milk etc. on statues are also to be analysed logically to prevent the wastage of food which is strictly prohibited by the Veda (*Annamaṇa paricakṣīta*)

iii) Vijñānam devāssarve:- The possessor of logical analysis is said to be an angel. An angel is made of sattvam quality and sattvam generates knowledge (*Sattvāt sanjāyate jñānam*). Even Krishna advised Arjuna in the end of the Gita to analyse deeply whatever told by Him and then accept it. The word 'deva' also means incarnation of God. This means that all the incarnations of God preach spiritual knowledge giving deep logical analysis so that it penetrates everyone's heart.

iv) Brahma jyeṣṭhamupāsate:- The analysis of knowledge shall be done deeply before performing rituals, which are the practical ways of worship of God. After doing such analysis, the path will be perfectly correct. The Gita says that one shall do analysis and know the truth before performing rituals (*Jñātvā kurvīta karmāṇi*). Even before attaining the correct knowledge, you have to analyse logically so that you can differentiate between true and false arguments as told by Shankara (*Sadasadvivekaḥ*).

The four authorities for spiritual knowledge are the Veda, secondary scriptures, logical analysis and experience (Śruti, Smṛti, Yukti, Anubhava). The first two authorities can be doubted due to the fear of insertions and deletions (prakṣepa). The last authority, which is experience, can also be doubted because the experience of a defective person cannot be taken as truth just like the appearance of two moons in the sky for a person having defective eyes (*Netra taimirika doṣasya dvicandra darśanavat*). The remaining only authority is logical analysis that satisfies the consciousness of everybody. This point is explained by the above mantra and this is the intended meaning of the author, God Datta.

3. Why did Krishna not take Radha to Dwaraka so that She could have stayed there along with 16,108 wives?

[Smt. T. Sudharani asked:- Swami, You told that Radha did not allow Her husband to touch Her and also You told that Radha was married to Krishna. In such a case, why did Krishna leave Her in Brindavanam and not take Her to Dwaraka so that She could stay there along with the 16,108 wives?]

Swami Replied:- The marriage of Krishna and Radha was done secretly for which God Brahmā alone was the priest. The need of the secret marriage was that She was already married to Ayanaghosha. Of course,

neither Her mind nor Her body ever touched her husband. Even then, the social custom stands against re-marriage.

We always misunderstand God. Whatever done by Him is always the best. By doing like this, Radha and Krishna enjoyed the marital life to the climax. If analysis is done deeply, this will be clear:

i) Anything continuous brings boredom. A prostitute enjoys romance every day, but, she changes her husband every day. This makes her to enjoy without boredom. But, what is the case of a chaste lady (*pativrata*) like Radha? The husband is the same Krishna. In such a case, boredom will not come if there is a gap of a short period between the meetings. For this purpose, Radha was kept in Brindavanam. Radha used to come to Dwaraka every fortnight and enjoy with Krishna for one or two days and return to Brindavanam.

ii) The secrecy of marriage was already explained. Following the secret marriage, the marital life of Radha and Krishna was also maintained a secret in Dwaraka. Due to secrecy, force of love always develops to its climax. In legal sex, there is no such force because the entire society supports it and secrecy is absent about their probable union. This is the reason for the force in illegal sex, which takes place secretly without the knowledge of the society.

Due to the above two reasons, the bond between Radha and Krishna was very very strong, which became very famous for strong love. Since Radha was the climax devotee, God gave Her the climax enjoyment of romance, which was not obtained by His 16, 108 wives.

4. How is it possible that an unreal cause generates real effect?

[Ms. Laxmi Thrylokya asked:- In the reply to the question of Bhanu Samykya, You told that the unreal thought can develop real madness. How is it possible that an unreal cause generates real effect?]

Swami Replied:- Shankara told that an unreal cause can generate real effect by giving an example: an unreal tiger seen in a dream generated trembling of the body and loud weeping. The tiger, which is cause, is unreal, but, its effects like trembling and weeping are real. Hence, an unreal cause through illusion (which means that the unreal is appearing as real due to ignorance) can become the cause for real effect. Even after awaking from the dream, the trembling and weeping continue for some time. This means that the generated effect is not only real, but, so strong as to continue for some more time even after the realization of unreality of the cause. To cure such madness, God Hanuman shall be prayed. The question (refer the previous question of Ms. Bhanu Samykya) says that even God cannot do anything

about this unreal cause, which is thought. In fact, if you think about this point in practical sense, the thought becomes a problem after generating some real difficulty like disturbance in mental health. You should concentrate on the cure of the real effect and instead of doing this, that person (advisor) is scolding the patient by shouting that the patient is wrong in admitting the unreal thoughts to this extent. Such shouting will worsen the health further. Moreover, the advisor is telling that even God can't help, and by such advise the heart of the patient would spontaneously break leading to sudden collapse because the advisor is closing all the ways of remedy!

5. When Gayatri was not allowed for women and the fourth caste, will it not bring hatred in their hearts?

[While explaining the caste system, You said that Gayatri was not allowed for all women and the fourth caste. Does this not bring hatred in the hearts of all women and the fourth caste against the priests, who were responsible for this? Will it not lead to further division of Hinduism?]

Swami Replied:- The hatred in the minds of the assumed victims will come provided there was real loss. The real loss was only to the priest and the assumed loss did not happen to the assumed victims. The ignorant priests did not sing the praise of God (the real Gayatri is singing the praise of God with devotion), thinking that a specific hymn written in the metre called Gayatri is the real Gayatri and thus they have lost the benefit of Gayatri. In fact, women and people of the fourth caste are singing songs on God and are blessed by the real Gayatri. Anybody, who thinks of harming the innocent public will be severely punished by God and this is the best example.

Moreover, all the priests are not bad. Only some egoistic priests are bad. In any category, a few only will be bad and bring bad name to the entire category to which they belong. Like this, in the past, some bad egoistic priests behaved foolishly, which brought unnecessary hatred on the present-day good priests. These good priests are unnecessarily suffering the hatred from others. Even the majority good priests in the past kept silent on this issue for one main reason: the fourth caste and all women were always engaged in agriculture and household work respectively. They could sing on God while doing their work. It would not be convenient if we restrict them with bath and the worship of God in the morning itself, in which time, there will be heavy pressure for doing work. Anyway, Gayatri means singing the praise of God and not taking bath to recite some hymns. Such type of rigid worship (morning bath and sitting to recite some hymns) is not at all mandatory for any human being. The fourth caste and the women were in any way getting the ultimate benefit of blessings of God through singing divine songs, which

is the main essence of Gayatri and they were not put to any trace of loss due to the prohibited,rigid worship-ritual. This arrangement was made with the important convenience to work by good priests, but, a few bad egoistic priests without understanding the true background misused it in insulting women and the fourth caste by saying that they were not allowed to this ritual since they were of low grade. The original idea of the good priests was perfectly correct since it is quite logical and justified. The few bad priests did not understand the whole true background of the ritual and misused it in a wrong way to mock and insult women and the fourth caste. If anybody thinks that the plan of the good priests was based on caste feeling (which is insulting the fourth caste), I ask the following question: in such a case, these good priests have prohibited not only the fourth caste but also the women of their own caste! So, can this be due to caste feeling? Hence, they have arranged it in this way for the sake of work convenience only based on the true background of the ritual. The good priests prohibited women and the fourth caste from the blind recitation of the Veda because the knowledge of the Vedas is well presented in the secondary scriptures (purāṇams etc.), which can be heard and understood by women and the fourth caste. The Veda means only knowledge (*Vidul - Jñāne*). If the knowledge of the Veda is understood through any type of means, such soul is a Vedic scholar only. The Veda does not mean simple blind recitation of words without knowing its meaning. Hence, in this point also, the good priests did not harm women and the fourth caste in any way. Again, only these few bad egoistic priests insulted women and the fourth caste that the Vedas were prohibited to them since they were of low grade! What is prohibited? Only the blind recitation of the words without knowing the meaning is prohibited because the women and the fourth caste were having serious and continuous work of the house and society respectively. All these misinterpretations of the few ignorant bad priests brought a lot of havoc in the Hindu religion resulting in internal splits helping the process of “divide and rule” by other sects. All these misunderstandings are cleared now and Hinduism must become strong by perfect unity of all its members. Similarly, we wish that every other religion must also be united and become strong so that all the strong worldly religions shall be united by universal religion so that there will be one family of theists on this earth (*Vasudhaika kuṭumbakam*). I expect this message will remove unnecessary hatred in all the souls of the world.

Chapter 16

March 28, 2022

O Learned and Devoted Servants of God,**1. Is saving money a sin?**

[Ms. Laxmi Thrylokya asked: When I travel in a cab, I have to pay more. But, alternatively, I can travel in metro train and save at least half the amount? Am I doing a sin by this?]

Swami Replied:- It is not such a sin that you will go to hell to receive punishment because by this, you are harming yourself and not harming others. Unfortunately, you have asked Me this question and I am a big miser! Money shall be not only earned, but must be also saved and not shaved for unnecessary expenditure. Saving is not the characteristic of a miser. (This means that everybody who saves money shall not be treated as miser. Miser saves the money and does not spend for proper things also. A wise person saves the money to spend it for proper actions.) You must have not only the talent of earning, but also, you must have the talent of saving. You must always remember that tiny drops always form the mighty ocean (*Bindubhih sindhuh*). We go wrong in this point: we think that after all, we are wasting just one rupee for one small unnecessary work and with this attitude, we waste one rupee. There is also an English saying – A penny saved is a penny earned. The actual wrong thing in this context is that – that one rupee wasted is wasted again and again many a time and all these one rupee coins join to become lakhs and lakhs just like many tiny drops join to become the ocean. Of course, a person born with golden spoon may waste like this, but he shall also think about the ocean that is formed by the union of many drops. In the case of ordinary public, like us, the earning ways are also limited. I am not saying that one shall save like this without spending anything at all and to become the king of misers. While spending, you must analyse whether the expenditure is justified in both Pravrutti and Nivrutti. If you give money to an undeserving fellow, you are purchasing the ticket for hell since you will share the sin done by him with your help. Hence, you must be very very patient in donating money. Donation is a double-edged sword. If you do it to a deserving receiver, you will gain heaven and if you do it to an undeserving receiver, you will go to hell. Donation to undeserving is not only a waste as many people think because such a donation is also purchasing sin. Hence, the final essence is that you shall save the money wherever possible and

finally, you can spend it for good purposes by which God is pleased with you. There is a saying in Telugu ‘if wealth is possessed by a human being, it brings value to him/her. If wealth in the form of food is eaten by animals, it brings value to them’ (*mānavulaku unṭe puṣṭi, paśuvulaku tinṭe puṣṭi*). If a human being eats a lot by spending more and more, he/she may become very stout and unable to move even. This will not bring any value to the human being from society. If the wealth is accumulated by the human being, society gives a lot of value as we see now. But, if a bull or buffalo eats much and becomes very stout, the value of the animal increases and therefore, over eating brings value to the animal and not to the human being.

2. What is the united meaning of Advaita, Vishishtadvaita and Dvaita?

[A question by Mr. S. Satti Reddy]

Swami Replied:- Advaita means that God and soul are one and the same. This is correct in the case of a human incarnation. This same concept is wrong if every soul thinks that it is God. Even in a human incarnation, the human being component shall think that it is not God and shall think that it is only a servant doing the work of God. But the devotees of the human incarnation must think that the human incarnation is God alone. If the human component in the human incarnation thinks Advaita (that it is God) God will quit the human incarnation immediately as in the case of Paraśurāma. If the human being component in the human incarnation says that it is only a human being, God will stay in that human incarnation forever and such human incarnation becomes a complete incarnation or *Pūrṇāvatāra* as in the case of Rama, Who always said that He is a man (*Ātmānaṃ mānuṣaṃ manye*). The human devotees are always jealous about the human incarnation because that one specific human being was selected by God to become an incarnation. They want to drive away God from that human incarnation. With this view, they surround the human incarnation praising Him as God so that the human component in the incarnation will become egoistic thinking that it is God and as a result, God from that human incarnation will walk out immediately! Of course, all devotees are not like that and I mean some only because any level of bad is possible in this Kaliyuga! Therefore, the human component of the human incarnation must always think that it is not God (dualism or Dvaita) and the devotees must always think sincerely that the incarnation is God (monism or Advaita).

The incarnation will represent itself to the devotees based on their percentage of ego. If the ego in the approaching devotee is 100%, the incarnation will say that it is only a servant or messenger of God (Dvaitam). If the devotee has 50% ego, the incarnation will say that it is the son of God

or part of God (Vishishta Advaitam). Here, you shall understand that part of God does not mean the actual limb of God like hand, eye etc. A father says that his two sons are his two hands and that his two daughters are his two eyes. This statement shall not be taken in its literal meaning. It only means that the children are very near and dear to him (your third question is answered). When the ego in the devotee is zero percent, the incarnation will say that He is God. In this way, you can find the union of these three philosophies in the words of an incarnation.

3. What are the meanings of Sālokya, Sāmīpya, Sārūpya and Sāyujya?

Swami Replied:- Sālokya:- This means that yourself and God are in the same world, which is Bhuloka or this earth in loose sense. This means that you need not go to the upper world to find God, because God is in human form here itself. You need not do lifelong severe penance to find out God as energetic incarnation when you can easily find the human incarnation of God with your naked eyes very easily here itself.

Sāmīpya:- This means becoming close to God by proving your theoretical love (Bhakti yoga) in the form of practical love (Karma yoga). As you prove your devotion or bhakti, more and more, you will be coming near and near to God.

Sārūpya:- As you become a near and dear devotee of God through practical devotion, you will like to follow certain similarities of the human incarnation in your dress code, decoration code etc. For example, if you are a near and dear devotee of God Datta, you will like to wear the color of the dress of God Datta, which is Kaashaaya or orange color. Similarly, you will try to put the mark on your forehead that is existing on the forehead of God Datta. Such Datta tilakam (mark on the forehead of God Datta) is to put a small horizontal strip of sacred ash (representing God Shiva), then putting a small round circle of sandalwood paste (representing God Brahmā) and above the circle, putting a small vertical line of the red kumkuma powder (representing God Vishnu).

Sāyujya:- This is the final step of becoming very very close to God and you will be the topmost closest devotee of God so that God behaves like your servant due to the influence of your real love to Him.

All the above four steps belong to Vishishtaadvaitam of Raamaanuja. The only step in the Advaita philosophy of Shankara is Kaivalyam:- in which the soul becomes one with God by full merge and in the case of a human incarnation, God fully merges with the selected soul to become one with the soul. In the Dvaita philosophy of Madhva, the soul is always separate from

God doing the service of God without aspiration for any type of fruit in return.

4. What do you mean by the thousand headed serpent (Śeṣa) being a part of God Vishnu?

Swami Replied:- This is already answered in the first question.

Chapter 17

April 02, 2022

O Learned and Devoted Servants of God,**1. Why was the incarnation Shri Satya Sai Baba not mentioned in any scripture?**

[Ms. Laxmi Thrylokya asked:- Pādanamaskāram Swami. I watched a video where an ISKCON devotee was refuting the claim that Shri Satya Sai Baba was an incarnation of God Krishna. Many devotees believe in Baba and revere Him as the Lord because of the miracles performed by Him and the excellent knowledge preached by Him. But, the ISKCON devotee being a devotee of Lord Krishna denies this based on the following points.

The arrival of Lord Krishna on Earth was written in Scriptures including the names of His parents and His village. The next incarnations of Krishna such as Buddha, Chaitanya Mahaprabhu were also mentioned. Between Chaitanya Mahaprabhu and Kalki Avatar, no other incarnation is mentioned. It is written that Lord Krishna will come only after 42,000 years. The arrival of Shri Satya Sai Baba was not written in any scripture.]

Swami Replied:- (a) God Krishna said that He would come down whenever there was a danger for justice (*Yadā yadā hi dharmasya... - Gītā*). In the 10 incarnations, only Krishna and Buddha were told, and Chaitanya Mahaprabhu is an insertion only. Do you mean that between the times of Krishna and Buddha, even if there was damage of justice, Krishna should not have come? If we agree Chaitanya Mahaprabhu as the incarnation of Krishna, why can we not agree Sri Satya Sai Baba also as an incarnation of Krishna? Actually, Chaitanya Mahaprabhu is an incarnation of Radha, Who is the incarnation of Sage Durvasa, Who is the incarnation of God Shiva. If you don't like Shiva, Chaitanya Mahaprabhu will become a problem for you. The Bhagavatam says that the incarnations of God Vishnu are uncountable (*Avatārā hyasamkhyeyāḥ*) and in such case, this statement suits to the above Gita verse. It means that God Krishna will come down whenever there is necessity and hence, the incarnations of God are uncountable.

(b) ISKCON worships Rama in par with Krishna. Rama did not show any miracle and just behaved like an ideal human being. Sri Satya Sai Baba performed several miracles from childhood like Krishna. You reject Baba but accept Rama! Rama is said to be an incarnation of twelve kalaas (Pūrṇāvatāra) and Krishna is said to be an incarnation of sixteen kalaas (Paripūrṇatamāvatāra). How are you accepting Rama and Krishna on par

with each other when there is a clear statement that Rama is lesser than Krishna in the number of kalaas? I can give the answer for this. All incarnations are equal in the possessed power, but, differ in the exhibited power because the requirements of their programs are different from each other. This means that Rama exhibited twelve kalaas only even though, He possessed sixteen kalaas. Krishna exhibited all the possessed sixteen kalaas.

(c) You supported Islam (due to your fear for them) and Christianity (because you are patronized in Christian countries). Even Muslims and Christians worship Baba as the incarnation of God throughout the world.

2. Why do only a few people find Baba beautiful?

[Lord Krishna comes with highest beauty (Madana Mohana). The beauty of Krishna is mesmerized by everyone but only few people find Baba beautiful.]

Swami Replied:- (a) This is the most foolish point. The beauty of the body is temporary and when the body is cremated, physical beauty disappears. Real and permanent beauty means only the good qualities, which form the internal beauty. If you say that the incarnation of God Vishnu must be beautiful, it is not a fact because God Vishnu came as fish, tortoise, wild boar and lion, and are these forms beautiful externally?

(b) You have not seen Krishna with your naked eyes, whereas, Baba is seen with naked eyes and His photos are based on the clearly seen personality of Baba. How can you compare their beauty when one is imaginary, and the other is visible? You can't compare a really seen beauty with an imaginary beauty.

(c) Poets describe with exaggeration since they are very strong devotees of God and such expressions indicate their deep devotion. You say that Krishna is more beautiful than Cupid (*Madana mohaka*) and you have neither seen Krishna nor Cupid. Hence, this becomes a stupid argument. Even if you do penance, Krishna may appear before you, but Cupid will not appear before you because God Shiva smashed him into ash and God gave a boon to his wife that she alone can see him.

(d) It is true that Krishna was born with the climax beauty for human level. There was a reason for such external beauty of Krishna. Gopikas were re-born sages and their romance with Krishna was based on their pure devotion to God and not based on the hormonal lust that is connected to the external physical beauty. God wanted to test the Gopikas as to whether their practical lust towards Him was based on the pure devotion to God or due to the climax level external beauty of Krishna. God can know the mind of any soul since He is Omniscient. Such a program of sweet devotion (Madhura Bhakti) existed in the program of the incarnation as God Krishna. In the

incarnation of Baba, such program did not exist and hence, there was no need to come with climax beauty.

(e) In the case of an incarnation, every point has a purposeful part of the divine program. God Hanuman is the incarnation of God Shiva and the same God Shiva incarnated as the beautiful Adi Shankara. While Shankara debated with several scholars throughout India, facial attraction was necessary for Him as the initial factor for attracting people in the debates.

(f) Rama was also very beautiful, Who attracted even the sages in the forest, who proposed hugging Him by turning into females using their miraculous power and this led to the further story of the Gopikas in the next birth. Sri Satya Sai Baba was also beautiful, Whose personality attracted a large number of devotees of even foreign countries. Shirdi Sai Baba was not beautiful because He confined Himself to a petty village with rural culture. Like this, as per the divine program of the incarnation, different aspects appear.

(g) Sage Valmiki named the canto related to Hanuman as 'Sundarakanda' and it is said that Hanuman is very beautiful (*Sundare sundarah kapih*). It is also said that everything is beautiful regarding Hanuman (*Sundare kim na Sundaram?*). This shows that beauty really means good and great qualities, but not physical beauty.

(h) It is said that Goddess Parvati is very beautiful and at the same time, more sacred even than sages by firmly sticking to God Shiva only, even though She was terribly discouraged by others. This stands for the saying that beauty has no connection with loose character (*Yaducyate Pārvati pāpavṛttaye, na rūpamityavyabhicāri tadvacaḥ* - Kalidasa). Even Rama, the most beautiful personality, maintained perfect character. It is also said that good qualities can follow beauty (*Yatrākṛtiḥ tatra guṇāḥ*).

3. Every incarnation of Krishna has markings on the body to prove Him as God. But Baba doesn't?

Swami Replied:- Did you see the markings on the body of Krishna with your naked eyes? Poets will exaggerate everything due to their excellent devotion to God.

4. Can you call anyone, who cures cancer and sells ash as incarnations?

[iv] Krishna did extraordinary miracles like lifting a Hill on His little finger and duplicating Himself 16000 times etc. But, Baba just created ash using hands and cured cancer patients. There are many doctors who have cured cancer and many people are selling ash as well. Can you call them as incarnations?]

Swami Replied:- (a) Miraculous creation is unimaginable irrespective of the size of the created item. The generation of any item of any size is

miraculous and you can't say that the generation of a small item is not miraculous, but the generation of a big item alone is miraculous. Several times, Satya Sai Baba controlled rain by moving His hand. Krishna could not control rain and lifted the mountain for protection. Who is more powerful between Baba and Krishna? I talked like this only to refute your logic. Actually, both the incarnations have the same power. God selected one way in one situation and another way in another situation. Can you create even the smallest atom? The very concept of creation of matter is of the fundamental importance in a miracle and not the size of matter. A miracle is a miracle irrespective of the size of the created item. It is the question of creation of matter from space. Baba's photos even in foreign countries generated plenty of ash and plenty of divine nectar. In the time of Krishna, such miracles did not happen and can we say that Krishna could not do the miracle which was done by Baba? We are forced to ask such questions provoked by your foolishness. Actually, both are one and the same and the miracles only differ from one program to the other.

(b) Do you mean that the sellers of ash are also creating ash by moving their hands like Baba? How could you compare Baba with sellers of ash? Doctors cure cancer in early stage using medicines and sophisticated electronic instruments. But Baba cured cancer just by an oral statement "your cancer is cancelled". Do you say that doctors are also curing the cancer by their simple oral statements? How could you compare Baba with these ordinary physicians?

5. Krishna killed the irreligious elements and so atheism wasn't there but how did irreligious elements exist during Baba's time?

[When Krishna was present, He killed all the irreligious elements in the society and there was no atheism. When Baba was there, irreligious elements were still present. Therefore, Baba is not the Lord. These are the 5 reasons he has given to disprove Baba as God. Swami, please enlighten us with truth.]

Swami Replied:- Killing an atheist by a weapon is not extraordinary, but changing a person with the help of the knowledge-sword that kills ignorance is a greater achievement. Even Krishna told this point in the Gita (*Tasmādajñāna sambhūtaṃ, hr̥tsthaṃ jñānāsinā...*). Even Baba told the same "in the old time, few atheistic demons existed and God killed them so that the rest can be protected easily. But today everybody is partially divine and partially demonic. Today, if I have to kill, I have to kill everybody. Hence, the old policy is changed and God wants to try to change everybody with the help of very powerful spiritual knowledge." How noble is the statement of Baba!

6. Which God worships Baba?

[Scriptures say that many gods and demi-gods worship Krishna including Lord Brahma, Lord Indra, etc. Even Adi Shankara worships Krishna. Which God worships Baba?]

Swami Replied:- (a) Did you see gods and demi-gods worshipping Krishna with your eyes? Even scriptures are sometimes polluted by insertions and deletions. Authority of the word (śabda pramāṇam) is not greater than perception (pratyakṣa pramāṇam). You can't compare a perceived item with an imaginary item heard from a book. Sometimes, you have to take the meaning of the word angels as good human beings. Several good human beings worshipped Baba and we can thus say that angels worshipped Baba.

(b) You say that Adi Shankara also worshipped Krishna. But, My dear friend! Adi Shankara says that every soul is God. This means that God worshipped God. Several human beings or souls also worshipped Baba and hence, as per Adi Shankara, several Gods worshipped God Baba!

7. If Baba was God, He should have preached new knowledge?

[Lord Krishna gave a new teaching to the world which is the Bhagavad Gita and He didn't quote from previous scriptures to prove His points. So did Jesus Christ and Mohammad. But, Baba is quoting from Scriptures and giving the same message given by Krishna. This is not original. If Baba were God, He is supposed to reveal new teachings. At Your divine lotus feet, Thrylokya.]

Swami Replied:- (a) Do you agree that Adi Shankara is also an incarnation of God Shiva (*Śaṅkaraḥ Śaṅkaraḥ sākṣāt*)? But Adi Shankara also quoted several scriptures in His commentary. Even Krishna quoted Brahmasutras in the context of proving a concept (*Brahmasūtrapadaīścaiva...*) in the Gita.

(b) Truth is one only. Expressing the same truth in different ways make you feel that something new is told (*Ekam sat viprāḥ bahudhā vadanti...*). A new teaching means telling the same truth in a different angle because truth is one only. In the speeches (published as books) of Baba, you will find several new angles of the spiritual knowledge. Baba gives very powerful analysis of spiritual concepts with new dimensions opening. Please read them and then talk. By criticising Baba, you have criticised Lord Krishna, because both are one and the same God.

Conclusion: ISKCON also worships only Krishna like Christianity and Islam. Worshipping one single liked form of God is in fact good, which is called as '*ekabhakti*' (single pointed devotion). Islam is rigid in its single point devotion, but, does not criticize other religions aspiring for the other religious people to join their religion. But Christianity is very famous in

transferring other religious people into their religion and in this process, they abuse other religions saying that the Gods of other religions are not true Gods. ISKCON is also like Islam, but now I find ISKCON to be like Christianity abusing other forms of God of other religions praising always one's own religion and own form of God. I feel that ISKCON is influenced by the foreign Christian countries.

This critic feels that he has gone to a very high spiritual level so that he can be able to examine the incarnations of God and declare who is a true and who is a false incarnation! This person has not even reached the true path to reach God, which is that a fan of a specific form of God shall not criticize the forms of God of other religions. He feels that he has already reached God and became beyond all divine forms so that he can examine all the divine forms of God! This is the climax of ego. If one criticizes other forms of God, he is criticizing his own form of God indirectly because in all the forms of God, the one and the same unimaginable God or Parabrahman exists. The Brahmasutrams say that you can praise a low-grade item as God, but shall not insult God to be a lower grade item (*Brahmadṛṣṭirutkarṣāt*). This means that you can praise a peon of the collector's office as a collector, but you shall not scold the collector as the peon. The first case is excusable, but, the second case is punishable. There is a saying that nobody knows which type of snake exists in which type of ant-hill! If you insult even the peon of a department, the topmost officer will become angry with you because his department is insulted. Hence, even if you criticize the lowest grade devotee, God will become angry with you.

Chapter 18

April 03, 2022

O Learned and Devoted Servants of God,**1. Why should I compromise during my good phase of karma?**

[Ms. Laxmi Thrylokya asked:- Swami, You replied for my previous question that I should save money as much as possible and not shave it unnecessarily. I should take public transport instead of booking a cab which amounts to double the price. But, You also said that no soul can escape the law of Karma. I believe that I will anyhow suffer during the time when my bad karma returns back to me. I have no choice but to compromise on my luxury and comfort during that bad phase. Why should I make compromises when my good phase is running? At least in my good phase, I will live a comfortable life as I like. What is wrong in living like that? Please enlighten me. At Your divine lotus feet, Thrylokya.]

Swami Replied:- Result of bad karma means suffering due to poverty. Result of good karma means feeling happy due to supporting wealth. What is bad karma and what is good karma? Bad karma means making Goddess Lakshmi furious and good karma means making Goddess Lakshmi happy. So, when will Goddess Lakshmi be furious and when will Goddess Lakshmi be happy? When you insult Her, She will be furious and when you worship Her, She will be happy. What is Her insult and what is Her worship? Her insult is spending money unnecessarily. Her worship is spending money in proper way. This means that if you spend your money properly and do not spend your money unnecessarily, Goddess Lakshmi is happy and when you make Her always happy, you will not get the result of bad karma, which is the bad time without money. When you make Her unhappy by spending money unnecessarily and do not spend money for proper things, you will get the result of bad karma, which is the bad time without money. In such a case, you will be always happy throughout life without suffering due to lack of money. When you stand in the metro train to save the money and avoid sitting in the cab, first of all, you are saving at least half of the expenditure. The additional advantage in standing is that the nerves of your body remain active contributing to good health. If you sit in a cab, the nerves become lazy and that leads to some type of illness. If it is walkable distance, you should avoid both cab and train and walk. Walking is the best exercise for health as doctors say. It is said that you should accumulate knowledge by studying in every minute and you should accumulate wealth by saving every paisa (*Kṣanaśah kaṇaśaścaiva, vidyāmarthaṃ ca sādhayet*). Minimum enjoyment is always

good for health and over enjoyment always brings illness. Earning and saving for the sake of sacrifice is always appreciated (*Tyāgāya saṁbhṛtārthānām*). Even if the earning-talent is more, if saving-talent does not exist, the person will become poor. Even if the earning talent is less and if the saving talent is more, the person will become rich. Bhartruhari says that sacrifice, enjoyment and destruction are the three ways for money (*Trisro gatayo vittasya*). Here, enjoyment means minimum enjoyment and not over enjoyment. Over enjoyment will destroy the person. Hence, minimum enjoyment along with sacrifice is the best path for earning and saving. Earning in a justified way is always the safest path. Suppose, you have earned hundred rupees by following justice and you have earned one rupee by injustice. This unjust one rupee will come and join with hundred rupees to go out (*Anyāyenārjitaṁ vittam, saha mūlaṁ vinaśyati*). This means that the unjust money alone will not be lost, such unjust money locks with the justified money and that money will also be lost. The unjust money is like the railway engine that comes and joins with the money earned by justice, which is like the chain of compartments present on the platform. After the engine is locked, it runs away dragging the standing compartments as well.

2. How does a totally unreal tiger not present in the bedroom cause a real effect?

[This is regarding Your explanation to my recent question asked in reference to the question asked by Ms. Bhanu Samaikya. You told recently that Shankara said that even unreal can give a real effect, just like on seeing the dream tiger in a dream, one is getting up with real shaking and weeping for some time that continues in the awaken state also. My question is that how a totally unreal tiger, which is not present in the bedroom caused this real effect?]

Swami Replied:- In the question of Bhanu Samaikya, the advisor told that thoughts are unreal. Here lies the fundamental mistake. The tiger in the bedroom is certainly unreal. But, when this unreal tiger entered the dream, it gets amalgamated with the awareness to become the thought of a tiger in the dream. The tiger by itself is unreal, but it is associated with the real awareness to become the thought of a tiger, which is real. Awareness is a special form of inert energy and since inert energy, the fundamental component of the creation is absolutely real, the awareness is also absolute reality. The absolute reality belongs to the unimaginable God, which is gifted to the creation and hence, the creation became absolutely real. The creation by itself is unreal like the tiger in the bedroom. When this unreal creation is associated with God, the creation also became absolute reality just like the unreal tiger which when associated with awareness, also became absolute reality. God is the creator of this creation and you are the creator of the

dream. Just like the unreal creation became absolutely real for God also, the unreal tiger became absolutely real for your awareness as well. In this way, both the unreal creation and unreal tiger are felt absolutely real by both God and your awareness respectively. In such a case, why does your awareness feel that the dream tiger is unreal and why does God feel the absolutely real creation as unreal? The reason is that your awareness feels the thought as unreal because the thought is subtle like air and not gross like earth. The subtle thought is neglected and is felt as unreal, but, actually, the subtle thought is absolutely real like any other gross item. Such subtle thought, which becomes absolutely real, generates a real effect like madness. Anything that is unreal by itself and becomes real due to the reality gifted by its associated item, is called as 'relative-reality' (*mithyā*). The tiger in the bedroom and this creation even before God thought it are unreal by themselves, but, due to the association with awareness and with God respectively, both have become absolutely real and hence, both the dream tiger and this creation (after entering the unimaginable awareness of God and subsequently created) are relatively real items. This creation also contains both gross and subtle items and the dream also contains both gross and subtle items. When the soul is with ignorance in the dream, the soul distinguishes both gross and subtle items. When the soul comes to awaken state, it recognizes both gross and subtle items as totally subtle items only. In the awaken state, in a day-dream (imagining an imaginary world for entertainment), the soul can do any miracle with all these totally subtle items and such state is called 'day-dream', which means dreaming in the awaken state. Similarly, when God also wants to do a miracle, He reaches the full awaken state in which all the creation becomes subtle. As long as God wants real entertainment with the creation, God will cover Himself with ignorance by which God differentiates gross and subtle items in the creation to have continuous real entertainment. The difference between God and soul is:- God covers Himself with the ignorance maintaining awaken state in depth whereas the soul is really covered with ignorance in the dream state. Hence, God will never get the real dream state and is always in the awaken state only. Hence, God is always in the state of day-dream only (which means that God covers Himself with ignorance maintaining awaken state in depth) whereas the soul has both awaken state and dream state separately. The soul feels the creation as equal reality because the entire creation along with the souls has become absolutely real by the wish of God. This means that the soul is part and parcel of the creation. The soul also gets day-dream by entering into entertainment with the imaginary world in awaken state by covering itself with ignorance. Hence, taking the understandable example of

the day-dream of the soul, we can understand clearly the day-dream of God. The soul enjoys fully in the day-dream also, even though, it covers itself with ignorance (without being controlled by ignorance as in a dream), God also is entertained fully in the day-dream. In the day-dream of God or soul, God or soul controls the ignorance whereas in the real dream (while sleeping) the soul is controlled by ignorance. Hence, real dream never occurs for God and it occurs only for the soul.

3. Namaskaram Swamiji. What exactly is meant by liberation for any life on earth? By, Divakar

[A question by Shri Divakar Regarding liberation.]

Swami Replied:- Liberation literally means release of anything from any bond. A dog tied with a chain gets liberation as soon as it is released from the binding knot of the chain. Hence, the context is important in which this word is used. In the spiritual line, liberation means release of the soul from the knots of the worldly bonds. But these bonds shall not be broken by selfish effort. These bonds shall be spontaneously dropped out due to the attraction towards God. Hence, mere liberation from worldly bonds is of no use. A stone is also liberated from all the worldly bonds and by this, we can't say that the stone has liberation or salvation. Two conditions are essential in the case of liberation:- 1. The item liberated must not be inert, but shall have awareness and 2. The liberation from all the worldly bonds shall be achieved not by any self-effort, but shall be achieved as a spontaneous by-product of the main attraction towards God. It is told that liberation is attained when God is seen by you in your medium itself and that the strongest knot of strongest worldly bond that lies in the heart shall be broken. The place of the strongest worldly bond is heart (Anāhata cakra standing for the bond with one's own children) and if this is broken, it is very easy to break all other worldly bonds. Such strongest bond is the fascination to one's own children (*Bhidyate hṛdayagranthiḥ... Tasmin dṛṣṭe parāvare*). Here, the word 'parāvare' means the incarnation of God existing in your own medium. Para + avara = Parāvāra. The word 'Para' stands for the unimaginable God. 'Avara' stands for the external medium of the unimaginable God, which is of lesser value. Hence, Parāvāra means the human incarnation of God for the sake of human beings. Another interpretation for Parāvāra is:- Parā + Vara = Parāvāra. 'Parā' stands for the awareness and 'Vara' stands for the best medium. This means that the human body having awareness is the best medium for God to come down to preach human beings. Hence, liberation or salvation means spontaneous drop out of all worldly bonds due to the attraction towards God, Who has incarnated in this world. Gopikas are the

highest cream of souls since they were the sages doing penance for God from millions of births. They saw Krishna, Who is the human incarnation of God having the same human medium with awareness. The awareness exists in not only the human beings, but also exists in birds, animals etc. To reject these living beings other than human beings, the word 'Vara' (means 'best') is used. Human being is the best item among the living beings because human beings have well developed intelligence. Hence, when you say that God is *Prajñānam* (***Prajñānam Brahma***) you must not take awareness as the meaning for the word *Prajñānam*, instead, you shall take the excellent spiritual knowledge as the meaning of this word.

Chapter 19

April 04, 2022

O Learned and Devoted Servants of God,**1. What is the reason for stress in God's work?**

[Shri Ganesh V asked: Padanamskaram Swamiji, Why do I get tense when I do God's work? My thought process is always as follows. First, I waste my time watching political and useless entertainment. Second, I realise that I have wasted so much time and hence get tense. Third, I look at fellow devotees and get tense because I realise that they have done so much work and I have done nothing. How can I get out of this? At Your divine feet, Ganesh V]

Swami Replied:- You cannot put both your feet simultaneously in two boats, which are Pravrutti and Nivrutti. Both these are having exactly opposite directions (*Dūramete viparīte viṣūcī* - Veda). Of course, justified Pravrutti (worldly life) is the boat that travels in the same direction by the side of Nivrutti (spiritual life). Only the unjust Pravrutti is in the opposite direction and this is in between justified Pravrutti and Dushpravrutti. In the unjust Pravrutti, time is wasted by useless and harmful entertainments. Hence, you have to withdraw from unjust Pravrutti and put both legs in justified Pravrutti, which is always associated with initial Nivrutti. The unjust Pravrutti will lead you into Dushpravrutti if you put both your legs in the unjust Pravrutti. You yourself have to take a firm decision in the view of your safety in the future.

2. Will the difference in chanting between North and South Indian brahmins lead to scriptural adulteration?

[Padanamskaram Swamiji, As far as I understand from reading Your knowledge, I have understood that the reason for the Vedas being the top most authority for spiritual knowledge is due to the fact that it was preserved through oral recitation and superimposed with a Vedic meter so as to prevent any corruption in scriptures. My misunderstanding was that the way a particular sutra is chanted in India should be the same. But I observed that there is a difference in chanting between a North Indian brahmin and a South Indian brahmin for the Purusha Suktam. How did this difference arise? If there is a difference in the style in which the Vedas are recited, does it give room for corruption? At Your divine feet, Ganesh V]

Swami Replied:- The style of utterance of a word is not at all important. The most important point in preserving the Veda by recitation is that insertions and deletions are avoided so that we have the pure unpolluted version of the Veda as told by God through the holy sages. Such protection

of the Veda from the corruption has nothing to do with the accents and style of pronunciation. You must give importance to important things, but, if you start giving importance even to negligible things, it is not as serious as a crime, but it is certainly blind foolishness. The most important point that stands in climax regarding the Vedas is that the Veda means knowledge, which is to be grasped by the mind by studying the Veda. Leaving the one merit of preserving the Veda through oral recitation in the times of lack of printing technology, this oral recitation is also foolish and is a wastage of time. Without studying the meaning, if you simply recite the Veda, it is utter foolishness because you have not cared for the actual meaning of the word the 'Veda' itself! You must know the knowledge preached by the Veda and practice it to achieve the divine fruit. By mere recitation, no divine fruit comes except the pain of the throat! If this point is understood, people can easily understand why the Veda is prohibited for all women and the fourth caste, who are always involved in continuous work of house and of agriculture respectively. By prohibiting the recitation of the Vedas to women and the fourth caste, not even an iota of harm happened to the women and the fourth caste. The reason is that the knowledge of the Veda is important and not mere recitation of words. The women and the fourth caste were prohibited from the blind recitation of the Veda since the efforts for such blind recitation of the Veda disturb the routine work of women and the fourth caste. There is no use in blind recitation and in addition, there is harm that their work is disturbed. The knowledge of the Vedas is revealed in the secondary scriptures by reading which the entire knowledge of the Vedas can be attained by the women and the fourth caste. As far as the main point of attaining the Vedic knowledge is concerned, the priests are exactly on par with the women and the fourth caste even without disturbing the work of women and fourth caste. Since the priests are sitting without any work, this blind recitation of the Veda to protect it from corruption is assigned to the priests. Prohibition from recitation of the Veda means warning them not to spoil their work unnecessarily for the unnecessary work. Understanding this background truth, women and other castes shall not hate the present priests because this arrangement was done by the priests of ancient generation, who do not exist now. You should not punish a person blaming that his grandfather harmed you! Even priests reciting blindly the Veda through different modes are also useless because the only use of the Veda is to get excellent knowledge required for pravrutti and nivrutti. Understanding all these points, the present priests shall not be hated by others. In this same way, even the prohibition of women and the fourth caste from Gayatri and Upanayanam must be understood because Gayatri means singing songs in

praise of God in any convenient language of any religion and Upanayanam means coming close to God through such sweet songs. Every soul is singing divine songs and is getting the grace of God and hence, by such prohibition, others are not affected at all in any way. Some foolish priests in the ancient generation stamped a specific hymn written in the Gayatri meter as Gayatri forgetting the real concept of singing sweet songs on God. By such stamping, the priests lost the real Gayatri and were harmed by the false Gayatri. Others did not lose anything and attained the full benefit of Gayatri. Understanding all these background points will not generate the hatred on such foolish few egoistic priests of the ancient generation. If any priest in the present generation is supporting the past foolish priests, the reason must be lack of the knowledge of the background. Based on such few ignorant priests, an entire community shall not be hated by others. This will split Hinduism and make it weak.

3. Can You please explain what 'realization' exactly means?

[Smt. Priyanka asked: Padanamaskaram Swami, We often hear the phrase, "When the soul reaches realization...". Can You please explain what exactly 'realization' means? Is it based on various contexts having different meanings or is there only one meaning in all contexts? At Your divine lotus feet, Priyanka.]

Swami Replied:- Realization means knowing the actual truth after rejecting false points appearing as actual truths. Realization can be attained only through very sharp logical analysis done through debates and discussions with people of similar taste. If the Sadguru or the human incarnation of God is available, you can avoid all this stress because the preaching of the Sadguru stands against any criticism even of the level of a cyclone. Once realization is obtained, repentance shall follow it. After repentance, non-repetition of the same sin in future smashes not only the punishment of that sin, but also, smashes punishments of all such types of sins. This is the only permanent solution to escape punishments here and punishments in hell after death. Realization of the sin also comes after doing very sharp logical analysis. Otherwise, everybody will be thinking that the sin done by him is not sin at all. The crooked intelligence makes such false illusions to avoid the fear for punishments of sins. Realization destroys all the false illusions and shows the clear impartial picture of the truth by which anyone will realize the sin done in ignorance.

Chapter 20

April 09, 2022

O Learned and Devoted Servants of God,**1. Is it a sin if we hurt one's own self? Or does it become a sin only if we hurt others?**

[A question by Ms. Thrylokya]

Swami replied:- If one hurts himself/herself, it is a sin in one context and merit in another context. If the self confidence is in a low level, one should not hurt the self. If a sin is done, hurting one's self shall be done to lower the ego and repent for the sake of reformation of one's self. Similarly, hurting others is also a sin and a merit. If you hurt good people misunderstanding their good deeds as bad deeds it is a sin. If you hurt bad people perfectly understanding their bad deeds as bad deeds only, it is a merit. Every quality and subsequent action has both good and bad sides as per the context. All the qualities and deeds are created by God with good sides only and hence, there is no mistake in His creation. Mistake lies with us, the souls, who use every quality and deed on its bad side only!

2. Swami, You said that all people are under the administration of God. Am I interfering in God's administration by helping poor people?

Swami replied: God made a sinner, who looted others wealth by corruption to be born as a poor fellow in this world so that he/she understands the pain of the loser of wealth due to corruption. The punishment has been implemented on that soul and it is going on. Suppose you have sympathized with and helped such a poor person. First you must notice that the poor person received your help. This itself means that the poor person is blessed by God, perhaps, due to his repentance and prayers to God. Reduction of punishment due to good conduct is possible in law. You must note that you are also under the full control of the divine administration of God. Repentance and prayers to God reduces some seriousness of the punishment and hence you were able to help him and he is able to receive your help. If the poor man is not of the above type with continuous ego and bad sinful nature, even if you try to help the poor man, the poor person will be unable to receive your help. Even if he receives your help, your help will go to waste in some unexpected way. But, your intention and your good deed are appreciated by God and this merit will be credited in your account of cycle of deeds. You need not suppress your good angle fearing for the interference

in the divine administration. Sometimes, you are very clever to deny your help to the poor person to such false pretext covering your greediness! Such behavior from your side will be credited to the account of punishments of your cycle of deeds!

3. How do the merits and defects shown by an incarnation of God affect the devotion of a devoted soul?

[Every incarnation of God shows some merits and defects. How do these merits and defects affect the devotion of a devoted soul? How does the soul's ego affect its devotion to God? At Your Divine Lotus Feet, Thrylokya]

Swami replied: God is beyond both merits and defects whereas the soul is under the control of both and hence, the soul shall always try to come out of the grip of defects. The entire creation is just the will of God. Merits and defects, which are part of creation also appear, sustain and disappear just by the will of God just like the entire creation. Devotion has some wonderful connection with merits and defects of God that are exhibited by Him just by His will. Let us observe the connection of love with merits and defects in the world since the same applies to the case of God also in toto. Love for a loved person increases with the merits of the loved person as the merits get understood. There is nothing great in this because this happens in the case of everybody since it is natural everywhere in the world. But, if love increases by the understood defects, it is very great because such love is really an exceptionally very strong love. Parvati was doing penance for God Shiva. Shiva came in disguise and started describing all the defects of God Shiva. Parvati was not at all discouraged and her firm love on God Shiva did not even shake at all. She said that her mind is strongly fixed on God Shiva irrespective of His merits and defects because God Shiva is beyond all merits and defects. Note that there is difference between God and souls. If the marriage of a bride is fixed with a specific bridegroom and if the bride comes to notice a certain serious defect in the case of the bridegroom, the bride shall not behave like Parvati!

Ego will certainly spoil the devotion to God. If somebody is rich and spends lavishly with a grown ego, God will punish such a rich devotee so that the ego vanishes. Ego makes even the devotee hurt a good soul. When the good person suffers, the egoistic devotee is punished by God immediately here itself. One shall not aspire to become rich if he has no talent of dealing one's ego because such an incapable person undergoes severe punishments given by God and all his sins are based on the ego rooted in his wealth. Money is a very powerful power. If you don't have sufficient insulation covers on your body, you shall not do the job of an electrician. God alone

has that extraordinary power to keep the entire Goddess Lakshmi in His iron shelf like heart! Every human soul must aspire for only the needed limited wealth. The coins of wealth are like lions and only the talented ringmaster in circus can control the lions. If an ordinary person tries to control the lions, he will be eaten by the lions immediately. Even miraculous powers can be controlled by an incarnation of God only and if a spiritual aspirant tries to possess those miraculous powers, he will be like the above-mentioned ordinary person trying to control the lions!

Chapter 21

April 09, 2022, 2nd message**O Learned and Devoted Servants of God,****1. Kindly explain the meaning of the statement “Crossing of ‘I’ is more painful than even the crucifixion”.**

[Shri Anil asked: Padanamaskaram Swami, during the recent Satsang conducted on 3 April 2022, Shri Phani Kumar explained various miraculous incidents experienced by him due to Your grace and Your blessings. During the narration he mentioned the concept that crossing of ‘I’ is more painful than even the crucifixion. I did not understand the meaning of that. I request You to kindly explain the meaning of this statement and its background.]

Swami replied: ‘I’ stands not only for the pride and ego but also for the basic identity. It is good to cross pride and ego, but it is not good to cross the basic identity because if the basic identity is lost, devotion vanishes, which is the sweetest love that takes place between God and the devotee. Hence, crossing of I means only to cross its excess overgrowth that is ego-based pride.

[Some question from internet forum is presented below. Kindly give Your replies to this.]

2. Will religious conversions eradicate the caste system?

Swami replied: If the caste system is understood on the basis of qualities and its subsequent deeds, there is no need for conversions. Good and bad are also two castes. Every religion has caste system based on some or other differences.

3. What can we do for the Moksha of our ancestors?

Swami replied: First you do something for your Moksha and then you can think of others. First you must learn swimming thoroughly and then think of saving drowning persons.

4. Should we worship our ancestors as per Hinduism? If so, why?

Swami replied: Worship has no religion as far as My little brain knows.

5. Did Adi Shankaracharya really believe in Hari-Hara Abheda?

Swami replied: Adi Shankaracharya believed in the monism of all the forms of God.

6. Do Goddess Saraswati and Lord Brahma love each other like a couple and if yes then why in India are they not worshiped together?

[Do Goddess Saraswati and Lord Brahma love each other like a couple and if yes then why in India are they not worshiped together? Why are the couple of India are said as Gauri Shankar and Laxmi Narayan but not Brahma Saraswati?]

Swami replied: Who told you that Brahma and Sarswati are not worshipped together? We say in the beginning of any worship “*Vāṇī Hiranyagarbhābhyāṃ namaḥ*”.

7. Why did Lord Krishna love Arjuna so much?

Swami replied: Krishna and Arjuna were divine sages called Nārāyaṇa and Nara, Nara worshipped Nārāyaṇa always with friendly devotion, which is the last but one step (*Sakhyamātma nivedanam*).

8. If Dashrath (Ram's father) had three wives and Krishna had 16,000 wives, why can't Hindus have more wives? Why is this discrimination?

Swami replied: There is no discrimination. You must read the background of such marriages. If the wife also thinks in the same way.....!

9. Why did Lord Krishna ask Arjuna to get down from the chariot after the end of the Mahabharata War?

Swami replied: Krishna stopped all the divine arrows surrounding the chariot used by opponents and as soon as Arjuna got down, Krishna also got down and the chariot burnt to ash. On that last day if Krishna had got down first, the chariot would have been burnt along with Arjuna!

10. Why was Lord Krishna riding Arjuna's chariot in the Mahabharata War?

Swami replied: Driver is compared to intelligence in the body-chariot. If God sits in the place of intelligence, anybody will succeed in anything.

11. Did Peter sin when he denied Jesus?

Swami replied: It is not a sin because he saved himself to propagate the knowledge of Jesus as desired by Jesus Himself. But, his love to Jesus was not in the climax state.

12. Was Jesus Christ afraid of death when He said “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as You will.”

Swami replied: The human being component in the incarnation will have its own properties. The properties of the human being component are

not interfered with by the God component. It is the human being component that prayed so to the God component.

13. Does Mark 15:40-41 suggest that Jesus travelled with a group of wealthy single women that funded His work?

[Does Mark 15:40-41 suggest that Jesus travelled with a group of wealthy single women that funded his work? [40 Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph,[a] and Salome. 41 In Galilee these women had followed Him and cared for His needs. Many other women who had come up with him to Jerusalem were also there.]

Swami replied: It is good that some good devotees supported Jesus.

14. Did Jesus forgive those who crucified Him?

Swami replied: The soldiers were forgiven but not the priests.

15. Why did God ask Abraham to sacrifice his only son Issac?

Swami replied: The bond with own issues is the strongest worldly bond.

16. If there is only one Jesus, why are there four gospels?

Swami replied: Number of gospels is related to the number of disciples and not to the preacher. The Veda says that the same one truth is interpreted in several ways (*Ekam sat viprah...*).

Chapter 22

April 10, 2022

O Learned and Devoted Servants of God,**1. Please guide me where to start studying this knowledge.**

[Smt. Amudha asked: Padhanamaskaram Swami, There are so many manipulated or altered knowledge available out here and there. The real and true meaning can be found on Your website and YouTube channel. When watching or listening to other philosophies or content, I am able to relate to it, although only a less percentage of truth can be seen. Please clarify the below doubts Swami, I am unable to conclude or analyse further

I assume that every human is born because of purpose/karma. At the bottom of my mind or heart, I want to serve You and be at Your feet always (the real Goal) but I feel worthless. It is selfish desire and love because I feel happy doing it but Your love for us is unconditional. At present I am unable to run towards You, due to my attraction of worldly materialism, predefined mindset (with incorrect knowledge from the world) and might also be other aspects (ego/jealously/any past deeds). As per Your words, knowledge can be the medicine for it. I have not tasted a single drop completely from the ocean of knowledge. Please guide me where to start and how to improve and maintain my discipline in studying the knowledge.]

Swami replied: Fire can start burning the heap of cotton from any corner. You can start studying My knowledge from any corner. You have to take care of Pravrutti also, which is the foundation of Nivrutti.

2. How to realise all my mistakes in order to reform and to notrepeat the mistakes?

[In the past births, I might have committed sin. In the present also, I consciously and subconsciously have done sins. If I try to take a list of my sins, it's not possible because I am not aware of all sins which I did. In the present, I am going through the good and bad fruits because of past deeds. How to realise all of my mistakes in order to reform and to not repeat the mistakes? Leaving all this, my only Goal is to please You. Whatever comes I accept. Will this be the right way to follow? Does astrology help in understanding past sins?]

Swami replied: You need not worry about the past sins. Don't do any sin from this minute onwards, then all your past sins get cancelled. First you settle in Pravrutti and then proceed to Nivirutti.

3. While speaking to a devotee, I feel Your words are reaching me indirectly. Please confirm if it's correct.

Swami replied: When I speak some knowledge to somebody, I record it so that other persons in similar situations will take the help of the same knowledge.

4. To surrender completely, I need to focus on You and the knowledge, and not on me and worldly desires. I doubt if this approach is correct.

[To surrender completely, I assume that I need to focus on You and the knowledge, and not on me (thought/selfish happiness) and worldly desires. I have my doubts on this approach and thinking process.]

Swami replied: You have to always focus on your goal. You have to focus on the means also, which enable you to reach the goal. You have to focus on yourself also to check by yourself whether you are on the right path or not. I advise you again and again to settle your mind in Pravrutti and then think of Nivrutti.

5. Please guide me to make a series of video podcasts on Your knowledge.

[We are blessed with many messages on the Gita and the Vedas from You. My selfish desire is to create a series of it for podcast and video. I am impatient for it. Please guide me on it. Thank You, Swami, now I realise why I have pain in my body. You made me realise it. Everything is You Swami. I am really mad and overwhelmed on Your grace. Please make me do all as per Your words and knowledge. On Your divine lotus feet, Amudha]

Swami replied: You chant two names everyday as many time as possible and there are no restrictions in any angle. Those two holy names are:- 1) Śrī Āñjaneya and 2) Śrī Subrahmaṇya. After some time, you will certainly attain stability in life and in spiritual line.

6. What exactly happens to the soul, once it attains liberation from worldly bonds? By Divakar

[A question by Shri Divakar]

Swami replied: Such soul will become very close to God participating in divine works in this world enjoying the divine bliss of God forever.

7. Is it correct to say that God exhibits only 16 kalas because human beings cannot bear to experience more?

[Smt. Priyanka asked: Padanamaskaram Swami, Swami, You mentioned that God has many kalas but when He comes as Paripurna Avataara like Lord Krishna, God exhibits only 16 kalas. That is to be considered as all kalas by human souls because human beings cannot bear to experience more than 16 kalas. Is that correct? Also, can You please reveal all the 16 kalas with their English translations? At Your divine lotus feet, Priyanka]

Swami replied: There are several good qualities called as Kalās. There are variations in some places as per different scholars. It is better to think that all good qualities are kalās. All these good qualities are related to the eternal internal beauty only and not to the external temporary beauty. Rama and Krishna were beautiful for the sake of some special requirement in their programs. Beauty (both external and internal) is related to the creation and creation is just the will of God. Hence, beauty can be created, maintained and destroyed just by the will of God. He is beyond both external and internal beauty and will create both depending on the requirements of the divine program. Sometimes, He will create negative qualities also to test the real devotion of the devotee. Real love of the devotee will not be affected by the merits and defects exhibited by God.

8. How can Gauḍapāda say that creation is unborn when it was present in front of him in reality?

[Shri Anil asked: Padanamaskaram Swami; kindly answer the following question. At Your Divine Lotus Feet-anil

Gauḍapāda mentions about this endless chain of causes and finds fault with the inability of finding the ultimate cause of creation and due to this, he proposed the theory of unborn creation or Ajātivāda (*Jātāt ca jāyamānasya, na vyavasthā pradrśyate, Ajātam jāyate kiñcit, Ajātiḥ prakṛtistataḥ*). He means that this creation is not created at all, which means that this creation is a total unreality!

Referring to the above divine knowledge preached by You; how can Gauḍapāda say that creation is unborn or Ajāti? Infact creation is very much felt by Gauḍapāda as it was present in front of him in reality. Or is he referring to the creation having no birth (starting point) by stating like this? Kindly clarify.]

Swami replied: He meant that the creation does not exist at all since it was not born at all because ‘nothing’ is never born. A poet thought of some peculiar plan, which was totally new. Once the plan entered the brain of the poet, the plan became real because it is associated with the awareness of the poet and awareness (modification of inert energy in a functioning nervous system) itself is a reality since it is part of the world. But, before entering the brain of the poet, the plan is totally unreal. Once the plan entered the awareness of poet, the plan gained the reality of awareness and became real. Goudapada thought that the unreal plan can never become real because a totally unreal horn of the rabbit can never become real. But, when you imagine the horn of the rabbit, it becomes real since it is amalgamated with the awareness which is real. Hence, the horn of the rabbit is unreal, but the thought of the horn of the rabbit is not unreal though it is not gross but subtle. The horn of the rabbit will not become gross since the horn will not be born on the head of the rabbit. This is the logic of the world in which also, the horn

of the rabbit could become real and subtle. In the case of the omnipotent God, the horn can be born on the head of not only one rabbit but all the rabbits in the world.

9. Is the aspect of not allowing religious conversion make Parsi and Jewish superior religions?

[Two religions namely Parsi and Jewish religion do not convert any person from other religions, because the people coming from ancestral lineage only can become by birth a member of their religion. No outsiders are allowed. Is this aspect make them superior religions as this avoids conflict with other religions?]

Swami replied: I don't know whether the two religions prohibit their followers to quit their religions! Anyway, neither prohibition of entry nor prohibition of leaving the religion shall be there. In such free atmosphere, there shall be no conversion from one religion to the other realizing that the unimaginable God present in different media of different religions is one and the same and hence, change of religion shall be viewed as the biggest mockery!

Chapter 23

MESSAGE ON ŚRĪ RĀMANAVAMĪ

April 10, 2022

O Learned and Devoted Servants of God,

Rāma always doing human efforts without miracles stands for Pravṛtti or worldly life. Kṛṣṇa always doing miracles stands for Nivṛtti or spiritual life. First Rāma came and then only Kṛṣṇa came. This means that first you must concentrate on Pravṛtti to settle in worldly life and then build up for Nivṛtti. Rāma or Pravṛtti is the unseen foundation hidden in the earth on which the mighty multistoried mansion representing Kṛṣṇa is erected. If you jump straight into Nivṛtti without establishing Pravṛtti, such Nivṛtti collapses like the multistoried mansion built without the basic foundation. The mansion will fall down even during construction. This means that your Nivṛtti starts falling down in the absence of established Pravṛtti even during your efforts put up for the construction of Nivṛtti. Especially, in this Kaliyuga, majority of people are involved in Duṣpravṛtti (sinful deeds) secretly or even openly and the rest of the minority is involved in unjust Pravṛtti (spending time in enjoyments along with family) and very few are involved in justified Pravṛtti (doing the basic duties for one's family). Nobody is really involved in real Nivṛtti (true spiritual life). Even if people are involved in Nivṛtti, such Nivṛtti is only for strengthening their Pravṛtti only. Nivṛtti is real love to God without aspiring for any fruit in return and such Nivṛtti is really, really and really absent in this Kali age. The spiritual preachers, who want to earn money through preaching Nivṛtti have twisted Nivṛtti completely in this direction and the Nivṛtti preached by such preachers is only applied Nivṛtti to strengthen Pravṛtti. Hence, the spiritual preachers are earning their livelihood as dignified beggars. The real preacher of real Nivṛtti preaches to minimize the fascination for Pravṛtti or worldly bonds and serve God without aspiring for any fruit in return. Such a real preacher of true Nivṛtti will not get even basic food from devotees, not to speak of extra offerings needed for other basic needs. The situation was not like this in ancient times and hence, there was some encouragement at least in the case of a devotee intensively interested in propagating true spiritual knowledge. Hence, for a true spiritual preacher, the establishment of needs for basic Pravṛtti is to be done before entering into the divine program of propagation of true spiritual knowledge. During the propagation, the

devotees offer food etc., to you if they know that you are not propagating the spiritual knowledge for the sake of food etc. If they come to know that you don't have anything personally for the sake of your food etc., their minds will not absorb even an iota of your preached knowledge because they will be continuously thinking "this fellow is a cheat, who has come to steal our food etc., only". In such continuous thinking, the devotee is not absorbing even one word from your one hour spiritual speech! Your purpose of propagation is not served at all. The devotees also don't think that at least giving a little food to a hungry man is the basic duty of any human being. If the devotee is having a little lesser food due to such donation, God will protect the devotee from all kinds of diseases. Eating a little less is good and Yoga Śāstra recommends eating only half of the food required! People try to save by closing the holes through which mustard seeds escape and open the holes through which pumpkin fruits go out! One can control over enjoyment that brings illness and sacrifice a little food for the hungry person without analyzing the merits and defects of such a person. This is the emergent donation to be done by every human being. People donate little food to an open beggar, but not to a spiritual preacher because they think that the open beggar is frank in begging whereas the spiritual preacher is indirectly begging for food through cheating. They don't think that anybody, who is hungry must be given a little food at least irrespective of his defects and that this is the basic justice for any soul born as a human being.

Hence, in view of the above changed mentalities of the public in this Kali age, you can't imitate Śāṅkara by walking out of the house not caring for food since day by day, injustice is increasing. Moreover, the need of propagating the spiritual knowledge lies especially in the discovery of new concepts needed for the public for their spiritual growth. Of course, even the old concepts can be preached in new angles so that their fresh use is possible. In any case, you shall go to anybody after taking your meals, preach the spiritual knowledge throughout the daytime and must return home for your dinner. You must not accept anything except water. In such a case, they will hear your preached concepts with full patience and complete attention. Once they admire you for your spiritual knowledge and find use of it in their spiritual line, they may offer something to you with love, respect and gratefulness. After testing them on their true impression and true love for you, you can accept their offerings in such a situation where if you reject their offering, they would feel pained. If you don't need it personally, you can sacrifice it for the service of God.

The essence of all this is that you must study well and fetch a good job with full stability for your livelihood and then only proceed to the service of

God. Hence, concentration on Pravṛtti is of utmost priority before proceeding to Nivṛtti. You can find many people having the name Ramakrishna, but you will never find a person named Krishnarama. First comes Pravṛtti or Rāma and then only comes Nivṛtti or Kṛṣṇa. If your Pravṛtti is established, you will easily learn the most crucial point of spiritual line, which is that you must serve God without aspiring for any type of fruit from God in return. If you are stable in Pravṛtti, your desires are minimized to a large extent and you can implement the above main concept in Nivṛtti. The essence of the teaching of Buddha is only to cut desire, which can help to achieve the above said main concept in the spiritual line. People have heard what Buddha told (cut the desire), but couldn't understand the purpose of Buddha behind such instruction, which is to help the spiritual aspirant to achieve the stage in which aspiration for any fruit in return from God is to be avoided. If there is aspiration for any fruit, such aspiration will spoil the entire sanctity of the devotion or real love like a drop of poison added to a pot of milk making the whole milk become poisonous.

Chapter 24

April 14, 2022

O Learned and Devoted Servants of God,**1. An unreal tiger in our daydream does not make us run like in the actual case or in the dream case. Please explain.**

[Shri Anil asked: Padanamaskaram Swami, Kindly answer the following questions-at Your Divine Lotus Feet -anil. A real tiger coming in front of us will make us run. A tiger assumed in daydream will not have such impact. Whereas a tiger in a dream will make us run in the dream. You said that even though the false tiger does not really appear, the impression of the tiger in the awareness is real even though it is subtle. But, in the daydream also, the modification of awareness as tiger (which is real impression) even though the tiger is unreal, does not make us run like in the actual case and in the dream case. Kindly please answer about this difference.]

Swami replied:- Even in the daydream (imaginary world), when a frightening accident that happened long back comes to memory, it generates a lot of shivering and fear, which are real. The accident is not really happening on the spot in the present time. Such memories certainly weaken the mind leading to mental derailment in course of time. The unreal accident in the present time cannot affect the mind in any way because it is totally unreal. But when it enters the memory it gains certain strength because it is real though subtle. For a weak mind, such subtle effects when accumulated will matter much and generate powerful damage.

2. What is the significance of Your discussion with Shri Sathya Sai Baba?

[Swami, You described the incident in which You discussed with the Shri Sathya Sai Baba-possessed son of a doctor for 2 hrs in a closed room. When asked about this to the son of the doctor, he said he did not recollect anything regarding the conversation. I am citing a similar incident in the Bible in which Jesus along with His close disciples goes to a hill wherein He transfigured and Jesus was seen talking to two men, Moses and Elijah (Previous Prophets). They all appeared in glorious splendor, talking with Jesus. They discussed about Jesus's departure, which Jesus was about to bring to fulfilment at Jerusalem.

What is the significance of Your discussion with Shri Sathya Sai Baba? If it is a confidential matter then why did this discussion take place in a public domain without any secrecy?]

Swami replied:- Since Shri Satya Sai Baba did not reveal through the boy, I also kept silent. In fact, there was no secrecy in the matter like a list of terrorists! All the discussion was about the various ways to be adopted so that

human beings would develop interest to God without aspiration for any fruit in return. Devotion to God either in theoretical way or practical way based on some aspiration for fruit in return is not generating any liking towards the devotee in the mind of God. Instead, it is generating hatred in the mind of God on the self-centered attitude of the human being. In this topic, we both went very deep analysing the efforts of past human incarnations.

3. Can a devotee fascinated towards the female form of God worship the form of Adiparashakti in place of God Datta?

[Shri Anil asked: Padanamaskaram Swami, Kindly answer the following questions, at Your Lotus Feet-anil. "We agree that the form of Ishvara before the merge of unimaginable God is simply vrutti or relative reality with reference to the absolute reality called as unimaginable God. But, we are not meditating the form of Ishvara before the merge with unimaginable God. We are meditating the form of Ishvara after the full merge of unimaginable God only."

With reference to the above knowledge; can a devotee who is fascinated towards the female form of God worship the form of Adiparashakti in the place of God Datta?]

Swami replied:- Certainly one can worship God Datta or Goddess Anagha (Ādiparāśakti) as the expressed unimaginable God. Both are inseparable because the possessor of power and power are inseparable.

4. What did Jesus mean when saying that He came not to abolish the law but to fulfill it (Matthew 5:17-18)?

Swami replied:- Fulfilling the law means implementing the law in its right sense without any misunderstanding. People misunderstood the old law that was spoken for a specific background, which was generalized to every situation. The law changes its sense in a new situation. If you take the law in the same sense in the new situation also, the law is perfectly misunderstood. In any situation, the law will not change, but its sense to be taken by us changes and the law should be applied in the changed sense.

5. Why didn't God pass on scientific/medical knowledge that would have helped the world through Jesus?

[A question from internet forum: Why wouldn't God, through Jesus, have passed on scientific/medical knowledge that would have helped the world?]

Swami replied:- The knowledge of sciences was also passed to humanity by God only (*Vedāḥ Śāstrāṇi Vijñānam, etat sarvam Janārdanāt*). The spiritual knowledge is preached by God directly whereas the knowledge of sciences generated by God must be known indirectly.

Chapter 25

DIVINE SATSANGA ON 14.04.2022

April 14, 2022

O Learned and Devoted Servants of God,

[Smt. Chhanda Chandra and Shri Soumyadip Mondal came to meet Swami and had spiritual discussion in which Smt. Annapurna garu, Shri PVNM Sarma, Shri Prasad, Shri Kishore Ram and some other devotees also participated.]

Smt. Chhanda Chandra asked:**1. I find the feet of Lord in my visions. Are such visions true or false?**

Swami replied:- Experiences regarding God are always true because God is the absolute reality. The world is neither absolutely real nor absolutely unreal. God is the cause and the world is His product or effect. Mud, the cause is always absolutely real and pot is not absolutely real, but, relatively real, which means it is unreal by itself, but, appears as real due to the borrowed reality from the cause. The cause is pure due to its single inherent absolute reality. The effect is always a mixture of reality and non-reality, which means that your experience of the world can be real and unreal. There is no change in the absolute reality of cause, but there is a change in the relative reality of the effect. The relative reality appears to be real when experienced through ignorance and becomes unreal when it is experienced with the knowledge of the cause. Hence, in the spiritual line, you need not doubt the reality of any divine experience.

2. How can an old and sick person propagate divine knowledge about God?

[The mother of my friend was admitted to a hospital where she got a vision in which divine mother Kaali appeared moving around her and subsequently divine mother Ananda Maayi also appeared saying that her time is still ahead because she has to propagate about Her. Is this vision true or due to her illness? The mother of my friend is old and sick and in such condition, how can she propagate about Her?]

Swami replied:- The vision is true because it is related to God whatever may be the external situation. Regarding the propagation about the divine mother Ananda Maayi, propagation does not require any specific number of people. Even if she propagates to one person with full sincerity, it is real propagation. There is no question of the quantity of public to which

you have to propagate. Even if one receiver gets benefited by your propagation, your service to God is fruitful. You may propagate to hundred people and if nobody is benefited, your service is not fruitful.

3. Now, when I meditate, I see Yourself in the place of the two divine feet. Is this vision correct?

Swami replied:- Certainly your vision is correct provided I am correct. Now, I reverse this statement for the sake of sharp analysis. Any divine vision is correct as I told you above. Therefore, your divine vision is correct since a divine vision can't be false. Since your vision is correct, naturally I must also be correct. This is a proof about My correctness. Perhaps, God Datta sent you to Me to say that I am in the correct path.

4. How to stay in spiritual line and move ahead understanding Your spiritual knowledge?

[How to stay in this spiritual line and how to move ahead understanding Your spiritual knowledge? Is my understanding about Your spiritual knowledge correct?]

Swami replied:- My spiritual knowledge is very very clear and some people say that even a school boy can understand My English thoroughly. Hence, there is no chance of misunderstanding My spiritual knowledge. There is no problem in understanding My spiritual knowledge. The problem lies in the point that whether My spiritual knowledge is correct or not, (which is My assumption only and not your doubt). Regarding this, what shall I say? Even a wrong person preaching wrong knowledge will say that his knowledge is correct. Hence, My certificate to My knowledge is not proper. The next option is to enquire somebody about My spiritual knowledge. That somebody may speak truth or may not speak the truth. The chances for not speaking the truth are more due to the wide spread ego and jealousy. In such a case, what is the solution? The only solution is to hear your own internal consciousness to which God always speaks and this is considered to be the best authority by scholars (*Satām hi sandehapadeṣu vastuṣu, Pramāṇa mantahkaraṇa pravṛttayah*). This verse means that whenever a doubt comes regarding some point, the best authority is only the inner consciousness. Therefore, except this, there is no other solution because different preachers preach in different ways and this is very predominant in spiritual line. Hence, you must believe your inner most consciousness in this matter.

5. How to concentrate on various worldly issues which form foundation for spiritual life?

[How to maintain concentration in various issues of this worldly life since You say that Pravrutti or worldly life is the foundation of Nivrutti or spiritual life?]

Swami replied:- When I said that Pravrutti is the foundation of Nivrutti, does it not mean that Pravrutti became a part and parcel of Nivrutti? In such a case, your worldly life became a part of your spiritual life. When you feel that you are involved in Pravrutti, you must naturally feel that you are involved in Nivrutti only. Foundation is a part of the entire building. Repairs of the foundation come under the repairs of the building only. You cannot maintain a separate account for the foundation only apart from the account of building. In such a case, when you are concentrating on the issues of Pravrutti, you must logically feel that you are concentrating on the issues of Nivrutti only. Let us take the example of two persons, A and B. A is that person doing a job to maintain the body so that it (body) can do the service of God. In this case, his Pravrutti is not for self-enjoyment, but, is for maintaining the body in order to serve God. In this case, his job work or worldly work comes under spiritual work only because Pravrutti is a part and parcel of Nivrutti. In his case only, work (job work) is worship. Let us take the case of B. He does the job to maintain his body just for self-enjoyment only. In this case, only Pravrutti exists and there is no Nivirutti at all. In this case, work (job work) is not worship. Generally, every person uses this saying applying to the case of every working person doing worldly work. Let us take a third person C, who wants to enjoy the worldly life as well as the spiritual life. In such a case, his work (job work) is 50% worship only. Hence, if you are firm in your aim that you are doing the worldly work only to maintain your body with which only you can serve God, your concentration on the worldly work is the concentration on God only because your ultimate aim is to serve God and not to lead your life with simple worldly enjoyment.

6. While doing worldly work, am I moving away from God?

[When we do worldly work, people say that you have to keep God in our mind and work. In such case, sometimes, we forget God. In such time, did I move away from God?]

Swami replied:- When you feel that your ultimate aim is to serve God only, all your worldly work became God's work only. While you are doing God's work, you need not remember God. A person doing God's work practically is far far better than a person simply thinking about God in his/her mind. Now, you yourself think and say whether it is better to do God's work without thinking about God or think about God without doing God's work. This situation comes naturally because one can do one work only in one time. Either you can think about God or do God's work. Hence, it is not wrong at all if you miss thinking of God while doing God's work. If you do both, there is no full concentration on anything. Since God's work is more important

than thinking about God, you shall be happy that you have forgotten God while doing God's work. This confusion is coming because you are thinking that the worldly work done by you is not God's work. It need not be God's work in the case of a person doing worldly work for the sake of simple self-enjoyment. For a person who is doing worldly work to maintain the body for the sake of the ultimate God's work only, the entire worldly work becomes entirely God's work. A person doing worldly work for self-enjoyment may be thinking about God also in the mind. In such a case if he misses thinking about God, he shall be worried because he has gone far away from God since he is connected to God only in the phase of thinking and not in the phase of working.

Shri Soumya Ddip Mondal asked:

7. If somebody is harming me in the worldly life, what shall be my behavior towards him in response?

Swami replied:- You shall respond based on justice on your side and the other side, and also based on injustice on your side and injustice on the other side. You must know the fundamental point that God likes justice and dislikes injustice in the worldly life. If you identify the justice impartially and support it, God will like you. If you support injustice twisting as justice because injustice lies only on your side, God will dislike you. The judge of justice and injustice is only God and not the soul because the soul always feels whatever is dear to it is justice. Even though his inner consciousness says that it is injustice, he will suppress it by some false logic and twists the injustice as justice. Hence, you shall not judge whether something is justified or unjust by yourself when you are one of the two parties. A party cannot become judge in his own case. Even if a judge faces a case, some other judge will be appointed in the place of the judge. Hence, you must always approach a third-party regarding justice and injustice when you are involved in the case. The third party shall be a perfect scholar in all the scriptures of ethics and must be a devotee of God fearing for God. Based on the impartial judgment, you shall decide about your response to the other side. Supporting justice is one point and finding out the real justice is another more important point. Only God in human form can do such impartial analysis even though He becomes one party. For example, when Rama killed Vaali hiding behind a tree, Rama implemented punishment in His own case as impartial judge so that when He was born as Krishna, He was shot dead by a hunter. Such divine status of implementing punishment to Himself is not possible to every ordinary soul. If an ordinary human being exists in the place of Rama, he will certainly support his own deed and will not give the judgment against

himself. Hence, one must be very careful in searching the actual justice especially when he himself is one of the parties.

8. It is said that idle time makes the mind a devil's workshop. What shall be done to avoid such idle time?

Swami replied:- If you don't have any important worldly work, to kill the idle time, it is better to involve in some God's work. It is the general tendency of any human soul, to involve in God's work provided there is no any worldly work. If worldly work and God's work compete with each other, certainly we will vote for worldly work only. God is always an item for time pass! At least, the soul is introduced to God through such a negligible way. After introduction, the personality of God is so powerful that any soul will get strongly attracted to God and reach the climax level of devotion. Based on this reason only, the Veda introduces God to a worldly soul as a tool to achieve worldly benefits. The Veda explains elaborately the sacrifices that are to be done to achieve worldly desires. Once the soul is introduced to the sacrifice, which is a strong worship of God, the Veda expects that the soul will be immediately attracted and dedicated to God forgetting the worldly desires. Such is the divine personality of God. Hence, even if you use God as time pass in the beginning, it is sure that you will become the climax devotee of God due to the powerful attraction in His divine personality.

Chapter 26

April 15, 2022

O Learned and Devoted Servants of God,**1. Swami, I don't know whether I am proceeding in the correct spiritual path or not. Please lead me in the correct path.**

[Smt. T Sudha Rani asked:- Swami, in this birth, I don't know whether I am proceeding in the correct line of spiritual path or not. You must protect me and lead me in the correct path. I request You to do the same in the next birth also.]

Swami replied:- Always concentrate on the effort without bothering about the fruit and this applies in the spiritual path or even in the worldly path. If you think about the fruit, anxiety and tension will be generated, consuming a lot of your stored energy. A little portion of your energy acquired from food (the rest of the energy is used for various biological activities) is only sent to the brain. Extra energy cannot be supplied because only a certain specific lot of energy is required for the function of each biological system in the body. Hence, if you spend the little energy of the brain in anxiety and tension, no energy is leftover for you to spend on the effort needed to earn that fruit. When the effort becomes inefficient due to lack of energy, in such a case, the work becomes inadequate leading to failure by which the desired fruit is not attained. Similarly, you should not spend energy in hatred and repulsion towards the surrounding negative atmosphere. Therefore, 1) Aspiration for fruit (Raaga) and 2) Hatred towards a disliked atmosphere (Dvesha), are the two main channels in which energy is unnecessarily spent. If a person avoids both these, such a person is said to be the eternal saint as the Gita says (*Jñeyassa nitya samnyāsī, Yo na dveṣṭi na kāṅkṣati*). In fact, all unnecessary ways of thinking must be restricted strongly because in every way, the brain energy is wasted as said by Patanjali (*Yogaḥ cittavṛttinirodhaḥ*). If you follow all these instructions, success is certainly yours. God helps you in your success by giving the right guidance. No miraculous power is used by God in this context except giving the correct direction as Sadguru. Sadguru is the director of the Nivrutti office. Director means that He gives correct direction to all the staff of the institution, so that all the staff work in the right direction to lead the institution to great success.

2. Why could not many people, even sages of high stature able to recognize their contemporary human incarnations?

Swami replied:- In the past also, several devotees recognized and worshipped their contemporary human incarnations. Hanuman worshipped Rama and Gopikas worshipped Krishna. Both were their contemporary human incarnations. There are no greater devotees than Hanuman and Gopikas, and both worshipped their contemporary human incarnations only and not any energetic incarnation. The highest devotees achieving the highest fruit happened to worship their contemporary human incarnations only and this happened in the past alone. In fact, the present souls are failing in properly catching the contemporary human incarnation due to ego-based jealousy. In the past, devotees succeeded in conquering ego-based jealousy on the contemporary human incarnation and achieved the fruit, which is higher than the highest fruit (Abode of God)!

3. Why are saints unable to control sex?

[A question by Ms. Sridevi]

Swami replied:- Let us talk frankly without any reservation and prejudice. Show Me any human being, who has controlled sex. Show Me any human being who has controlled birth and death. Show Me any human being who has controlled eating food and drinking water. Show Me any human being who has controlled illness and sleep. All these seven are inherent characteristics of any biological living body. You allow all the six biological properties and hate only one property, which is sex. Why are you angry on sex? It is also one of the biological needs of a living body. Moreover, only a person who has controlled sex is eligible to put this question to a saint following sex. Were you, yourself, able to control sex? In such a case, what right do you have in putting this question to a saint? Do you think that by controlling sex, one will help you in your spiritual effort? What type of relationship exists between your spiritual effort and his control of sex? It is the spiritual knowledge that he preaches to you that helps your spiritual effort by giving correct guidance. You should blame the saint if he has preached wrong spiritual knowledge because such wrong knowledge gives you a wrong direction in your spiritual path, which ends in terrible irreparable loss for your soul. In such a case, you can protest against the saint and you are justified also. You have gone to learn chemistry from a chemistry teacher. If he is teaching wrong concepts in chemistry, you can protest and shout at him. He is teaching chemistry to you in an excellent way. But you are protesting against him because he smokes! In what way is his smoking related to the chemistry concepts taught by him to you? Sometimes, God projects some

negative qualities to test your firm faith on Him. In such a case, if you criticize Him, you are gone, missing the rarest divine fruit. If he is not God, he will be punished by God for his sin. If you really like the saint, advise him not to do such sins because God is impartial to give punishments for sins. You are showing your real love towards him because you are sincerely interested in his welfare. This, you must do provided you are sure that the saint is an ordinary human being. You shall not give this advice to Shirdi Sai Baba, who is an incarnation of God Datta!

4. I feel that Your kindness on the devotees is more prominent than Your knowledge. Please comment.

[A question by Shri Kishor Ram]

Swami replied:- If you say that the first wife of king is chaste, it automatically means that the second wife is not chaste! This is called as '*Pāriśeṣikanyāya*'. You are certainly correct because My knowledge is not good since it is naked truth and hence, very harsh. But, what can I do? This is the knowledge preached by God through all the divine scriptures. On one side I say that you must totally surrender to God sacrificing anything and everything, and on the other hand I say that you must do so without aspiration of even a trace of any fruit from God, and that such love to God is alone real. There is no trace of business in such love. The more and more you proceed towards reality, the more and more will you taste bitterness. When you taste bitterness, it means that your attraction to God is not real and that your attraction to the worldly bonds alone is real. Kindness is liked by all because there is some type of help from God. Praising the kindness of God even in the absence of any personal help from God is again real love. We are showing real love on our children, but you are unable to show such love on anybody including even God. This is not our incapability, but this is our unwilling tendency only! This means that we do not love God at least on par with our children. In such a case, are we not telling lies in our daily prayers to God that God is all in all and none or nothing is equal to God (*tvameva sarvaṃ mama deva deva*)! This is the basic reason why God is not responding to our false love. Unfortunately, God is omniscient and knows every trace of iota of our internal information. Sometimes, God knows the truth about us, which is not known even to us! If God is also a human king, we can trap Him in the net of our sweet praising prayers. This is the highest bad luck of humanity and this is the reason for His silence to our false prayers!

5. Why is the cow, among all the animals, considered divine in our culture?

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swami ji! Why is cow, among all the animals, considered divine in our culture? Does she have any deep spiritual background or something otherwise? Please tell us about its spiritual significance.]

Swami replied:- Cow, goat, horse etc., are soft natured animals. Some animal must be selected as the representative of soft natured animals, which are also souls. A soul does not have any inherent spiritual significance. To acquire spirituality, animals are prohibited due to the lack of intelligence. Hence, the holiness of the cow is the imagination of certain people. Let such holiness sustain its life because based on that, at least one soft natured animal is protected!

6. You address with "O learned and devoted servants of God". Is it meant only for Your followers?

[You address Your followers with "O blessed and devoted servants of God". Is it meant only for Your followers? Please tell us about the background for addressing people as mentioned above.]

Swami replied:- The teacher always encourages the students who show a bright future.

7. Should spiritual knowledge be used for escapism?

[Should spiritual knowledge be used for escapism? A person who is going through a hard phase of life with a spiritual background thinks that this too shall pass. He develops high hope for a better future with the mentality that the present is bad. Is it the correct approach?]

Swami replied:- One can take the help of spiritual concepts in order to come out of difficulties. This is not escapism. Everybody is expected to jump over depression and for this sake, one can exploit even the concept of monism or Advaita philosophy. What I mean is that God will not mistake you if you think that you are God and by that, you cross the depression. God will not become angry with you because you assumed yourself as God. After assuming yourself as God, you did not do any atrocity to pain any soul. You have used this concept just to come out of depression and you did not exploit this concept in any way for doing any sin. If you have jumped over the depression exploiting this concept as early as possible, you will concentrate on devotion to God once again. In such a case, God is highly pleased with you and will not become angry at all with you.

8. You are not surrounded by many devotees compared to Shri Baba. Please comment.

[Comparing to Shri Satya Sai Baba, You are not surrounded by thousands of people. It serves You to concentrate on a rather small group of devotees with much more significance. If this thinking of mine is correct or not, let You be the judge. At Your service. Dandvat Namaskaram to Swami ji and to His devotees]

Swami replied:- The quantity of the receivers of knowledge is not important because it is the quality of knowledge and it is the deservingness of the receivers of the knowledge that is important. What is the use of thousands of gravel stones? A few diamonds are costlier than the gravel stones. The program of Sri Satya Sai Baba was in a different angle of fundamental priority at the basic level and hence the quantity of devotees becomes inevitably large. The fundamental angle is that the existence of the unimaginable God can be established by exhibiting unimaginable events called miracles at the basic step of the path of Yoga. Sri Satya Sai Baba is incarnation of God Datta with a more concentrated nature of God Shiva associated with Goddess Shakti. God Shiva is famous for the eight miraculous powers, which are also called as eight Vibhutiis. For this fundamental step, all are to be covered just like, for the elementary school education, a number of schools are to be established. Shirdi Sai Baba was the incarnation of God Shiva, and the future Prema Sai Baba will be an incarnation of Goddess Shakti only. My program is the clarification of the highest spiritual knowledge covering a very few top most level souls only like a very very few universities containing very few numbers of PG students and research scholars. If the foundation is not given by Baba, I will collapse like the building built on the soil directly without the basic foundation. If I am standing on the stage, the entire credit goes to My Guru called Sri Satya Sai Baba only.

Chapter 27

DIVINE SATSANGA ON 22-04-2022

April 24, 2022

O Learned and Devoted Servants of God,

Satsanga with Swami on 22-04-2022 attended by Shri Phani, Smt. Bhagya and Srivatsa Datta. Following are the remarks of Swami during the Satsanga.

1. The Veda says that the Lord appeared in different forms with the help of His various types of the unimaginable power called Maayaa (*Indro māyābhiḥ pururūpa īyate*). Here, in all types of the unimaginable power, the unimaginable nature is common and all types are different forms of the same unimaginable power. For example, ‘Aṇimā’ is to become very small and ‘Garimā’ is to become very big. Both are essentially unimaginable power only. Hence, the word unimaginable power used as singular or used as plural has no contradiction. The unimaginable God (Parabrahman) present in Lord Datta is using this unimaginable power in creating the world. Here, the unimaginable power or Māyā is not different at all from the unimaginable God or the possessor of the unimaginable power. Even in the imaginable domain, you differentiate between sun and sunlight, by capturing the sunlight as power of a battery and thus, you may separate the power from the possessor of the power or sun in this case. You cannot do the same with unimaginable power and unimaginable God because both are unimaginations. Any number of unimaginations result as one unimaginable item only. Based on this, we cannot have a third item called Māyā as instrument because Māyā and Parabrahman are one and the same, both being unimaginable. When one cuts a tree with an axe, the instrument (axe) is external. But when we say that one broke a stick with his strength, the strength cannot be an external instrument like an axe. The instrument need not always be a separate external item like an axe. The subject itself can also act as the instrument as in the case of one breaking a stick with his strength.

When God created this world, He was not having the help of any second thing except His unimaginable power, which is Himself only. It is said that God is not only the intellectual cause like pot-maker but also the material cause like mud (*abhinna nimittopādāna kāraṇam Brahma*). Hence, there are two items only, which are the omnipotent God and the created product

called world. In this case, you have to take the example of a magician creating objects through magic without taking the help of any second thing or second person. Between these two items, one is Parabrahman or the absolute reality and the second is the world, which is relative reality. The world can't be the absolute reality because in such a case, God cannot do miracles in the world since one absolute reality cannot perform miracles (like creation of something from nothing, controlling it and making it disappear etc.) in another absolute reality. A pot cannot do any miracle with a cloth. A daydreamer (absolute reality) can do a miracle in his imaginary world (relative reality). Therefore, Māyā talked as instrument of God must be one with God. Māyā cannot stand on the side of the world, which is also wonderful because before the wonder of God, wonder of the world is insignificant. World is a known wonder whereas God is an unknown wonder.

Shankara told that God is unimaginable (*mauna vyakhyā prakāṣita Parabrahma...*). He also told that Māyā is unimaginable (*turīyā kā'pi tvam duradhigama nissīma mahimā...*). He addressed both God and Māyā by the common word Turīya indicating that both are alternative words or names for the same one unimaginable item.

Shankara wanted to call the imaginable relative awareness or soul as the unimaginable God for the sake of reforming atheists. For this purpose, He was forced to call the imaginable relative awareness or soul as God and there was no other way. Immediately the question will come that where is the unimaginable power of God with the soul. For this sake, Shankara filtered the unimaginable power from the soul and assigned it with God, who is also imaginable relative awareness only. Such separation of unimaginable nature from awareness is a twist to construct a trick for the sake of reformation of atheists only. In fact, the unimaginable power or Māyā and the unimaginable possessor of Māyā called Parabrahman are one and the same since both are unimaginable. Knowingly this, Shankara did this trick to uplift atheists. Since Shankara separated Māyā from soul (in fact, Māyā is never with the soul since Māyā is God Himself), He always attached Māyā to the side of the world only and made Māyā as a relative reality. Since relative reality does not exist by itself, He found the opportunity to use this to say that Māyā does not exist by itself (*yā mā sā māyā*). All this was a stunt of Shankara in order to bring atheists to the path of theism.

2. God Shiva wrote a poem on the prayer of a priest, who wanted to get some gift for poetry in the court of a king. In that poem, Lord Shiva wrote that the hair of a lady has natural scent. Natkīra, the chief scholar of the court found fault with this saying that the hair of a lady cannot have natural scent unless scented oil is applied. God Shiva appeared showing

third eye and told that the hair of Goddess Parvati has natural scent. Natkīra told that it is impossible for human ladies. God Shiva does not have any contact with human ladies except Goddess Parvati. Had it been God Narayana, He would know this fact due to His contact with Gopikas. Natkīra was having lot of ego of scholastic knowledge and told that the concept is wrong even if God Shiva shows several eyes around the head! This is very strong ego, which was suppressed by the curse of Shiva. He fell on the feet of God Shiva and was blessed again. Here the point is that Natkīra should not have been so rigid with God. God can change any concept just by His will. Moreover, the topic belongs to pravrutti or world, which is a relative reality depending on the moods of God. The same God Shiva as Shankara argued with Mandana Mishra for several days and Shankara did not mind even if Mandana Mishra blamed Shankara in the arguments. This is the subject of nivrutti, which has the highest value. In Pravrutti or worldly life, we have to follow God and like His liking (justice), disliking His dislike (injustice). In Nivrutti or spiritual life, you can break justice also for the sake of God even though God is opposing it! This is the difference between Natkīra of Pravrutti and Mandana Mishra of Nivrutti.

3. God is beyond space and time. When He showed the entire world in His small mouth in which even Yashoda and Krishna in this scene were seen! This proves that God is beyond space. Similarly, when He was teaching the Gita to Arjuna, He preached the Gita (18 chapters) in 18 hours. The same time was just 18 seconds for the entire army. This shows that God is beyond time. In total, this means that God is beyond four-dimensional space-time model, which is simply controlled by God as relative reality. Two different spaces were created simultaneously in the mouth and two different times were created simultaneously in the war field proving that space and time are not absolutely real, but relatively real like the rest of the creation.
4. Miracles are essential as fundamentals and dangerous in the further spiritual path. In the beginning, the unimaginable events called miracles are very much needed for an atheist to accept the existence of unimaginable God. Since miracles are perceived by all types of people, atheists also must agree to the existence of miracles. On seeing the smoke just like the fire is inferred, on seeing miracles (unimaginable events), the existence of the unimaginable God, who is the source of miracles has to be accepted by anybody since none can give a logical explanation of miracles. In this way, for the establishment of the existence of the unimaginable God (so that one can fear for the punishments given by God

in unimaginable ways), miracles are very very essential in the beginning. But for theists, miracles are not necessary. They should worry about the path by which they can please God and miracles have nothing to do with this. If theists are also interested in miracles, their faith in God is not real. Even theists on the correct path are getting interested in miracles because using the miraculous powers of God, personal worldly problems can be solved. This interest in miracles will increase to get more number of worldly problems to be solved. Simultaneously, this will increase worldly interest and selfishness. In pleasing God, selfishness spoils the real love towards God. In real love, there is no notion of business and selfishness will introduce the notion of business. This will make devotees fall down to very very low levels in the eyes of God. Hence, miracles are very very dangerous to theists.

5. If you are unable to identify the divinity of the contemporary human incarnation, you can use it at least as a guide in your spiritual path. At least, you will be benefitted by getting the correct direction in your spiritual path. In fact, no human incarnation by itself tells that it is God or the goal. It is the result of your research to find out Him as the contemporary human incarnation of God. The clue for finding out Him as God is the excellent unimaginable quality of knowledge that He preaches to you. If your consciousness is completely satisfied with the excellent unimaginable knowledge that clears all your doubts, it is the clue in identifying the incarnation. Don't confirm the incarnation by miracles because miracles are performed by even demons. Moreover, miracles mislead you from the right spiritual path. The inner consciousness, which is in touch with God is always the best authority in identifying God through knowledge. It is only the true knowledge that you need from God because knowledge alone gives the right direction in not only the spiritual path but also in the worldly path and the same is said by the divine poet Kaalidaasa '*satām hi sandeha padeṣu vastuṣu, pramāṇa mantahkaraṇa pravṛttayah*'.

Chapter 28

April 25, 2022

O Learned and Devoted Servants of God,**1. What should be our ideal attitude while praying?**

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swami ji! What should be our ideal attitude while praying? Does a mere recitation of a mantra or hymn fruitful? Is praying dependent on time? The more we pray, the better? While developing devotion to a form of God, how should be our thinking towards the deity? When I chant Hanuman Chalisa, how my thoughts should be towards Hanuman ji?]

Swami replied: While praying to God, think about His divine and marvelous qualities remembering various incidents occurred with Him, and then pray with your heart ignited with love and excited by emotion.

2. Does the implementation of any kind of spiritual knowledge happen by itself, something we don't have to worry about?

Swami replied: To know that God is the greatest based on divine qualities itself is the essence of the spiritual knowledge.

3. What is the difference between Nirguna Brahma and Saguna Brahma?

[What is the difference between Nirguna Brahma and Saguna Brahma? Does the Nirguna Brahma ever get affected by the creation? Are the Nada Brahma and Jyoti Brahma devoid of emotions? These set of questions may indicate to you the state of my mind currently Swami ji. At Your feet. May Hanuman ji bless us All! Dandvat Namaskaram to Swami ji and to His devotees!]

Swami replied: Nirguna Brahma is the unimaginable God, who is beyond space and time. He is beyond your imagination and you can't think about Him even if you try for millions of births. Saguna Brahma is the mediated unimaginable God, who is very easily accessible for meditation. There is no difference between Nirguna and Saguna Brahmans. A hundred rupee note given to you directly is Nirguna Brahma. The same note put in a cover is Saguna Brahma. If you are praying to Saguna Brahma, it means that you are praying to Nirguna Brahma only. The medium of the unimaginable God helps you to meditate upon Him.

Nāda Brahma is nothing but the voice of the mediated God. Jyoti Brahma is nothing but the glow present on the face of the mediated God.

4. Why is the Sun deity not God?

[Shri Durgaprasad asked: Paadanamaskaaram Swamiji, I have a confusion in these correlated questions. Who are the deities and demi Gods? It is said that Lord Datta resides in 33 crores of deities. Then, why is the Sun deity not God? You said that Sun should be taken only as a representative model. In fact, Sun preached the spiritual knowledge to Hanuman. On the other hand, God in the form of Ganesha and Subramanya is given higher importance than other energetic forms or deities. Though, I am convinced that the contemporary Human form of God (You) is only relevant for me, kindly clarify my doubt. At Your lotus feet, Durgaprasad]

Swami replied: Surya or sun as a divine deity is the principal God worshipped in a religion called Sauramatam, which is on par with Shaiva, Vaishnava, Shakteya, Gaanapatya and Skaanda. All these religions were approved by Shankara and all these deities were considered to be the various forms of the same ultimate God. When I said that sun should be worshipped as a representative model (*pratīka upāsana*), I meant the globe of the sun (*saura maṇḍala*) seen by us in the sky. This facility is a special feature for the sun. The globe and the deity are different. The Veda also says that the sun globe must be worshipped as Brahman (*Ādityam Brahma iti upāsita*). '*Brahma iti*' means as God and not God directly. The deity can be worshipped as God directly (*sākṣāt upāsana*). The globe can be worshipped as God indirectly. Narayana is said to be the deity of sun globe. Narayana is an alternate name for God Datta. The deity called Suryanarayana is an incarnation of God Datta only. This confusion came due to improper understanding of the sun-globe and the sun-deity.

5. Which is the correct path, leaving family bonds or staying with them?

[Paadanamaskaaram Swamiji, the Gopikaas attained the highest fruit while staying with the family bonds. On the other hand, the incarnations, Buddha and Shankara themselves showed the path of leaving their family bonds for the sake of God. Which path is correct and in which context? At Your lotus feet, Durgaprasad]

Swami replied: Attachment or detachment with the worldly bonds has nothing to do with the placement of the soul. The soul may exist in worldly bonds and yet may be detached. The soul may exist in the forests far from the worldly bonds and still may be attached. Hence, Gopikas, Buddha and Shankara are detached souls whether they live in forests or in the house. Buddha and Shankara left their houses for the sake of propagation of spiritual knowledge and in the olden days, there were no computers. People had to leave their houses and go into the world for the propagation of the true spiritual knowledge. The duty of the saint is to do the propagation of spiritual knowledge in the world, which has no connection with staying in the house or leaving the house. By leaving the house and wearing saffron clothes, one

will not become a saint. It is like the present IT job in which an employee can work from the house. Occasionally, the employee must go to the office also. Similarly, a person doing the propagation of spiritual knowledge through computers sitting in the house is a saint, whatever may be the colour of his dress! Such a person can now and then leave the house and participate in oral discussions with co-devotees. It is better to even do such discussions with co-devotees through computers only because written discussions are always balanced, with several merits.

6. Why did You say about the 50-50 probability for the existence of hell when Garuda puraana describes about hell?

[Paadanamaskaaram Swamiji, Why did You say about the 50-50 probability for the existence of hell when Garuda puraana describes about hell in detail? The 50-50 probability only undermines the greatness of the Lord and at any time, You can show hell to anyone. At Your lotus feet, Durgaprasad]

Swami replied: When a devotee is preaching spiritual knowledge to the world, he has no power to show hell to the atheist. In such a case, the 50-50 probability will bring the same solution of believing in hell on seeing it. One may not see hell directly in the 50-50 probability argument, but, the logic in the 50-50 probability argument will certainly provoke the intelligence to take a decision on the safer side and control the sin even as benefit of doubt avoiding the risk of doubt. When you can achieve a result by logic itself, why should you bother about direct perception? In inference, the same knowledge of perception is attained even though there is no direct perception. Sometimes logic gives better, finer results than perception. If you show hell to a person, the person may be so much frightened that, from that day onwards, he stops eating, drinking and sleeping, and dies in few days, is it worthwhile?

Chapter 29

May 08, 2022

O Learned and Devoted Servants of God,**1. Is God dimensionally constrained by the imaginable creation?**

[Shri Anil asked: Padanamaskaram Swami, The unimaginable God is surrounding the imaginable universe; in such a case, God is formed into a geometrical dimension having imaginable core as the universe (assuming the universe is like a sphere, God is surrounding the sphere like a wrap). Thus, God is dimensionally constrained by the imaginable creation. Kindly please answer this point. At Your Divine Lotus Feet-anil]

Swami replied: When space is absent in God, we cannot say that the unimaginable God surrounded the imaginable sphere of universe like an external sphere. To say like that, we are provoked from the point of our faculty of understanding. Actually, this means that the unimaginable God exists everywhere around us in an unimaginable way. It is a mode of our assumption to represent like that for the sake of the convenience of our imagination. It is only in the effective sense and not in the physical sense. In this effective sense only, the Gita said that the unimaginable God is surrounding the universe (*Sarvamāvṛtya tiṣṭhati*). If we say that the unimaginable God surrounds us in an unimaginable way, the strain in understanding the concept becomes more complicated. Not only the nature of unimaginable God is unimaginable but the ways of His actions are also unimaginable. God Datta is not different from the unimaginable God. We can imagine that God Datta is surrounding the universe. But, here also, effective sense can be taken because God Datta need not surround the universe in physical sense. In effective sense, God Datta is surrounding the boundary of universe because God Datta is omnipotent due to unimaginable nature.

2. Is God the cause for items created after space or is it just evolution?

[Shri Ganesh V asked: Padanamaskaram Swamiji, During the Satsang on 30th April 2022, You said that God is the cause for the creation of Space and Energy alone. God is not the cause for the creation of Air. But without God's grace, evolution cannot happen. So that should mean God should be the cause for all parts of the creation. I am a little confused here. Please enlighten me on this point. At Your divine feet, Ganesh V]

Swami replied: God is the cause in every step of the creation. God created air from space. The creator is only God and not the space. God created air through space. God gives the credit of causation to space.

3. Why can't the associated characteristics be the inherent characteristics of God?

[**Shri Anil asked:** Padanamaskaram Swami. Kindly give the answer to the following questions related to "Parabrahma Prakaranam". At -Your Divine Lotus Feet-Anil. God's associated characteristics are known but not His inherent characteristics. Creation, sustenance and destruction are some of the associated characteristic. Why are these characteristics not His inherent characteristics?]

Swami replied: When an architect builds a wonderful mansion, do you say that the construction of the mansion is an inherent characteristic of the architect or an associated characteristic of the architect?

4. How can it be said that both space and energy are the first items created in the beginning of creation itself?

Swami replied: Since space itself is subtle energy, we can say that space or subtle energy is created as the first item from which rest of the creation is created by God.

5. Why is it said that space and energy were created in the beginning by God and other items were evolved from its predecessors?

[Why it is said that both first items (space and energy) were created in the beginning by God and other items like matter, gross energy, liquid, awareness etc. were evolved from each of its predecessors? For instance, for evolving gross energy to matter, some intelligence agency shall be there, how it can evolve itself without the external agency (God)?]

Swami replied: The creation of energy or space from the unimaginable God is unimaginable. You can explain the creation of air molecules from energy by saying that matter is condensed energy. But, the actual process of condensation of energy into matter is not perfectly understood even by scientists. However, the process of condensation of energy into matter is quantitatively understood by $E=Mc^2$. From air molecules, gross energy (fire) is generated. From fire, water is produced. There is again an unimaginable process regarding the production of liquid from fire and air. The most wonderful point is that hydrogen and oxygen molecules combine to give water, only in the presence of moisture as catalyst. Then, how was the first water (moisture) generated? From water, solid is generated and this is pure condensation that can be done by any scientist. Food generates awareness, but, the same food cannot generate awareness in a dead body. On observing all this, the conclusions are i) The Unimaginable God created imaginable space or energy through unimaginable process. ii) From the first imaginable item, which is energy, the rest of the creation proceeds in a scientific way involving imaginable items. iii) Even though the imaginable domain is

created and extended further, now and then, unimaginable miracles are exhibited here and there. All these steps can be understood in the angle of the creation of the imaginable domain for the sake of entertainment of God and for this purpose only, awareness is created and souls are generated. The entertainment drama contains both inert items as well as non-inert items called roles in which the permanent actors enact the play. God created both the unimaginable (miraculous powers) and imaginable domains so that both the domains get recognition and significance. Since souls are imaginable and part of the imaginable creation, the imaginable domain is handed over to the soul-issues. God also helped the souls in discovering the various physical laws of the imaginable domain, which were created by Himself. God kept the unimaginable domain (miraculous powers) with Him as His personal share of property. The Father has divided the property between Himself and the soul-issues. The soul is not satisfied with his imaginable domain-property share and is craving for the property of his Father to attain the miraculous powers and become God. If this aspiration is absent and even then, if the love of God continues without aspiring for anything in return from God, such love is the real devotion by which God is extremely pleased and merges with such a rare soul so that the soul becomes God. Even without aspiration, the soul is getting the entire status of God along with all the powers. The entire aim of the whole play of creation is only to find out such exceptional souls having real love towards God. On experiencing such real love, God becomes an infinite ocean of bliss and this point alone is the main aim of the creation. It should not be misunderstood that God is simply wishing to entertain Himself by killing time in some way or the other so that the boredom of loneliness is removed. Such aim is very cheap and may fit to an ordinary human being but not to the omnipotent God. Unless, you understand this main aim of God, you cannot understand the plan of mixing imaginable and unimaginable items in the process of creation of this universe. The aim of God is not merely time pass since He was suffering with boredom of loneliness. The Veda says that God was not entertained in monism and wanted entertainment in dualism (*Ekākī na ramate sa dvitīyamaicchat*). These two statements have deep meaning of the concept. By this, you cannot compare God to an ordinary human king going for hunting the deer even though he was not in requirement of the meat of the deer (*Lokavattu - Brahasūtram*). If this is said to be the bliss of human level (*mānuṣa ānanda*), the divine bliss of God is far far higher (*Sa eko Brahmaṇa ānandaḥ*). Even though God was enjoying the ocean of bliss in monism, He wanted to enjoy the bliss in dualism as a different variety. In the bliss of monism, He is loving Himself. In the bliss of dualism, He is loved by the devotee and in return He loves the devotee. This

bliss of dualism is more attractive. Prahlada, Meera etc., are such examples of climax love without aspiration of any fruit in return. To achieve the taste of such dualistic love, God created the entire drama containing all other filler details. Even though you enjoy the climax scene of the cinema, the entire show of the cinema is to be seen for the sake of that special climax scene. In view of all this final climax, God arranged the tendencies of souls in such a way that they are attracted by the miraculous powers of God and among such souls a search is done for the soul having true climax love towards God. When such a rare devotee is found, God is very much pleased with such dualistic love and exchanges His dualistic love also in return so that the climax of happiness is experienced by God as a different variety in dualism. Hence, unimaginable and imaginable items get mixed with each other for the sake of attraction of devotees and such attraction has no place in true love. In this way, there is a very big plan of God about the play of entertainment even from the beginning of creation. This point is a very deep point that can be understood by devotees on thinking in a careful and detailed manner.

6. Can God not maintain space without matter and awareness?

[Einstein says that space is nothing, it is only geometrical. As per his theory, if matter disappears, space also disappears (It indirectly means that God cannot maintain space without matter and awareness, except this one power God possesses all other powers!!) But God is more authoritative than Einstein. Swami supports Vedic thinking. Knowledge present in the Veda is presented by God who passed through the beginning of creation, creation process etc; Einstein existed later on. Kindly explain these points.]

Swami replied: Please read the topic on space and energy presented in ‘the knowledge of God’ (Brahmajñānam).

7. Space consists of a higher frequency energy than X rays, Gamma rays etc. Please elaborate.

Swami replied: Please refer the above topic.

8. The mahapralaya or dissolution process is exactly in reverse to the creation process. Kindly explain.

Swami replied: The generation of space is the first scene in creation and the disappearance of space is the last scene in the dissolution.

9. In nuclear reactors, only a small fraction of mass defect is converted into energy. Kindly explain this concept in more detail.

[Scientists cannot produce matter in the laboratory (as per the equation $E = mc^2$). In the nuclear reactor, only a very small fraction of mass defect as the binding energy is converted into energy. Kindly explain this concept in more detail.]

Swami replied: The formula pertaining to converting mass into energy and reverse is found out by scientists by the grace of God. But this conversion is not practically in the hands of the scientists and hence, no scientist can produce matter from cosmic energy.

10. Shall I go for a full health check-up of my body?

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swami ji! Should i go for a full health check-up of my body? At Your feet, Dandvat Namaskaram to Swami ji and to his blessed devotees.]

Swami replied: Yes. Please do it immediately.

11. Ancient logic and science are proved wrong in different contexts. How to correlate these two?

[Shri Anil asked: Padanamaskaram Swami. Kindly answer the following questions, at Your Divine Lotus Feet -anil. Swami You proved that science is wrong in stating that space does not have an independent existence (It depends on the existence of mass and gross energy). But ancient logic also made some mistakes e.g. stating that sound travels through vacuum. There science has proved that the concept is wrong. How to correlate these two aspects?]

Swami replied: If ancient logic is wrong and science is correct, we agree to it without any hesitation. But, when the reverse happens, you should also agree without any hesitation. Such a tendency is essential for the seeker of the truth.

12. What is the spiritual significance of the concept that space is not nothing but subtle energy?

[What is the spiritual significance of the concept that space is not nothing but subtle energy? Is it purely a subject of science? What is the use of this concept in the spiritual line?]

Swami replied: Science does a thorough analysis of the creation and such analysis is related to spiritual knowledge also so that we know that no item of creation is God by any chance. Space is directly generated from God as the first imaginable item. Analysis of space helps us understand the nature of God (associated characteristics only).

Chapter 30

May 12, 2022

O Learned and Devoted Servants of God,**1. Is it right to donate money to social service organisations?**

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swami ji! Is it right for me if I resist donating money to social service organisations coming at my doorstep? Dandvat Namaskaram to Swami ji and to His blessed devotees.]

Swami replied: You have to analyse a lot because in many social organizations, fraud is very common. If you think that it is better to serve the victim directly, it is good provided the victim is genuine. Today you can find that even victims are not genuine! The conclusion is that you shall reach the genuine victim and help him/her to the best of your capacity.

2. What is the meaning of disappearance of matter, energy and awareness?

[Shri Anil asked: Padanamaskaram Swami, Kindly answer the following questions, at Your Divine Lotus Feet-anil. What is the meaning of disappearance of Matter, energy and awareness? Does it mean that all these 3 are converted finally into the subtle energy called space?]

Swami replied: No. If space remains, energy remains and such a situation is not the total dissolution of the creation. Except the ultimate space (Parama Vyoma) occupied by the father of heaven (God Datta), all the space also disappears, and only then total dissolution of the creation takes place. If people think that space is nothing, in such a case, you can say that the total dissolution of the creation has taken place even if space remains. But space is subtle energy and not nothing. When space disappears, the total creation disappears. Such a situation is unimaginable, hence we say that the cause of creation (unimaginable God) remains when the product (creation) disappears. When pot disappears, its cause, the lump of mud appears. Hence, in the final dissolution, space disappears resulting in an unimaginable situation, which is the cause of the space and which is the unimaginable God.

3. Will the elimination technique used by ancient sages lead to ad-infinitum?

[Ancient sages used the elimination technique of 'Neti, Neti' to find out God. Will it not lead to ad-infinitum? How did they finally conclude? Did they stumble upon human incarnation of God as God?]

Swami replied: There is no ad-infinitum because all items of the imaginable creation were rejected to be God. The unimaginable God is the original root cause and the same unimaginable God when becomes mediated, incarnation appears.

4. Why can formless God not be treated the as unimaginable God?

Swami replied: You can imagine formless energy, space, air and water. Since imaginable items are parts of the imaginable creation, the formless item can't be the unimaginable creator. Space is a formless imaginable item and when it disappears, the unimaginable God appears.

5. Is there any difference between the frequency of space and the Eternal Space?

[Shri Bharath Krishna asked: Padanamskaram Swami. Is there any difference in the frequency of Space and The Eternal Space? If so, is that difference similar to the difference between the frequency of the visible energy and that of space? I am thinking that the space (subtle energy) about which You are explaining during our weekend Satsangs itself is Paramavyoma, am I wrong?]

Swami replied: The difference between Paramavyoma and the rest space is not in terms of their frequency. It is in terms of eternity. Paramavyoma is eternal by the will of unimaginable God. The rest space dissolves in the final dissolution.

6. Is it bad to extrapolate the knowledge given by You?

[Padanamskaram Swami, Swami, due to my curiosity, I tend to extrapolate the knowledge given by You to find out the hidden truths. Is this a bad quality? Am I doing this out of Ego?]

Swami replied: You need not think about all these unnecessary things. Always analyse sharply and deeply based on the quest for truth. In such situation, unless you are convinced in your inner consciousness, you shall not accept the conclusion.

7. What should be my further course of action as my Abdomen's Ultrasound report came out normal?

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swami ji! By Hanaman ji's grace, my Abdomen's Ultrasound report came out normal. What should be my further course of action? At Your feet. Dandvat Namaskaram to Swami ji and to His beloved devotees.]

Swami replied: Continue to worship Hanuman ji with utmost faith and devotion. You will get guidance from Him regarding your further course of action.

Chapter 31

May 21, 2022

O Learned and Devoted Servants of God,**1. Which is the sure-shot method to attain spiritual knowledge and devotion in Kaliyuga?**

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swami ji! Which is the sure-shot method for attaining knowledge and devotion in this Kaliyuga? What is faith, love and devotion? Am I wrong and committing sin in disobeying my parents? Please enlighten me on these points. At Your feet and service. Dandvat Namaskaram to Swami Ji and to His blessed devotees!]

Swami Replied:- Faith is belief in general. Belief in God for a devotee is not very valuable. If you go to the Prime Minister and say that you believe him as the Prime Minister, will he do any favour to you? Belief is your personal quality and concept, which has nothing to do with God. Love and devotion are one and the same like old wine in a new bottle. The affinity for worldly things is called love whereas, the same affinity towards God is called as devotion.

2. Which of the following are correct verses in the Hanuman Chalisa?

[Dandvat Namaskaram Swami ji! In the Hanuman Chalisa, which of the following are correct verses?

1. 'Shankar Suvan Kesari Nandan' or 2. 'Shankar Swayam Kesari Nandan' and
1. 'Kandhe Munja Janeu Saaje' or 2. 'Kandhe Munja Janeu Chajhe'.

Why there isn't any Sampradaya of Hanuman ji's devotees like other sampradayas within Hinduism. At Your feet. Dandvat Namaskaram to Swamiji and to His blessed devotees.]

Swami Replied:- I think, first version in both. There is no question of right and wrong. There is no significance of tradition in true devotion.

3. Kindly clarify the following verse in Mukunda Mala Stotram by Kulasekara Alwar?

[Shri Balaji asked: Namaste Swami, Kindly clarify on the following verse in Mukunda Mala Stotram by Kulasekara Alwar. 'Majjanmanah phalamidam Bhrtiya Bhrtiya Bhrtiyasya Bhratya iti Smara Maam Lokanaatha'. Here, the saint asks the Lord to consider him as the servant of the servant of the servant of the Lord's servant.

How can one practically understand and apply this statement in the current Kali Yuga? There are various levels of devotees starting from Hanuman, Gopikas, Garuda etc., upto ordinary devotees of low level who form the majority of theists today. If one considers himself as a servant of an ordinary devotee of low level, the devotee may be

on the wrong spiritual path and doing sins as well. Following that low level devotee as a servant may mislead one in his/her spiritual path.

So, in the above verse, is the Alwar referring to only servants of God of very high level like Adi Sesha, Garuda, Nandi, Alwars and other great Acharyas etc.? Thus one has to analyze if a devotee is of a very high level and on the correct spiritual path, and only then serve him as a servant? Sincerely, Balaji]

Swami Replied:- The literal meaning shall not be taken and the effective meaning only shall be taken. When the face is compared to moon, the effective meaning is that the face is as pleasant as moon. One should not take the literal meaning and find the similarities like circular shape, black spots of the moon, increasing and decreasing sizes of moon in every fortnight etc. The effective meaning here is that the ego of a devotee shall be continuously suppressed so that there is no chance for even the least trace. Even the least trace of ego becomes a huge mountain in no time. This verse means that the soul shall be always in continuous effort to suppress its ego because the soul shall realize that it is absolute zero before the infinitely meritorious God. If this verse is not taken in proper sense and is taken in improper sense, it results in saying that excessive obedience is the characteristic of a cheat (*Ati vinayah dhūrta lakṣaṇam*)!

Chapter 32

June 04, 2022

O Learned and Devoted Servants of God,**1. How can we find happiness from inside?**

[Shri Soumyadip Mondal asked: How can we find happiness from inside? How can we be happy with what we have? By Soumyadip Mondal]

Swami replied:- People say that happiness is inside. I don't believe this. Inside means the soul that is travelling through several births in this world. The soul collects both misery and happiness from the world based on its cycle of deeds. Hence, happiness does not exist inside. Of course, outside always contains both misery and happiness. Hence, neither can you get happiness from inside nor from outside. You can get happiness from God only. God is said to be an ocean of infinite bliss. If you go near the seashore, you will get cool breeze. Similarly, if you become close to God you will get happiness, which is the breeze coming over the ocean of bliss. If you realize that nothing earned by you will follow you when you leave this world, this simple logic will make you always contented with whatever you get. The facilities in this world are like facilities in a journey. The spiritual efforts are like the efforts put up for the interview that takes place after the journey. The efforts for the interview are more important than the facilities in the journey because the results of the interview are always permanent and the facilities in the journey are always temporary.

2. Are there two unimaginable entities before the creation?

[Shri Anil asked: Padanamaskaram Swami, please give Your reply to the following questions. At Your Lotus Feet -anil]

With regards to the state of the unimaginable God before creation, You mentioned "*Loving His own self and being loved by His own self existed.*" Here in this statement; it is as if two unimaginable entities are interacting. Please clarify.]

Swami replied:- Loving His own self and being loved by His own self involve only one unimaginable entity and not two unimaginable entities. When a person loves himself and gets loved by himself in the imaginary world, are there two persons?

3. Please give the essence of the verse 'I am the gate, whoever enters through Me will be saved'.

[Questions from internet forum: I am the gate; whoever enters through Me will be saved. Please give the essence of the above verse said by Jesus.]

Swami replied:- Gate means a medium of God. Only mediated God can be meditated upon. Unmediated and unimaginable God can never even be imagined. Therefore, Gate means a human medium for humanity. Jesus is a human incarnation of God and hence, He declared Himself as the gate for humanity. This applies to every human incarnation.

4. What must I do to have the Father (God) in me and me in the Father?

[Jesus said in John 14:11, "Believe Me when I say that I am in the Father and the Father is in Me." What must I do to have the Father (God) in me and me in the Father?]

Swami replied:- This is explanation of any human incarnation. This does not mean that there is only one human incarnation. If you explain the dress of a police man, it does not mean that there is only one police man and his dress alone is being explained.

5. Since Jesus has no sin, why didn't He throw the first stone (in case of the sinner lady)?

Swami replied:- He will not throw any stone because He is the judge sitting in the throne of the Almighty. He is explaining about justice in humanity, which doesn't include Him.

6. What does it mean that Jesus descended into the lower parts of the earth?

Swami replied:- Lower parts of earth mean lower levels of humanity.

7. Jesus said that no one but the Father knows the final hour. But what about the Holy spirit?

[When Jesus said in Mark 13:32 that no one but the Father knows the final hour, it is said that He didn't include Himself to know the final hour as well because He was in human form, but what about the Holy spirit?]

Swami replied:- Jesus is omniscient, but, behaved like an ordinary human being because a human incarnation always behaves like an ordinary being so that it can mix freely with the rest of humanity.

8. Why would a God sit on His throne and do nothing while millions of Jews were tortured and killed by Hitler's regime?

[Why would a God sit on His throne and do nothing while millions of Jews were tortured and killed by Hitler's regime? To my way of thinking, the reality of the past negates the reality of a loving all-powerful God about which we are told.]

Swami replied:- You are judging with your limited capacity of knowledge. When you see some victims penalized for their sins, you will get sympathy because you have not seen the actual crimes of those victims. You are seeing only a part of the cinema and concluding!

9. "Hindus are stateless orphans on the mercy of Christians, Buddhists, Muslims and secular states" Do You agree with this statement?

Swami replied:- I don't agree with such irrational mad statements.

10. In the Holy Quran, Allah said, "His throne was on the water before He created the universe". Kindly clarify.

Swami replied:- Water represents the stage of thoughts that are like waves. Before creation, the stage of the will of God was not yet materialized. Such theoretical phase is the meaning of the word water.

11. Why are people prohibited to visit temples for a certain amount of days after the death of a close relative?

Swami replied:- After the death of a close relative, it is a normal habit of society to be in a period of grief. When grief overcomes mind, spiritual things are not entertained because the mind is not fresh.

12. Why Milk is treated as Veg. despite the source is animal?

Swami replied:- When milk is taken (especially after feeding its child) the animal is not undergoing the agony of death.

13. Why do manglik girls first marry Lord Vishnu for material benefits and then are married to someone else?

[Why do manglik girls first marry Lord Vishnu for material benefits and then are married to someone else? Isn't it a betrayal to Lord Vishnu, as being His first wife, also isn't it unfair to use Lord as a medium to get material benefits?]

Swami replied:- The Lord is the real husband whereas the human husband is a photo of the husband. This is told by the Gopikas. The marriage with a photo is not real and an unreal will not bother the real.

14. During the time of Lord Krishna or Lord Rama, were there any social divisions? Like Hindus, Muslim, Christian, Sikh, etc.

Swami replied:- May not have been the same names, but differences existed from the beginning of creation.

Chapter 33

June 17, 2022

O Learned and Devoted Servants of God,**1. How can a weak hearted person increase his mental strength to face adverse situations?**

[Shri Soumyadip Mondal asked: How can a weak hearted person increase his mental strength to face adverse situations in the present world with adequate self-confidence?? By Soumyadip Mondal

Padanamaskaram Swamyjee. I asked You questions without dedicating myself to Your lotus feet. Kindly forgive me for this. Here I prostrate before You to find the dust particles of Your feet upon my defective head. Pronaam Swamijee. By Soumyadip Mondal]

Swami replied:- You need not bother about various worldly problems, which can very easily disappear like passing smoke provided you are dedicated to God. If you are strong with full resistance, no type of bacteria can attack you. Devotion to God is your strength to withstand any problem in this world. What I have told you is true word by word.

2. How did Hindu people get to know about the exact time of eclipse?

[SRKENTERTAINMENTS57: I have a simple question for everyone. How Hindu people get to know in their books that some event like eclipse in our galaxy will happen in a particular day and time????]

Swami replied:- This belongs to the subject of Astronomy, which was well developed in Hindu Religion since a long time back.

3. Did Sudama have any desire while sacrificing to Lord Krishna?

[Smt. Chhanda asked: Padanamaskaram Swami, while going through the discourse of Approach to God, I got the following two doubts.

In one place it is written that when approaching Lord Krishna, Sudama was prepared to undergo the result of his sins and suffer in poverty and at the same time he also did the highest sacrifice in the form of a handful of rice. In this way a devotee should not ask or even think about the removal of his difficulties by God. He should be prepared to undergo the results of his sins. He should offer Guru Dakshina (donation) to the human form of God to his level best. Then God will remove his difficulties. In another place it is written that Sudama went back home without begging anything from the Lord. Yet Sudama wanted to beg to Krishna in the heart of his heart. That is not nishkama yoga (desirelessness). He was caught by the influence of prestige. While going home to his place, he was suffering mentally, thinking about his poverty. In these two places, is

it not looking contradictory? This is where exactly I am not able to understand these two.

Swami replied:- The story of Sudama as happened is recorded in the holy scripture. Regarding the mentality of Sudama, different scholars have interpreted in their own ways. If you take all these interpretations to be true, certainly contradictions will appear. Sudama was a sinner by stealing the food of God Krishna. But he repented a lot before the teacher immediately confessing his sin. Hence, the punishment for the sin of Sudama was given in this life itself and the punishment took a right and beneficial angle for Sudama. Due to poverty, Sudama was always worshipping God Krishna, having recognized Him as the contemporary human incarnation. He stole the food of God Krishna since he was thinking that Krishna is an ordinary human being. After this sin only, he could recognize Krishna as God. He did not treat Krishna as human friend and hence, the question of prestige does not arise at all. He was not going to Krishna for help because he knows that Krishna is omniscient. He knows that Krishna is allowing the punishment of his sin to be cleared as early as possible and hence, he did not mistake the omnipotent Krishna. His understanding of Krishna was knowledge based and was not based on sentiments and emotions. He surrendered his Guru dakshina by bringing it on loan due to extreme poverty. He never asked Krishna for anything. God Krishna showed infinite grace on him. The story of Sudama is very important for every devotee. We are approaching God due to the only reason of begging something from God. Devotion or love is false if we aspire for some fruit in return. True love or devotion is based on sacrifice from our side to God in one way traffic without aspiring anything in return from God. This is the life and essence of devotion, which can be learnt from the story of Sudama.

4. Is Satyabhama tolerating or helping Swami by bearing the violence of the demons?

[Smt. Chhanda asked: While writing about Satyabhama, it is written that by bearing the violence of all the demons that were strengthened by the boons of God, she was tolerating God indirectly. Is it tolerating or helping Swami? Please make my mind clear as You have done always. At Your divine lotus feet. Chhanda. By Chhanda Chandra]

Swami replied:- Satyabhama is the incarnation of Goddess Earth, who was tolerating the sins of demons. We shall not say that she is tolerating God indirectly because God gave several boons to demons. Demons did severe penance and God is the divine Father of all souls. If your son becomes rigid for something, will you not tolerate that and sanction it immediately? Moreover, boons are powers and powers can be used in right direction to help

good people. Hence, we cannot decide a boon to be good or bad. In a later stage only, the direction of the use of the miraculous power decides whether it is good or bad. Hence, there is no colour of good or bad while God is giving boons to devotees. The colour of good or bad comes only when the devotee uses the miraculous power in a specific direction. Therefore, we shall say that Goddess earth was tolerating the sins of demons. She is also the mother of souls, who has given their bodies. It is inevitable for the parents to tolerate their children. But divine parents will tolerate for a little time only and punish the bad issues because the divine parents are not immersed in the blind love of issues.

5. How much percentage of the power of God is expressed in each and every Avatar?

[Shri Saththireddy asked: Paadanamaskaram Swami, I am Saththireddy. I am very blessed by You Swami. Without Your blessings, I cannot even read or listen to Your knowledge swami.

Swami, in Jnaana Saraswati, You explained about Avesha avataras. In that, You mentioned about five avataras (Kala avataram, Amsha avataram, Avesha avataram, Purna avataram, Paripurna avataram). Please explain the differences between these avataras with examples. In how much percentage does God express in each and every Avatar and how to recognize that God came in a particular avatar because when You came as Rama Chandra prabhu, You did not teach spiritual knowledge. But the path in which You walked itself is the knowledge to humanity? If any mistakes are there in question itself. Swami please correct me, I am begging You as a beggar.]

Swami replied:- All incarnations possess Parabrahman or unimaginable God in them equally and hence, there is no difference in the possessed power of any two incarnations. Power is exhibited as per the requirement of their respective programs and not even a trace is unnecessarily expressed due to ego-show as demons do. Hence, as per the requirement of the program, the proportion of the power is expressed. There is no rule that a specific type of incarnations has this much range of power for expression. You should not think that if a program needs expression of 60% of power and if a specific incarnation can have only 50% power, the incarnation escapes from doing that program! Every type of incarnation possesses 100% power and every incarnation can do any program. Hence, you should not differentiate incarnations of God based on the percentage of power possessed. The classification of incarnations is based on the requirements of their programs. Suppose, one program needs expression of 25% power and another program needs expression of 90% power, for the sake of both these programs, the same God incarnates. In the case of the 1st program, God expresses 25% power and in the case of 2nd program, God

expresses 90% power. Now you say that the 1st incarnation is of 25% power and 2nd incarnation is of 90% power. These percentages of power are not related to the 100% power of God possessed by the incarnation, but, are related to the type of the program only. Rama also preached the Pravrutti type of spiritual knowledge through His practice. Rama behaved like an ideal human being. Krishna preached the same Pravrutti type of spiritual knowledge, but, Himself behaved to be beyond the normal range of human level to show that God incarnates in human form. Theory and practice are the two parts of the same knowledge. Based on the requirement of humanity in a specific time, the nature of the program is decided and God incarnates as per the direction of the program.

Chapter 34

June 18, 2022

O Learned and Devoted Servants of God,**1. Why does God Datta alone remain when the creation is withdrawn at the end of each cycle of creation?**

[Shri Anil asked: Padanamaskaram Swami, Kindly answer the following questions, at Your lotus feet, anil. Referring to the commentaries on Isvara Prakarana presented by Dr. Nikhil, at the end of each cycle of creation, the creation is withdrawn into God Datta and He alone remains. Why are other forms of God like Brahma, Shiva, Vishnu not retained? Will even forms like Krishna and Gopikas, and the top most upper-world Goloka also dissolve into God Datta?]

Swami replied:- God Datta is the first energetic incarnation of Parabrahman or unimaginable God from whom all the other energetic or human incarnations along with the creation came out. Again, all this creation and incarnations are withdrawn in to God Datta. The specialty of God Datta is that there is no difference between the unimaginable God and God Datta. God Datta is the residential address of Parabrahman. When we say that all the creation is withdrawn into God Datta, it means that we are saying that all the creation is withdrawn into the unimaginable God. Hence, it is proper to say that the creation came out from, is maintained by and is dissolved in God Datta.

2. Since the end result which is bliss is the same in monistic and dualistic love, how can variety play a role for the entertainment of God?

Swami replied:- Bliss is one and the same in monistic and dualistic love, but, it is well understood that there is difference between monistic and dualistic love. The intensity and quantity of bliss may be one and the same, but variety brings difference in the taste. Using the same food materials, two different items of food may be prepared, but, while eating both the items, the same joy appears in different ways. The king is quite happy in his palace, but wants to go to the forest for hunting and in fact, going to the forest involves several troubles and risks compared to the stay in the palace. But, the change of atmosphere brings the same bliss with a different taste. Desire for change in the variety is not an inferior quality, which is quite normal even in the case of great personalities like kings. A scholar also likes to change the reading of a book after sometime just for change in the variety. This point is experienced by all human beings in daily life. If you go to a cinema and if there is only

one role in the entire cinema, you will get bored. If there are several roles, the story will take several twists giving you entertainment. Hence, God wanted the second item, which means plurality with several roles and not merely another single role (*Sa dvitīyamaicchat*). Apart from this statement, there is another statement, which says that God wanted to become several roles. This statement refers to the plurality of incarnations of God and does not mean the plurality of creation.

3. When the creation is withdrawn, will the soul of Datta and Parabrahman involve in dualistic love only?

[When creation is withdrawn, the love from other souls to God disappear, in such a case, will the soul of Datta and Parabrahman involve in dualistic love for each other, otherwise, only monistic love alone would remain which will lead to boredom again in the absence of creation?]

Swami replied:- When the creation is withdrawn into God Datta, the entire creation along with all souls exists in subtle state (*Avyaktam*). The cinema show is only withdrawn and the cinema remains in the film in subtle state so that it can be projected again and again (*Dhātā yathā pūrva makalpayat* - Veda). There is no question of withdrawal of creation and hence, creation remains eternal. It has only beginning, but, has no end. End means only going into subtle state from gross state in the sense of creation. Even though God Datta also has a beginning and has no end like the creation, the difference is that creation is continuously transferred between the gross and subtle states whereas God Datta remains as He is forever.

4. Did the awareness of Datta require any nervous system or atleast a subtle type of nervous system?

[When the soul of Datta is created, along with Datta, was mass also created at the same time? Did the awareness in Datta require any nervous system or atleast a subtle type of nervous system?]

Swami replied:- The five elements were created by God Datta through a special process called Panchiikaranam, which means that, from the 100% pure space, 50% is taken and is mixed with the rest 50% composed of air, fire, water and soil. The resultant mixture is space (*Mahābhūta* or *Bhūtākāśa*), which is used in the creation of world. Similarly, the other 4 Mahaabhuutas are prepared in the same manner by mixing 50% of each pure element with 50% of the other four elements. This process is called as the process of Panchiikaranam. After Panchiikaranam, the resultant five elements are called Panchamahaabhuutas. The creation is done with the help of the five Pancamahaabhuutas and not with the help of the pure five elements. Hence, the nature of matter present in the Mahaabhuutas space

(subtle energy) is 12.5%. Hence, there is every possibility of the existence of a subtle type of nervous system in energetic beings. But, we cannot treat God Datta as an energetic being. Before the creation of the body and soul of God Datta, the unimaginable God (Parabrahman) created only one pure element called subtle energy or space and the rest four elements were not created. At this stage, the process of Panchiikaranam cannot be brought into that context. Parabrahman, by His unimaginable power created the soul in the energetic body of Datta, which is awareness even in the absence of a brain-nervous system. This type of miraculous power of Parabrahman was not used in the creation of souls of energetic beings because there was no need for it since the Panchamahaabhuutas were already created through the process of Panchiikaranam. God uses His miraculous power only when there is extreme necessity. Only demons exhibit the acquired miraculous power often even in the absence of necessity, just for the sake of artificial projection.

[Questions from internet forums]

5. Why did God not use His powers to create a house for Jesus, Mary, and Joseph when they were looking for a place to stay?

Swami replied:- As told above, God will not use superpowers frequently, especially when He has entered this materialistic world of human beings (earth) because He has come here to mix with human beings freely without creating any excitation through performing miraculous deeds. Human beings can ask, God answers for their questions only when they are in normal ground stage without any excitation. Moreover, if miraculous powers are exhibited, the attention of devotees will be diverted to solve their personal problems exploiting the miraculous powers, which increases their selfishness and this will spoil their spiritual path. Hence, a real human incarnation never exhibits miraculous powers for the exploitation of their selfishness and performs miracles only in a very much emergent state. Even after projecting the miraculous power, the real human incarnation tries to cover it. The deserving devotees are always helped by God in human form even though the process of helping is hidden by God for the sake of avoiding unnecessary side developments. Genuine miracles always happened in the case of deserving devotees even though they are hidden by God.

6. Why did Jesus utter the following words, “take care of My mother” to John a disciple while on the cross?

Swami replied:- Jesus followed the tradition of Pravrutti because He has His share of responsibility to serve His mother in old age. He instructed His disciples to perform such due responsibility in the future.

7. How was it possible for Jesus Christ to sustain so much pain during crucifixion?

[How was it possible for Jesus Christ to sustain so much of pain during crucifixion when a man can't bear more than 45 dels (unit of pain) of pain?]

Swami replied:- The measurement of pain and the units of pain given by you refer to the ordinary humanity, but not to a person, who is totally merged by God for the sake of welfare of the world. Jesus has the divine power to withstand that pain, but allowed the pain to attack Him because He was suffering the punishments of the sins of His close devotees. Hence, Jesus suffered the full pain due to His unaccountable patience.

8. Why did Christianity produce more scientists than other religions combined?

Swami replied:- Incidentally and accidentally, certain things take place about which we need not pay much attention.

9. Whom does God support in the Ukrainian War?

Swami replied:- God always supports the side of justice. Which side is justified is also known to God only precisely. From the result only, we can infer the justice.

10. Can God change value of G (gravitational constant)?

Swami replied:- God is omnipotent, which means that He can do anything that is possible or impossible.

11. Why hasn't God made everyone beautiful, tall and handsome with fair skin so that people don't suffer their inferiority complex?

Swami replied:- If one is egoistic of his/her beauty and colour, in the next birth, both are reduced much so that the ego will come down to normal level. Such process of rectification gets spoiled in your suggestion.

12. Why did God create flies? Do they have a purpose/function?

Swami replied:- The qualities of souls result in several mixtures due to different probabilities of combinations. The fruits of deeds are based on these mixtures of qualities. Hence, different types of birds, animals, insects, worms etc., result for the souls to undergo different types of fruits.

Chapter 35

June 19, 2022

O Learned and Devoted Servants of God,**1. Does a soul have to pass through the birth of a cow before getting human birth?**

[Smt. Anita Renukuntla asked: Pādanamaskāram Swami, Many people believe that a soul will have to pass through the birth of a cow before getting a human body. Is it true?]

Swami replied:- It is an example of total untruth.

2. Swami, could You please explain how to practice 'Sthita Prajnataa'?

[A question by Ms. Thrylokya]

Swami replied:-

i) You are the best example for Sthitaprajna from your childhood as per the divine vision of God Datta.

There are two fields of human life. One is worldly life and the other is spiritual life. In worldly life, the soul has worldly bonds only as the final goal and in spiritual life, bond with God alone is the final goal. The colour of Sthitaprajna is different in the worldly life than the colour in the spiritual life. In Pravrutti also, Nivrutti exists as a false phase. God is not the final goal in Pravrutti. God is used as an instrument just like any other worldly instrument to achieve happiness for himself and his close family. Hence, the path of Nivrutti is totally unnecessary in the path of pravrutti. Strictly speaking, this is the utmost truth. But God hopes that the follower of Pravrutti also in contact with Nivrutti will behave good in Pravrutti and slowly may turn to Nivrutti completely. This is also true because every beginning is covered by defects just like the fire in the initial stage is covered with smoke.

ii) It becomes very complicated to define Sthitaprajna in Pravrutti containing false atmosphere of Nivrutti. Of course, one has to become a real Sthitaprajna by following Nivrutti and then shall continue in Pravrutti by which the soul would realize everything clearly. If Nivrutti is not followed, the word sthitaprajna has very limited and superficial meaning only, which is that of a person having mental balance without emotional angles to arrive at the correct decision of the pravrutti-problem. Even this little bit of the aspect of Sthitaprajna gives wonderful success in pravrutti. Without looking at Nivrutti, this little bit of information can be achieved by

anybody. I am giving the example of an atheist sticking only to pravrutti. But, generally, every soul involved in Pravrutti is linked with Nivrutti side by side to exploit God's miraculous power in the achievement of solutions for its pravrutti problems. Such a selfish theist is far better than an atheist because the theist always has the future path before him. Such a selfish theist involved in pravrutti is always associated with God and hence, such a theist shall follow Nivrutti separately for some time and become a perfect Sthitaprajna so that he can wonderfully succeed in Pravrutti.

- iii) Sthitaprajna as per the line of Nivrutti is a person, who leaves all the worldly desires from the mind due to the immense happiness derived from the human incarnation of God Datta (*Prajahāti yadā... , Ātmanyevātmanā... - Gita*). Here, the first word Aatman means the incarnation having common human medium. The second word Aatman refers to the soul. This means that the soul must derive happiness from the incarnation of God Datta due to which the aspiration for any worldly desire disappears. Such a sthitaprajna resulting from Nivrutti, not only succeeds in pravrutti, but also enters Nivrutti completely in course of time.
- iv) The Atman (human devotee) absorbed in mediated God (energetic or human incarnation) deriving bliss from mediated God and neglecting the worldly desires can be called as Sthitaprajna. The word Atman does not touch the unimaginable God or Parabrahman. Hence, the devotee absorbed in energetic or human incarnation comes under the category of Sthitaprajna. Devotees like Prahlada were absorbed in the energetic incarnation called God Vishnu and Markandeya was absorbed in the energetic incarnation called God Shiva. Both these devotees were deriving bliss from the energetic incarnations and neglected worldly desires. Hence, both these devotees can be called as Sthitaprajna as per the definition given in the Gita. This definition was given by Krishna in the Gita and hence, all the devotees of Krishna absorbed in the human incarnation called Krishna are referred as Sthitaprajna. Hence, as long as the devotion on the mediated God (energetic or human) continues on this earth, all these devotees are called as Sthitaprajna. However, this definition is based on the human incarnation, and taking God in human form is better from one special angle. That is, if a human devotee rejects human incarnation here and worships only the energetic incarnation, there is still no objection to call him as Sthitaprajna on this earth. But, when such a devotee leaves this body and enters an energetic body to go to the upper energetic world, the real problem comes, which is that the same devotee will reject the same energetic incarnation in the upper world due to repulsion between common energetic media. Hence, if the devotee worships human incarnation on the

earth crossing over the repulsion between common media, such devotee in energetic body after death will also recognize the energetic incarnation in the upper world. Due to this special angle, I like to give the meaning of the word Atman as human incarnation only. However, this special angle is not interfering with the devotee of energetic incarnation to be called as Sthitaprajna.

3. Can we stop learning Spiritual knowledge after getting devotion?

[Swami, You said that Spiritual Knowledge is important to generate devotion towards God. Can we stop learning Spiritual knowledge after getting devotion?]

Swami replied:- There is no end for love or devotion. It is an endless ocean. So where is the question of saying “After getting devotion”? As the knowledge of God increases step by step, the devotee will be developing more and more love. One shall enter practical devotion and this does not mean that after finishing theoretical devotion, one shall enter practical devotion like entering post graduate course after finishing the bachelor’s degree! Even in a Post graduate degree, you must have heard from a good professor saying that he is always a student learning continuously! All the three stages (knowledge, theoretical devotion and practical devotion) are simultaneous and when all these three become perfectly ripened, the divine fruit is given by God Himself provided you don’t aspire for it. To a certain extent, we say that knowledge (information about the details of God) generates attraction towards Him (devotion) that spontaneously results in practical devotion. In the initial stage, this sequence is alright. But, in advanced stage, all these three go side by side. The sequence of these three stages is valid in the beginning stage up to a certain distance of spiritual journey.

4. Is it correct to speak whatever we think in mind?

[Swami, ancient people followed unity in thought, word & action. But now, we live in a civilized world where people show good manners although their intentions are different. Is it correct to talk whatever we think in mind? Is it better to show good manners externally irrespective of our intentions in mind?]

Swami replied:- In the ancient times also, people of present day existed. Shakuni was always having wrong intension, but was showing extraordinary good manners to cover his ill intensions. There is also an ancient saying “*Ati vinayah dhūrta lakṣaṇam*”, meaning the same above told concept. In pravrutti, this is a good development, which is showing excellent good manners so that even your enemy is not hurt by you. Of course, nobody in the world exists to be so foolish to leave the actual topic just pleased by your externally exhibited good manners. In fact, this is an advanced step of

politics, since by showing extraordinary good manners, the person wishes to soften the opponent to bend towards the fulfilment of one's desire. Today, everybody knows about this cheap trick. Hence, if one starts exhibiting good manners for a long time, the other person will say "Ok Ok let us come to the main point". Regarding the storage of the point in mind or expression of it through words, you must analyse well with your intelligence and take a decision. Every context will not have a uniform policy, your intelligence plays a key role in this context.

5. Please enlighten us about the greatness of Lord Subrahmanya and details about His birth?

[Swami, could You please enlighten us about the greatness of Lord Subrahmanya and details about His birth? At Your Divine Lotus Feet, Thrylokya]

Swami replied:- Devotees shall have wisdom apart from intelligence. Devotees worry about the points that help them in their spiritual progress. Originally, sage Vyaasa wrote the secondary scriptures briefly mentioning the points that help the spiritual aspirant in his/her spiritual effort. These secondary scriptures (Puraanas) have become bulky due to insertions of verses composed by some ignorant or mischievous persons. Ignorant devotees also added based on their ignorant devotion. But the mischievous atheists added verses to spoil true devotees. Under these circumstances, it is better not to touch the unnecessary foolish insertions in the secondary scriptures and become worried.

God Subrahmanya is the son of God Shiva. He is considered to be the incarnation of God Datta. In fact, God Subrahmanya learnt spiritual knowledge from God Datta. There are six sub-religions in Hinduism based on God Shiva, God Vishnu, Goddess Adiparaashakti, God Suryanaarayana (Surya or Sun), God Ganapathi and God Subrahmanya. All these six sub-religions were accepted by Shri Adi Shankaraacharya. Hence, we shall worship God Subrahmanya as the incarnation of God Datta along with the others mentioned above.

6. How do you tell the difference between leading of the Holy Spirit and your own desires?

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swami ji! Someone requested the answer of this question on Quora. How do you tell the difference between the leading of the Holy Spirit and your own desires? At Your feet. Dandvat Namaskaram to Swami ji and to His blessed devotees.]

Swami replied:- There is always conflict between the BJP party and the Congress party. You have to analyse both sides and then decide the party

you have to join. This point is related to the sharp analytical power of the intelligence of the soul.

7. Why do I see a rainbow around fire bodies ?

[Smt. Sonali asked: Pranaam Swamiji Why do I see rainbow around fire bodies whether its deepak or match stick? How should I take this? Kindly reply. By Sonali]

Swami replied:- It is the phenomenon of science and the medical subject of the eyes and has nothing to do with the spiritual line.

8. How can I meet Swami and talk with Him?

[Shri Ketan Panchal asked: Pranam! Today, for the first time, I came to know about Shree Swamiji. Seek His divine blessings. How can I meet Him or talk with Him? I am Ketan Panchal from Mumbai. My mob no.+91 9867553661 By, Ketan Panchal]

Swami replied:- My mobile number is 9603311454.

9. What should I do as a beginner if I want to be enlightened?

[Shri Suraj dhami asked: Namonarayan Swami ji If I want to be enlightened, then what should I have to do as a beginner? By Suraj Dhami]

Swami replied:- Please read the spiritual knowledge presented in www.universal-spirituality.org and take the help of videos presented in 'Shri Datta Swami' YouTube Channel.

Chapter 36

June 22, 2022

O Learned and Devoted Servants of God,**1. I want to meet Swami. Please help me.**

[Shri Ashok kumar singh asked: Swami ji ka aashirwad pana chahta hu, address, v mobile no. bhi chahiye. Vijaywada aana chahta hu. By Ashok kumar singh]

Swami replied:- 9603311454 (Swamiji's number)

2. Why does 'elinati sani' come for human beings?

[Shri Divakara Rao asked: Padanamaskaram Swami, In Datta Veda, You said that "The human being born in this world is not subjected to any punishment of the sin done in the previous birth. When the soul comes into this world from hell, all the punishments of previous sins were completed and the soul is temporarily reformed" (Page no 138 first paragraph- for devotees reference). Then why does 7.5 years of elinati sani comes for human as per astrology? I heard that 7.5 years of elinati sani is nothing but fruits of previous birth deeds done by souls. Please clarify this point Swami. Thanking You. By Divakara rao]

Swami replied:- Even though the punishments are finished in hell, karmashesha, which is the same ratio of qualities in reduced intensity remains with the soul, which performs new deeds guided by the intensified karmashesha in this birth. Several serious deeds exist in the present cycle, the results of which are to be enjoyed here itself and such deeds are indicated by the seven and half years Shani that comes in gochaara for every 30 yrs. cycle. These bad deeds give suffering through which the spiritual knowledge is gained because Shani is Jnaana kaaraka. *“By My grace, difficulties come and by My anger, happiness comes”*—Datta Veda.

3. Is there a hierarchy between incarnations of God?

[Shri Jayesh Pandey asked: Dandvat Namaskaram Swami ji! You have taught us, devotees, about Lord Datta; who is the first energetic incarnation of God and all other incarnation came into existence only through Him; either directly or indirectly. I want to ask some questions regarding the same point.

Is there an existing hierarchy between incarnations of God, precisely between God Datta and other incarnations.]

Swami replied:- All the incarnations are from God Datta only.

4. During the Daksha Yajna event, did the point of the above hierarchy exist in the mind of Daksha?

Swami replied:- Daksha, the incarnation of ego can't understand this divine knowledge.

5. How to interpret that different incarnations are placed as the first energetic incarnations in different Purans?

[In different Purans, different incarnations are placed as the first energetic incarnation; and from whom the other incarnations came into existence. How should we interpret this, especially after combining Your teachings?]

Swami replied:- The devotee of any incarnation feels like this only due to his/her strongest devotion to the specific incarnation. Even there, God Datta exists in that incarnation and hence, there is no contradiction.

6. Do features of God Datta like gender, color and other physical appearances remain the same in every cycle?

[Do the superficial features of God Datta that is gender, color and other physical appearances remain same in every cycle or it is subjected to change as per the will of God?]

Please answer the above questions without keeping much between the lines for us to interpret. Below Your feet Swami ji! Dandvat Namaskaram to Swami ji and to His blessed devotees!]

Swami replied:- The external media of God Datta can have differences, but God Datta inside the incarnation has no change.

7. How are intelligence and knowledge related to goddess Saraswati, God Brahma and God Vishnu?

[Shri Divakar asked: Padanamaskaram Swami, In Dattaveda, You said wealth and the knowledge are goddess Lakshmi and God Narayana. Word and intelligence are goddess Saraswati and God Brahma. I am not able to differentiate the physical meaning between word, intelligence and knowledge Swami. Please throw some light on actual difference between words, intelligence and knowledge and how these are related to goddess Saraswati, God Brahma and God Vishnu. By Divakar]

Swami replied:- Word is made of sound and knowledge is related to the meaning of the words put together to form a concept. Intelligence is the analytical capacity of sharp logic that decides whether a concept is correct or not. The process of deciding a concept to be correct or not is God Brahma, whereas the resultant correct knowledge is God Vishnu. The fundamental basis for both these aspects is the word represented by Goddess Saraswati. Goddess Saraswati is the fundamental basis and hence, represents knowledge and logic also indirectly.

Chapter 37

IMPORTANT MESSAGE TO DEVOTEES FROM HIS HOLINESS SHRI DATTA SWAMI

June 25, 2022

O Learned and Devoted Servants of God,

I want to give a mantra to every devotee and a little introduction before giving that mantra. The subject is that a devotee is unable to concentrate his/her mind on the spiritual line (which means loving God without aspiration for any fruit in return) and people are worried about their worldly problems, which disturb their minds obstructing their concentration on the spiritual line. By solving the worldly problems, one will get peace of mind to concentrate on God with real love. Of course, many people look at God to solve their worldly problems only, which is just instrumental devotion, thereby the eternal doubt always stands that whether people will try for goal devotion even after getting mental peace because worldly problems are always continuous. Even if mental peace is obtained, such peace may be used to concentrate on other worldly matters only. I have set aside this doubt and with a positive hope that if the worldly problems are solved, certainly, people will divert to goal devotion of God. With such a positive hope, I am proceeding to give the following mantra for certain relief from worldly stress.

I am giving the background of the mantra. God performs the administration of the creation through His executive powers called the nine planets. These planets are giving the fruits of good and bad deeds of the souls alone and not as per the like or dislike of the planets. These planets are just executive forces like the jailor imprisoning the criminal after receiving the judgment from the court. The planets have no power to cancel the judgment. Even God having such omnipotent power, follows the cycle of deeds of the soul and does not violate the constitution written by Himself. The only path to cancel the fruits of sins is only the reformation of the soul involving realization, repentance and non-repetition of the sin. When the non-reformed devotees pray God to cancel the punishments of sins, God makes a temporary adjustment by postponing the punishment to latter births with accumulated interest. The devotee thinks that he is successful in washing the brain of God through his prayers and feels that his punishment is cancelled forever by the omnipotent God! God also keeps silent allowing the devotee to think in this false way so that he will be happy for some time.

Among the nine planets, Sun, Moon, Mercury, Jupiter, Venus give the fruits of good deeds of souls whereas, Saturn, Mars, Raahu and Ketu give the fruits of bad deeds. This is a general background. In this mantra, you are saluting the four planets and remembering the divine forms that can control these four planets. God Hanuman controls Saturn because Saturn was relieved from the prison given by demon Raavana by the grace of God Hanuman. God Subrahmanya and Mars are of the same nature of fire and are treated as one (*kumāram śaktihastam tam maṅgalam praṇamāmyaham*). God Subrahmanya married the daughter of Adishesha (Head of serpents) called Valli. For her sake, He also became a serpent and hence, controls Raahu and Ketu, which are joined with a serpent. If you salute God Anjaneya and God Subrahmanya, all the four planets get pacified. If somebody has objection to God Subrahmanya, being son of God Shiva (some devotees do not like God Shiva), in the place of God Subrahmanya, God Adishesha can be worshipped. For the worship, you can keep two photos of God Anjaneya and God Subrahmanya (in the place of Subrahmanya, photo of Adishesha can be kept if you wish so).

Mantra in English script:-

Śrī Śanaīścara – Kuja – Rāhu – Ketubhyo Namaḥ | Śrī Āñjaneya – Śrī Subrahmaṇya

(if you want, you can replace Śrī Subrahmaṇya by Śrī Ādiśeṣa)

Mantra in Hindi script:-

‘श्री शनैश्चर - कुज - राहु - केतुभ्यो नमः । श्री आज्ञनेय - श्री सुब्रह्मण्य’।

(अगर आप चाहें तो श्री सुब्रह्मण्य के जगह में ‘श्री आदिशेष’ नाम जप कर सकते हैं।)

Mantra in Telugu script:-

‘శ్రీ శనైశ్చర - కుజ - రాహు - కేతుభ్యో నమః. శ్రీ ఆంజనేయ - శ్రీ సుబ్రహ్మణ్య’

(శ్రీ సుబ్రహ్మణ్య స్థానంలో ‘శ్రీ ఆదిశేష’ అను నామమును జపించవచ్చును.)

Even if you utter Śrī Āñjaneya – Śrī Subrahmaṇya (or Śrī Āñjaneya – Śrī Ādiśeṣa), it will do. You can utter this even if you are not having difficulties so that the advance uttering (Japam) will help the future coming problems. You can utter this as many times as possible.

Chapter 38

SATSAṄGA AT VIJAYAWADA ON 24.06.2022

June 27, 2022

O Learned and Devoted Servants of God,

The right half of God Datta is preacher (Guru) and left half is God (Bhagavan). Both are one and the same God Datta. God and Datta are one and the same personality because you cannot separate God and Guru in to two different persons. Generally, the left half is represented by wife and right half is represented by husband. In that way, we can treat two personalities here. The right half or Guru represents Datta or husband and Guru stands for spiritual knowledge. Datta stands for spiritual knowledge as per the Veda (*Satyam Jñānam anantam Brahma, Prajñānam Brahma*). Hence, the right half can be fixed for Guru Datta. Bhagavan represents the left half and the word Bhaga stands for miraculous power (one power appears as six subdivisions as per *aiśvaryasya samagrasya...*) by which Bhagavan is always identified. In this way, the left half stands for unimaginable power and right half stands for the possessor of the unimaginable power or unimaginable God. Since both are unimaginable, they must be one only (since two unimaginable items cannot exist and any number of unimaginable items becomes only one unimaginable item). In this way also, the two halves become only one item or one personality, which is very clear since the form is only one personality. The unimaginable power or Maayaa and the unimaginable God or Parabrahman are only one item.

However, we can assume this one personality as two personalities for our convenience as Maayaa and Parabrahman. It is also convenient for Maayaa to be the left half and Parabrahman to be the right half as per the wife-husband concept. In essence, we can agree that the husband and wife together as one item alone. Maayaa and Parabrahman are one and the same item in actual sense. Even in the sense of assumption, power and possessor of power can't be isolated and for all practical purposes, stand as one item only.

Based on the assumption of two items, we assume different characteristics for both. Bhagavan (Maayaa) is very simple and straight. When you approach Bhagavan or miraculous power, you approach for the solution of a problem through worship. Your problem is solved by doing some temporary adjustment in your cycle of deeds by postponing the

punishment of the sin to a later birth (*since permanent cancellation of the punishment can be attained only through the reformation of the soul and you may think that the punishment is cancelled forever*). This is purely instrumental devotion (*in which your love is on your solution and not on Bhagavan*). But, if you approach the right half or Guru or Parabrahman, the subject is very complicated because your approach to Guru (I am using the word Guru for Satguru in this topic), is to please Parabrahman through goal devotion (not for any desire). Such a spiritual effort needs true love and a lot of sacrifice.

When you worship Datta for the solution of a worldly problem, the right half gives a green signal to the left half or Maayaa and actually, Maayaa performs the miracle since the right half is always confined to spiritual knowledge or goal devotion only. Since both halves are one and the same in actual sense, we say that Datta performed the miracle. Guru Datta always concentrates on spiritual knowledge whereas Maayaa concentrates on miracles based on the consent given by Guru Datta. The devotees concentrating on miracles and instrumental devotion always worship Datta or any of His incarnations as Maayaa.

Real worship of God Datta is not applying flowers etc., and reading prayers sitting before His statue or photo. Of course, such worship also helps this spiritual development in an initial stage and hence, should not be rejected. But, in real worship, the mind shall be fully absorbed in God Datta and such absorption comes only 1) when you think about the details of the divine personality of God Datta and 2) When you do not aspire for anything in return from God. In such a state of total absorption of your mind in the divine personality of God Datta, you will be floating in the ocean of bliss. What does this mean? This means that God Datta is giving total salvation to you immediately in a fraction of second. The total salvation from worldly bonds comes only due to total absorption or attachment to God Datta. Such attachment gives you the infinite bliss as the fruit at once. There is no question of any delay in the fruit. Such fortunate grace of God Datta happens without any spiritual effort and it happens generally in Satsanga. God Krishna says that fortunate devotees will be floating in the ocean of divine bliss by keeping their mind and life on God, explaining about God to each other and communicating God's greatness to each other (*Maccittā... Ramanti ca— Gita*).

Chapter 39

July 05, 2022

O Learned and Devoted Servants of God,**1. I am in search of a Guru. Please help me.**

[Shri Sandeep Sinha asked: Namskaar Swami ji. I am constantly in search of a guru. I got none so far. May be my karma. But that doesn't change the fact that I am still searching for one enlightened guru who could show me the right path. I had some very petty initial success but later I got stuck. Seeking shelter Swami ji. Sorry if I made any mistake. Bless me Swami ji. By, Sandeep Sinha]

Swami Replied: In the word guru, there are two letters. One is 'gu' meaning ignorance and the other is 'ru' meaning the destroyer. Hence, guru means the destroyer of your ignorance through preaching of the right spiritual knowledge. This means that knowledge is very important because with the help of knowledge only, you can make an easy journey in the right path. Hence, guru gives you the knowledge of the right path, knowledge of the goal or God and knowledge of yourself, the soul. Unless you have the knowledge of these three (Triputi), you cannot make even the initial starting of the spiritual journey. This means that you must select the guru by the excellent knowledge (*prajñānam*) that gives you the right direction to the right goal. Therefore, search for the guru by whose knowledge your inner consciousness gets convinced to reach the right goal in the right path. The Veda also says that the identity mark of a guru is his excellent spiritual knowledge, which is useful in your practical spiritual efforts. If you get a guru, who Himself is the goal, such a guru is called as 'Sadguru'. If you catch the Sadguru, you benefit from all angles.

2. Please explain about primary, secondary and tertiary incarnations.

[A question by Shri G. Lakshman]

Swami Replied:- God Datta is the primary incarnation of Parabrahman (unimaginable God), since Parabrahman entered Datta directly. God Datta merged in an energetic being called Vishnu and the resultant God Vishnu is a secondary incarnation with respect to the Parabrahman. God Vishnu merged with Krishna and the resulting God Krishna is a tertiary incarnation with respect to Parabrahman. Similarly, God Datta is the primary incarnation, God Shiva is a secondary incarnation, God Subrahmanya is a tertiary incarnation and Ramana Maharshi is a quaternary incarnation. In all these incarnations, Parabrahman exists and does the whole divine program. Any

incarnation is primary or secondary or tertiary or quaternary with reference to Parabrahman only. Parabrahman is the diamond wrapped by all these covers. If Parabrahman is wrapped by one cover, it is primary. If Parabrahman is wrapped by two covers, it is secondary. If Parabrahman is wrapped by three covers, it is tertiary. If Parabrahman is wrapped by four covers, it is quaternary. All incarnations possess Parabrahman with His full unimaginable power and hence, there is no difference between any two incarnations. The difference comes only in the exhibited power, and the quality and quantity of the exhibited power purely depends on the required program of a specific incarnation. Hence all the incarnations are of Parabrahman only. Since God Datta is the direct incarnation of Parabrahman, from whom Parabrahman never quits, God Datta is treated as the Parabrahman directly. God Datta is the direct incarnation of Parabrahman and all other incarnations are the incarnations of God Datta only, whether they are direct or indirect or energetic or human.

3. Which type of incarnation is Allah?

[A question by Smt. Anita]

Swami Replied:- The unimaginable God (Parabrahman) is unmediated (Nirguṇa). The same unmediated God can be mediated by a portion of the creation (Saguna), which (medium) may have form (Saguna-Sākāra) or may not have form (Saguna-Nirākāra). Parabrahman mediated by energetic body having form is God Datta and the same Parabrahman mediated by formless energy is Allah. In Christianity, the same Parabrahman mediated by energetic body is Father of Heaven and same Parabrahman mediated by formless energy is Holy Spirit. In Hinduism, Parabrahman mediated by energetic body having form (Saguna-Sākāra) is God Datta and Parabrahman mediated by energy having no form (Saguna-Nirākāra) is called as ‘Yakṣa’ that is referred in the Upanishat.

4. Why didn't Baba never materialize big items like a pumpkin?

[Shri JSR Prasad asked:- One elder Sanskrit scholar was criticising Shri Satya Sai Baba saying that He could materialize only small items like a sweet, but never materialized big items like pumpkin fruit. The scholar said that such materialization of small items is only magic. Swami please give Your sharp analysis on this point. At Your lotus feet.]

Swami Replied:- You ask the elder Sanskrit scholar to materialize a small piece of that sweet. He is saying that the materialization of a small item is not difficult whereas, materialization of a big item is difficult. Let us agree to his concept. Baba could materialize a small sweet because the materialized item is small. Now, we are asking the scholar to materialize a small piece of

the small sweet. If it is easy to materialize a small sweet, it must be even more easy to materialize a small part of the small sweet. Here, the main point is to investigate the unimaginable mechanism of matter from space, whether the matter is a small sweet or a big pumpkin fruit. We are worried because we are unable to find the unimaginable mechanism of materialization of matter from space and this is a qualitative aspect and not the quantitative aspect. Size of the matter is irrelevant as far as the materialization of matter from space is considered in the qualitative angle. Such comments will naturally come from the mouth of devotees having ego-based jealousy towards a co-human form.

5. Pranam, I want to know where the ashram/centre of Swamiji is located. I want to visit there or have Swamiji's darshan. By Arun

[A question by Shri Arun]

Swami Replied:- Swamiji has no specific Ashrama. The house of every devotee of Swamiji is treated as Ashrama by Swamiji. It is not concentrated in one place, but, is extending everywhere.

6. Is it true that if ego disappears, the soul becomes God?

[Ms. Thrylokya asked:- I heard from one spiritual devotee that if ego disappears, the soul becomes God. Is it true? My consciousness is doubting this very much.]

Swami Replied:- If the ego is removed, a impure soul becomes a pure soul. If copper is removed from gold, 100% pure gold results. You cannot say that if copper is removed from gold, it becomes platinum! Ego means basic identity. Such ego is not impurity. Such ego is a basic necessity. If this basic ego is also removed, underconfidence develops making the soul unfit for the service of God. If ego grows, it becomes pride, which is a very dangerous impurity. Hence, ego must be at the level of basic identity ('I') and shall not grow to become pride. Ego shall not also fall below the basic identity. Normal temperature must be always maintained by the body. If the normal temperature goes down or grows up, in both cases, danger happens. You can raise the below normal ego by self-praise and bring down the above normal ego or pride through self-criticism. In these two contexts only, self-praise and self-criticism are not wrong. If the grown-up ego is removed, the soul becomes eligible for the entry of God so that the soul becomes God or incarnation. Eligibility does not mean that God shall enter the soul compulsorily. Entry of God into a soul to become incarnation is purely the will of God. Such will also comes in God provided there is some welfare program to be done to the world of devotees. Eligibility of the soul is not decided by this birth alone. Eligibility could have been achieved by the soul

through spiritual effort done in past several births. The certificate of eligibility shall be always given by God only and not by one's self.

7. Is it true that one can think of God only when His grace exists?

[Somebody quoted Shri Ramana Maharshi saying that anybody can think about God only when there is grace of God ("It is by God's grace that you think of God" - Talk29). Does this not mean that if somebody is unable to think about God, it means God's grace is absent and by this, such soul need not worry.]

Swami Replied:- When somebody is not thinking about God, certainly God's grace is absent. But why is God's grace not coming? It is not coming because the spiritual effort of the devotee is defective. Hence, the devotee shall analyse his/her spiritual efforts and find out the defect, which is to be rectified to get God's grace. Hence, both God's grace and self-effort are essential to think about God. One should not blame God for not showing grace, but, shall analyse the self-spiritual efforts to find out the self-defect that is hindering God's grace.

Chapter 40

July 07, 2022

O Learned and Devoted Servants of God,**1. Is the rectification not enough to get God's grace as He is the ocean of kindness?**

[Smt. Chhanda Chandra asked: Padanamaskaram Swami, in the reply of Thrylokya's question "Is it true that one can think of God only when His grace exists?" I would like to further clarify myself that even if the person is able to find out the fault with himself and tries to rectify (in the form of efforts as per his understanding), will then also God's grace is required to think about God? Is the rectification not enough to get God's grace as He is the ocean of kindness? if not, how shall he understand that he is in the right /wrong direction and move further in the spiritual path without God's grace? At your divine lotus feet Swami, By, Chhanda Chandra]

Swami Replied:- When there is no fault in the spiritual effort, God's grace will automatically fall upon the devotee. If you say that rectification of the defect itself is sufficient to think about God without the grace of God, you are reducing the value of God. After all, the ultimate goal of thinking about God is also to get God's grace only. Hence, God's grace is the most important factor at every step of the spiritual journey.

2. Whose incarnation is Swami Vivekananda? Is Lord Krishna the direct incarnation of Lord Datta?

[Padanamaskaram Swami, in a spiritual discussion, few doubts on different incarnations were raised. Two main points of them are mentioned in the following form of points: Please clarify them though there is no spiritual gain there but for discussion, they give more clarity. 1) Whose incarnation Swami Vivekananda actually is? Arjuna or rishi Vashishtha or someone else? Because Ramakrishna Paramhansa identified him as the incarnation of Nara of Nara - Narayana and another of his devotee Jogen as the incarnation of Arjuna. In some other books of Ramkrishna Mission, he is considered to be the Guru of Ramakrishna Himself in their previous births and also considered as Amsha (incarnation of a part) of Rishi Vashishtha. 2) Is Lord Krishna a direct incarnation of Lord Datta or is He an incarnation of Lord Vishnu? In many places, it is written that He is the origin i.e. Lord Datta or somewhere else He is considered as one of the dashavataras of Lord Vishnu. By, Chhanda Chandra]

Swami Replied:- There is only one God called Parabrahman, who is unmediated and unimaginable. He made a permanent residence called God Datta, the first energetic incarnation. There is no difference between Parabrahman and God Datta because Parabrahman is in God Datta forever.

The only difference is that Parabrahman can't be even imagined whereas God Datta is imaginable and visible to souls in the upper world. For the sake of souls on the earth, God Datta appears as human incarnations. The details of the composition of any incarnation are unnecessary for any soul because in every incarnation, God Datta or Parabrahman exists. All incarnations possess the same unimaginable power of Parabrahman. Only in the expressed power, does the difference appear. As per the need of the program, the power is expressed. Therefore, all incarnations including God Datta are one and the same since Parabrahman or God Datta exists equally in all the incarnations. The details of the composition of an incarnation are simply given based on the point that as per the requirement of the program, the composition of the external medium is arranged. There is no difference in the power possessed by the incarnation and the difference is only in the composition of the external medium to suit the required qualities of the program.

For example, I give a simile to preach that the possessed power by the incarnation is one and the same in all incarnations, but, the expressed power differs from one incarnation to the other incarnation based on the difference among the requirements of various divine programs. For this concept, I give an example:- A Professor is teaching an LKG class as well as a PG class. The Professor in both classes possesses the same knowledge in his brain. The level of knowledge expressed in the LKG class is very little compared to the knowledge expressed in PG class. This means the possessed knowledge is one and the same, but, the expressed knowledge is different from class to class. This example is given as a general example. Now, you will ask Me about the specialization of the Professor, whether the Professor is specialized in Mathematics or Physics or Chemistry or Engineering or Medicine or Languages etc. If I say that the Professor belongs to the faculty of Physics, I would give all the details of his career related to the subject Physics. Here, Physics is the specialization in the composition of the educational career of the Professor that suits the subject of preaching. Hence, the composition of the incarnation suits the required specialization of the program. In a program, Sattvam may be more needed because propagation of spiritual knowledge is the main aspect. In some other program, Rajas and Tamas may be more needed as in the case of killing a demon. Like this, the requirement of a program decides the composition of the three qualities of the external medium of the incarnation. The innermost power of Parabrahman is one and the same. Imagine that there is a powerful electric bulb, which can be covered by white or red or blue colored covers. The expressed lights differ in colors, but the brightness of the color coming from the inner electric bulb is one and the same. Thus, there is unity as far as the unimaginable power of

Parabrahman is considered. The difference is only in the specialization of the program which is like a specific color. When we discuss about these colors independently, and also in mixed compositions, the composition of an incarnation being primary, secondary, tertiary, quaternary is discussed. When we discuss about the intensity of the miraculous power existing in the incarnation, we must refer to Parabrahman or God Datta present in the incarnation.

Chapter 41

July 11, 2022

O Learned and Devoted Servants of God,**1. Please explain the word ‘salvation’ with the highest clarity.**

[A question by Shri PVNM Sharma]

Swami replied:- Salvation means liberation from something that binds you. If you are bound by a rope, your liberation from the binding rope is called salvation. In spiritual knowledge, your liberation from the worldly bonds that are binding you with fascination is called salvation. Now, the fundamental question comes “why should I get liberation from the fascination of worldly bonds?” The answer is that you are perfectly correct because fascination is inevitable and is also liked by you. Moreover, the mind needs fascination due to some attracting bond. The mind can’t exist in an isolated state without being in a bond and its fascination. Even if you liberate yourself from all bonds and from all their fascination, you will shortly return back to that bond with doubled fascination! This means that the mind requires fascination of some bond without which it will die.

We are observing in the world that the climax fascination towards a bond is relieving you from all other bonds. A person very strongly attracted to a prostitute is totally relieved from all other worldly bonds. Similarly, if the soul is fascinated to God, all the worldly bonds are spontaneously dropped off without a trace of effort. Such dropout of worldly bonds is only a secondary consequence but not a primary effect due to your effort. Such liberation from all the worldly bonds is the real salvation and the mind is also fully satisfied since it is involved in the fascination of the bond with God. If the worldly bonds are dropped by your effort, such liberation from worldly bonds is unreal (since you will return back with double force after a short time) and cannot be called as salvation.

Salvation should be mental and not physical. Even if you are alive, you can get salvation from the worldly bonds while you are living with the worldly bonds. Even if you leave the worldly bonds physically, that is not real salvation because your mental fascinations exist in your mind even after death. Once you are liberated from the fascinations of the worldly bonds, you have got salvation while you are alive here, which is called *Jiivan mukti*. The soul getting *Jiivan mukti* is automatically getting salvation after death also, which is called as *Videha mukti*. The point is that your status continues to be

the same after death as it is now. If you get salvation here while alive, you will get salvation after death also. If you do not have salvation while you are alive, you will not get salvation after death also.

People foolishly think that the ultimate goal is not to have rebirth in this world. This is the climax of ignorance. Even God is taking birth in this world again and again. Are you greater than God to avoid rebirth in this world? Even souls getting salvation are born in this world again and again to assist God (Human incarnation) in His divine program. When the soul after getting salvation is reborn here, it will not be attached mentally with these worldly bonds even though it is living in these worldly bonds. Hence, salvation is mental detachment from the fascination of worldly bonds and not detachment from the worldly bonds in a physical sense.

2. Why did God maintain Himself lifelong in Rāma but not in Paraśurāma?

[Shri J.S.R. Prasad asked:- Why did God maintain Himself lifelong in the incarnation of Rāma and did not maintain Himself permanently in the incarnation of Paraśurāma?]

Swami Replied:- If you see the story of Paraśurāma, He was born with predominantly rajas and tamas qualities. The sage Rucīka was married to Satyavatī (daughter of King Gādhi and sister of Viśvāmitra), who prayed to her husband for a son. Along with her, her mother also prayed to the sage for a son. The sage Rucīka gave two fruits to both and asked them to eat separately their own specific fruits. But the mother and daughter exchanged their fruits and ate them. The sage Rucīka understood this by his superpower and told that the son of Satyavatī will be with bad qualities of rajas and tamas whereas the son of her mother will be with good qualities of sattvam (knowledge and penance). Satyavatī fell at the feet of the sage asking for change in the boon. Then, the sage told that her grandson will get the qualities of rajas and tamas whereas her son will be with the qualities of sattvam. Jamadagni was born to Satyavatī with good qualities of sattvam as per the changed boon. Viśvāmitra was born to the mother of Satyavatī with good qualities of sattvam as per the boon. The son of Jamadagni, Paraśurāma was born with the qualities of rajas and tamas as per the changed boon. Now the result is that Paraśurāma is having the bad qualities of rajas and tamas. Hence, God quits Paraśurāma as soon as the divine program (killing all the kings, who became very bad) was over. The reason is that Paraśurāma, the medium for God, was not inherently having good sattvam. Paraśurāma became egoistic after killing all the kings thinking that he himself had killed all those kings. Due to this reason of rajas and tamas, he was unable to

recognize the incarnation called ‘Rāma’ and tried to insult Rāma. Rāma was the incarnation of God for the whole lifetime since God never quit Him (*Pūrṇāvatāra*). The reason is that He never became egoistic and was always telling that He was only a mere human being (*Ātmānaṃ mānuṣaṃ manye*).

Becoming a human incarnation is not a great thing because God Himself chooses the human devotee to become a human incarnation. The great thing is to maintain God in himself throughout his life without succumbing to ego. There is a saying – ‘by cleaning the house, the festival is not over, after preparing special food items only, the festival finishes’!

3. What is Your opinion regarding the process of Trivṛtkaraṇam (TriPLICATION)?

[A question by Shri J.S.R. Prasad]

Swami Replied:- Ancient scholars divided the items of this creation into two types:- i) Having form (*rūpavat*), ii) Having no form (*arūpavat*). Form here means visibility of the item by the naked eyes without the help of any instrument like microscope. Another limitation is that the item should exist in its natural state. There are five elements, which are space, air, fire, water and solid earth. Out of these, space (subtle energy) and air (gaseous state of matter) come under the second type (having no form). Fire (gross energy), water (liquid state of matter) and solid earth (solid state of matter) come under the first type (having form). We mentioned that the item shall be in its natural state. Space and air in their natural state are invisible to eyes. Fire, water and solid earth (all solid items) existing in natural state are visible to the eyes. If you allow some help to the eyes like the assistance of a microscope or to take an unnatural state (e.g. if the air is condensed as liquid, which is its unnatural state, it becomes visible to the eyes), this classification gets disturbed. Hence, this theory of ancient scholars stands with two limitations:- i) There shall be no assistance of instruments to the eyes, ii) The item shall be in the natural state of ordinary room temperature and atmospheric pressure.

The triplication proposed by ancient scholars belongs to fire, water and solid earth. 50% of each of these three elements is mixed with 25% and 25% of the other two elements so that the major element gets its name. This is just like the process of ‘Pañcīkaraṇam’ of the five elements. In this triplication or trivṛtkaraṇam, 50% fire combines with 25% of water and 25% of solid earth so that the resulting element is called ‘fire’.

The above topic can be explained in a better way through the angle of science:- we can say that the entire creation is made of three fundamental components called ‘inert energy’ (Rajas), ‘inert matter’ (Tamas) and ‘non-

inert awareness' (Sattvam). Here, we can say that these three are called as qualities (guṇas). Actually, guṇa stands for the properties of both inert and non-inert items. We can say that burning is the property (guṇa) of inert fire. We can also say that greediness is the property (guṇa) of a non-inert miser. But, here, let us confine the word property (guṇa) to inert items only. Let us use the word 'bhāva' for the property (guṇa) of the non-inert miser. Hence, hereafter, we shall say that greediness is bhava whereas burning is the guṇa of inert-fire.

What do you mean by sāttvika bhava, rājasa bhāva and tāmasa bhāva? The reference for such usage is Gītā (*Ye caiva sāttvikā bhāvāḥ...*). **i) Sāttvika bhāva:-** it is the thought that comes from pure sattvam, which is not influenced by rajas and tamas. E.g.: interest in God. **ii) Rājasa bhāva:-** it is the thought that comes out from sattvam due to the influence of predominant rajas (energy). E.g.: pride is a thought due to the influence of excess of inert-energy (rajas) present in the body. **iii) Tāmasa bhāva:-** it is the thought that comes out from sattvam due to the influence of predominant tamas (matter). E.g.: laziness, sleeping nature etc. When the body (matter) is much in weight, these qualities appear.

The three fundamental components of creation are energy, matter and awareness, and both matter and awareness are the products of energy only. Awareness is also a specific work form of inert energy generated while functioning in an active materialized nervous system. We shall understand sattvam (awareness), rajas (energy) and tamas (matter) as the three fundamental components of creation. God Brahmā is represented by Rajas indicating that the fundamental component of creation is inert-energy. In fact, from inert-energy only, inert-matter and non-inert awareness appeared. Hence, God Brahmā stands for creation representing energy or rajas. When the entire creation is completed with inert and non-inert items, its administration comes into the picture for which sattvam or knowledge is required and hence, God Viṣṇu representing sattvam is the ruler of the creation. At the end, the destruction of the creation containing matter and awareness is done by terrible energy and God Śiva represents tamas or matter because the destruction of matter is the climax of dissolution since awareness is a very negligible component in the dissolution. Burning of living beings having awareness is very negligible compared to burning hills etc. (matter). Hence, dissolution mainly means destruction of matter. Moreover, tamas results in ignorance due to which the discrimination of good and bad disappears. When Śiva destroys the entire creation, discrimination between good and bad people is forgotten so that all people are destroyed.

Sattvam is white in colour and tamas is blue in colour. God Vishnu is of sattvam and must be white in colour. In fact, in Skaanda Puraanam, in Satyanaaraayanna Vratam, God Vishnu is told to be white in colour (*Śuklavarnam caturbhujam*). But He is said to be blue in colour. God Shiva stands for tamas and must be blue in colour. But, actually, God Shiva is white in colour. The reason for this is that both exchanged their colours standing for the specific qualities. God Vishnu requires some tamas in His administration to punish demons. Due to this tamas, God Vishnu makes a lot of delay in appearing before devotees doing penance and such a delay is due to tamas. God Shiva has no requirement of tamas till the final dissolution and wants to be in penance that requires sattvam. Due to this sattvam, God Shiva is said to be the source of spiritual knowledge (*Jñānam Maheśvarādicchet*). Due to this sattvam, God Shiva is very very kind and appears immediately before devotees doing penance and grants boons very quickly. Hence, both exchanged their qualities. God Brahmaa required a lot of dynamism in doing the creation. Rajas stands for work (*Rajaḥ karmaṇi Bhārata - Gita*).

Chapter 42

**MESSAGE ON GURU PŪRNIMĀ FROM HIS HOLINESS
SHRI DATTA SWAMI**

July 13, 2022

O Learned and Devoted Servants of God,

This is the function of the birthday of sage Vyāsa, who is considered as Guru, who is the preacher and guide of the spiritual path. The meaning of the word ‘Guru’ is that he removes the ignorance of the disciples by giving true knowledge just like the sun removes darkness by giving light. This can happen not only in spiritual line, but can happen in any line of materialism. This means that even a teacher giving the knowledge of any worldly subject like Mathematics, Physics etc., can be also called as Guru. If you consider spiritual knowledge as one of the branches of knowledge, named as philosophy, Guru can be in the branch of philosophy or spiritual knowledge also. This means that Guru is a teacher of any subject of knowledge including spiritual knowledge, which is treated as one of the branches of knowledge.

It is not correct to treat spiritual knowledge as philosophy, which is a branch of knowledge standing as one among several branches of worldly knowledge. All the branches of worldly knowledge are only useful to earn livelihood. Even spiritual knowledge in the name of philosophy is used to earn livelihood. This is completely wrong because spiritual knowledge is not for earning livelihood, but to earn the total grace of God, which is the main goal of life. Even, animals, birds, insects, worms etc., are earning their livelihood. The birth of a human being is very valuable compared to animals, birds etc. Śaṅkara told that human birth is very very rare compared to other births (*Jantūnām narajanma durlabhamidam*). Hence, the angle of the human being must be thoroughly purified while learning spiritual knowledge.

The value of spiritual knowledge is very much estimated by Gītā by saying that spiritual knowledge is the King of all branches of knowledge (*Adhyātma vidyā vidyānām*). Ancient scholars often recite a verse, which says that all the branches of knowledge cry like foxes in the forest as long as spiritual knowledge does not preach like a roaring lion (*Tāvad garjanti śāstrāṇi...*)! Spiritual life is far far higher than this routine worldly life. Pravṛtti or worldly life is limited up to this birth only and its effect is very much petty covering routine cheap aspects like eating, drinking, living in a

house etc., because all these aspects end with this life. Spiritual knowledge deals with the subject of God that protects the soul forever even after this birth and in any number of births that are going to come. Don't be foolish to think that there is no re-birth. Very large number of cases are reported proving the re-birth in the entire world. Several divine miracles are experienced by a very large number of people in their lives and such miracles are exhibited in a wide range by human incarnations like Sri Satya Sai Baba etc., and you can see several videos of these miracles. From all this information, one must be able to understand the existence of God and things like protection of soul in this world as well as in the upper world especially, protection from hell.

If you have realized the tremendous value of spiritual knowledge, with the help of above discussed angles, you must pay full concentration on spiritual line at least after stabilizing your cheap materialistic line. In this spiritual line, the preacher and guide preaching the spiritual knowledge is very very important and this point can be realized even in the branches of worldly knowledge. There are two types of Gurus, who give the correct spiritual knowledge as learnt and asat Gurus, who give wrong knowledge due to the defect in the process of their learning or due to twists done by them in order to please the disciples for earning more money through their offering (*Gurudakṣiṇā*). Apart from Gurus, there are 'Sadgurus', who are the human incarnations of God and who have arrived on earth to preach correct spiritual knowledge. Sadguru is not only a 'guide' through preaching, but also, the 'goal' if realized. Krishna preached spiritual knowledge to Arjuna, who took Him as Guru in the beginning (*Śiṣyaste'ham śādhi mām...*). In the end, Arjuna realized that Krishna was the 'goal' also. Hence, Krishna is the 'Sadguru'. Sat+Guru is Sadguru. Sat means the absolute reality indicating God and Guru means the preacher. This means that Sadguru is God, who has come to this earth to preach true spiritual knowledge. Even Krishna, the Sadguru, asked the disciple Arjuna to analyse whatever preached by Him and then only accept. Analysis comes only when there is a doubt in the knowledge. Once the Sadguru preaches the knowledge, no one will get any doubt. If some concept is not understood, clarification may be asked, which is not a doubt. Doubt means the analytical validity of the concept preached by the Sadguru, which will never arise because every concept preached by Him is the perfect truth. This is the inherent characteristic of the knowledge preached by the Sadguru that penetrates all the layers of the consciousness. This is the identification mark for recognizing the Sadguru. Why is knowledge given such importance in identifying the Sadguru? The reason is that you need only the true knowledge that directs you in the correct path to

reach the correct goal. Hence, you must concentrate on the knowledge only and through the characteristic of the knowledge as told above (which is that no doubt comes and the knowledge penetrates the entire bulk of your consciousness), you must identify the Sadguru. The beauty in catching the Sadguru is that you have reached the goal also, which is to be reached by you after doing a lot of spiritual effort!

Sage Vyāsa, due to whom we are celebrating the function of ‘Guru Pūrṇimā’ today, is also a Sadguru. He is the incarnation of God Vishnu and also the author of vast spiritual knowledge. It is told that the entire knowledge has come from His mouth only (*Vyāsocchiṣṭa midam jagat*). He wrote Brahmasūtras, which help everybody to correlate various hymns of the Upaniṣats. He is the author of eighteen secondary scriptures called ‘Purāṇams’ through which all the Vedic knowledge was clearly explained. He is the author of ‘Bhāratam’ and ‘Bhāgavatam’ dealing with the important human incarnation, called ‘Krishna’ and thus is the author of the ‘Bhagavad Gītā’. His two books, Brahmasūtrams and the Bhagavad Gītā are the two among the three holy scriptures called ‘*Prasthāna trayam*’. He has created an ocean of knowledge and it is told that whatever is present in His knowledge exists anywhere and whatever is not present in His knowledge does not exist anywhere (*Yadihāsti tadanyatra...*). He was born on the Pūrṇimā day of Āṣāḍha month. This month is famous for rains and He rained the entire spiritual knowledge on earth. He was born as a sage and not as an ordinary baby and this shows the miraculous birth of God Vishnu born as sage Vyāsa. All His spiritual knowledge is termed as the chair of knowledge called ‘Vyāsapīṭham’.

Sadguru is the God in human body and will not interfere with the properties of the body so that God will mix with humanity freely like a friend by which people can ask Him questions in ground state without excitation. When the properties of the body remain as such, there will be an opportunity to do service to the human incarnation. When Krishna ate sugar cane, His finger was cut and blood came out. Due to the divinity of Krishna, if the finger were not cut, then there would have been no opportunity for Draupadi to serve Krishna by tearing her new sari. The devotees will lose the opportunity of serving God. Since Krishna was having hunger, Gopikas served Him by offering butter to Him. If Rama were not hungry due to long journey by walk, Shabari would have not offered the fruits by tasting them to check their sweetness. If Shankara did not behave like an ordinary human being unable to cross the Ganges, His disciple Padmapada could not have crossed Ganges to bring the wet clothes of Śaṅkara.

If the finger is not cut, even testing the real devotion of devotees will not take place. When Draupadi tore her new sari, it was a test for the devotion of Draupadi to see whether she can tear her new sari or not. It is also a test for the eight wives of Krishna, who could not tear their new saris and ran in eight directions for a piece of cloth. Not interfering with the properties of the body has many advantages like 1) He can freely mix with human beings so that they can clarify their doubts without excitation, 2) There is an opportunity to serve God directly and 3) There is an opportunity for God to test the real devotion of devotees.

The devotees, who desired to see God in human form have the aspiration to serve God directly and to satisfy them, God comes in human form without interfering with the natural properties of the human body like hunger, thirst etc., so that devotees can give Him food and good drinks. There are some devotees, who are very much misers not willing to spend even a paisa on God! Such devotees want to get the grace of God by their theoretical devotion like singing devotional songs etc. Such devotees must worship statues and photos and this worship of representative model is introduced for such miser devotees only. Such miser devotees also will get the grace of God, but the grace will be in theoretical phase. If they sing songs on God praising Him, God will also sing songs praising such devotees. The devotees doing practical service are blessed by God with practical boons. Krishna told this in the Gita that God will respond in the same way in which the devotee has approached God (*Ye yathā mām prapadyante...*).

Every Sadguru is the incarnation of God Datta, Who is mainly the divine preacher of spiritual knowledge. In the field of knowledge, always, tests will be there and hence, the Sadguru always tests the devotees, who are His disciples. The test will be as per the level of devotion of the disciple. For a school student, the test will be at high level. For a college student, the test will be at higher level. For the University student, the test will be at the highest level. The fruits are also at those corresponding levels. The test is never conducted at a higher level or at a lower level compared to the level of the standard of the syllabus. The test will be exactly at the level of the standard of the devotion of the devotee. When the test is conducted and the fruit is given, there will be no criticism from anybody. Even though, God is omniscient and can declare the result even without a test, God conducts the tests so that nobody can criticize God. Aruṇi saw that the water in the field of his preacher, sage Dhaumya, was gushing out due to the cut of its boundary. He tried his level best to stop it, but could not stop it by any effort. Finally, he lay down against the wash out and the leakage stopped. He lay like that in rain and severe cold weather. The preacher Dhaumya was very

much pleased with Aruṇi, giving him a new name 'Uddālaka' and blessed him that he will get all the spiritual knowledge immediately without studying it. The boon is in the level of devotion to the Sadguru and this is the best example for the policy of Krishna as announced in Gita that God will respond at the same level as the devotee approaches God.

1. There is an argument that God Datta is the incarnation of God Vishnu. Please comment on this point.

[A question by Shri J.S.R. Prasad]

Swami Replied:- It is told based on the scripture that God Brahmaa asked God Naaraayana that they are worshipped by souls and in such a case, which deity is the goal for them (God Brahmaa etc.). Then, God Naaraayana told that He is God Datta and as God Datta, He becomes the goal for God Brahmaa etc. Here, God Naaraayana is God Datta Himself and He clearly told that He is God Datta (*Datto'ham Datto'ham*). God Naaraayana or God Datta is the first energetic incarnation and God Brahmaa, God Vishnu and God Shiva are the energetic incarnations that came later on from God Datta. God Datta is called as God Hiranyagarbha, God Naaraayana and God Iishvara. Since some scholars misunderstood that God Naaraayana is God Vishnu Himself, this misinterpretation came.

When God Datta is born to sage Atri and Anasuuyaa, the three divine forms (incarnations) of God Datta, which are God Brahmaa, God Vishnu and God Shiva are born as three sons with the names 'Chandra', 'Dattaatreya' and 'Duurvaasa' respectively. Chandra gave His divinity as God Brahmaa to Dattaatreya and joined the planets. Duurvaasa gave His divinity as God Shiva to Dattaatreya and joined the sages. From that time onwards, Dattaatreya became God Dattaatreya with three faces and six hands. Here also, when God Dattaatreya got the divinity of God Brahmaa and God Shiva, He became the united divine triad equally because all the three divinities are $1/3^{\text{rd}}$, $1/3^{\text{rd}}$ and $1/3^{\text{rd}}$ equally. In this case, you cannot attribute importance to any $1/3^{\text{rd}}$ divinity. Therefore, all the three divine forms are equal and basically one root divinity called 'God Datta'.

Chapter 43
GURU PURNIMĀ SATSAṄGA MESSAGE

July 13, 2022

O Learned and Devoted Servants of God,

All worldly bonds have selfishness as the basis of love in the bonds. This is told by the Veda in detail (*Ātmanastu kāmāya sarvaṃ priyaṃ bhavati*). This means that a husband loves his wife for his selfish happiness and not for the happiness of the wife. Similarly, the wife loves her husband for her selfish happiness and not for the happiness of the husband. This is clearly explained by the Veda. In the case of God, He does not love souls for His happiness because He does not require happiness from anybody or from anything. God says in the Gita that there is nothing which is not obtained by Him and there is nothing which is to be obtained by Him (*Nānavāptamavāptavyam*). Hence, only God is loving the souls, who are His children without any selfishness in the love. The Veda also says that God has no desire for anything because He is in a state of the totally fulfilled desires (*Āptakaāmasya kā sprhā*). When God is loving the soul, without any selfishness, is it not the minimum duty of the soul to love God without any selfishness? Hence, in the Gita, Niṣkāmakarmayoga is very much propagated, which means that you should love God without aspiring for any fruit in return from Him. Hence, some clever souls developed a theory that in such a case, let us show theoretical love to God, which does not involve any practical loss. In such a case, God also adopted a nice policy by saying that He will respond in the same way in which a devotee has approached Him (*Ye yathā māṃ prapadyante - Gita*). If theoretical devotion is done by the devotee, theoretical fruits will be given by God. This devotion is called ‘prostitution devotion’ or ‘*Veśyābhakti*,’ which means aspiring for practical fruits for theoretical devotion. If you sing the greatness of God, He will sing back about your devotion. The fruit will be in the same phase of devotion, which is called ‘business devotion’ or ‘*Vaiśyabhakti*’. Hence, people have started business devotion. In this, devotees show practical devotion and ask for practical fruits in exchange. This business devotion is somewhat better than prostitution devotion because there is some basic ethics of business in this devotion. The devotion expected by God from you is ‘*Apatyabhakti*’, which means the love shown by parents to their children. The parents show real love to the issues by doing sacrifice of service and sacrifice of fruit of

work without aspiring for anything in return. Even if the issues go wrong in their love towards them, the parents will scold them but do not change the will. Hence, we treat this as the best devotion containing real love towards issues without aspiration for any fruit in return from them. Such real love shall come towards God at least in the last minutes of life. While doing prayers, people say that nothing and nobody is equal to God for them! Is this not the greatest sin in the name of prayers and worships? Devotees think that they are very clever in soaping God and feel happy that they have exploited God through their prayers because their problems were solved by such prayers. The devotee is foolish to think that God is exploited by him by his oiling technology, but God also is very very intelligent. He has removed your trouble, which is fruit of your sin by postponing it to the next birth or postponing to some later time in this birth itself. The devotee is thinking that the punishment of his sin is totally cancelled due to his prayers. The devotee is cheating God and God also is cheating the devotee. Any person is likely to cheat any other person in this world because every person is selfish in love. But God is not at all selfish in His love towards souls. Is it justified to cheat God through prayers etc., while God is the only person, Who is never selfish in His love? The devotee gets some benefits as new boons and thinks that he got these benefits due to his prayer and worship. But the intellectual God is bringing back some good fruits arranged in the future life cycles with reduced interest like cashing pre-matured deposits. Hence, the soul never crossed the business devotion and never entered the issue devotion. This business devotion is continuing forever due to the lack of knowledge of the above explained truth. At least, once in the entire life, the true picture must be known to everybody!

While doing social service, you must love God and do the service in the name of God. You are loving the souls and doing social service due to your love towards the souls and not due to your love towards God. Tomorrow, when you reach hell, and stand in the queue proceeding to receive the punishments for sins, you will ask God to help you. Then God will say “you never loved Me. You always did service to souls and loved them only. Hence, you should ask souls for help.” If you ask the souls in the queue for help, the souls will reply that they themselves are in trouble with their punishments and refuse to do any help to you. In fact, they are also unable to help you. If you can do the same social service in the name of God, God is pleased with you and will help you in hell. You have not done any service to God directly. He is also pleased by social service itself because this creation is created by Him only and He loves your service done to the creation. Hence, there is no change in your social service. Simply you have to do the same

social service in the name of God and you must feel that you are doing the social service for the pleasure of God and not for the pleasure of the souls. How foolish you are to lose the help from God just by not changing your attitude towards God and social service?

Chapter 44

ASPECTS TO BE CONSIDERED FOR MARRIAGE

July 21, 2022

O Learned and Devoted Servants of God,

Shri Satti Reddy asked:- Swami, Every man thinks that he should marry the most beautiful girl. What do You think about this aspect?

Swami Replied:- Marriage shall take place when there is a match between the male and the female in all aspects. Similarly, a debate also shall take place between two scholars having perfect matching Scriptural knowledge (*Vivāhaśca vivādaśca, samayoreve śobhate*). Regarding the topic of marriage, the match shall be in every aspect. This means that if the man is rich, he can aspire for a rich female and this is a match in wealth. Similarly, if the man is educated, he can aspire for an educated female and this is a match in education. Similarly, if the man is beautiful, he can aspire for a beautiful female and this is a match in beauty. Like this, the match should be in every aspect. Suppose, a rich man, who is not beautiful, aspires for a beautiful female, this is not called as a match. Matching cannot be done between two different aspects.

As such, internal beauty, which is the character of good qualities, is more important than external beauty. Married life will be very happy if there is a match in internal beauty. Internal beauty is permanent and stays lifelong. Not only lifelong, it continues forever in the future births also. If the man is not beautiful and marries a beautiful female based on his strong richness, elders say that such a wife will become an enemy to the man (*Bhāryā rūpavatī śatruḥ...*). The reason is, in such a case, there is every possibility of her loose character bringing tensions to the husband by which the married life becomes hell. In telugu, there is a saying (*Illu irakaṭaṃ āli markaṭaṃ*), which means that the house shall be small and the wife shall be a monkey. The idea behind this is explained by the elders like this:- If the house is small, it will be easy to clean it frequently in a day and if the wife is not good looking, she will maintain perfect character and the married life will be a heaven. This saying can be digested in the angle of the concept that the external beauty is temporary whereas the internal beauty is permanent and hence, a wise man gives importance to the internal beauty. If internal beauty matches, even Spiritual life is very much strengthened and encouraged because the wife also participates in the Spiritual efforts of the man leading

the man to be successful in his Spiritual life. It is generally said that a woman in the form of wife is always behind the success of a man.

The actual sense of dating before marriage is to study the important internal beauty of qualities of each other and not to have the physical relationship related to temporary external beauty and temporary lust. Goddess Parvati is very beautiful externally and loved the most beautiful (externally and internally) Lord Shiva and tried to attract God Shiva towards her marvellous external beauty with the help of the flower arrows of Cupid (Kaama deva). Even though the external beauty is matching, God Shiva did not proceed to give consent to the marriage. God Shiva wanted to test the match of internal beauty of qualities also. Therefore, God Shiva burnt Cupid with His third eye and disappeared indicating that external beauty and its related lust are not important. Later on, Goddess Parvati did severe penance and burnt her lust related to external beauty and was leftover with internal beauty of qualities that is related to her pure love for Lord Shiva. Temporary external beauty is always related to temporary lust and eternal internal beauty is always related to eternal love. God Shiva came in disguise and tested Parvati for her pure love to Him. He found a match in internal beauty as well and only then, proceeded for marriage with her. Even Gopikas, who are reborn sages doing severe penance for God (like Parvati), selected God Krishna as their real husband based on the love or devotion to God and not based on the external beauty of Krishna related to hormonal provoked lust. Temporary lust shall follow the eternal love and the eternal love will not follow the temporary lust.

Chapter 45

CORRELATING GOOD AND BAD QUALITIES WITH PROFESSIONAL QUALITIES

July 23, 2022

O Learned and Devoted Servants of God,

Ms. Laxmi Thrylokya asked (on phone): How do You correlate good and bad qualities with professional qualities and professional deeds in the caste system?

Swami replied (answer dictated on phone): Varna means colour that represents the inherent interest of a soul in a set of professional qualities and professional deeds. We also find the general comment “he showed his true colour”. A person’s interest may change from time to time due to various association-effects. But the person’s inherent interest is always constant. Poet Kalidasa said that inherent interest in a set of qualities and deeds may change temporarily due to association, but, the inherent interest will return back shortly just like the white moon may look red in the evening for a short time due to association with red twilight, but will become white immediately (*Raktabhāva mapahāya...*). A caste is called varṇa, which indicates the constant specific inherent interest based on the set of professional qualities and professional deeds. Good or bad character has nothing to do with the professional qualities and professional deeds. Therefore, in every caste there will be good and bad people. If good and bad character are the basis of the caste system, there will be only two castes (good and bad castes) and not four castes.

Caste is decided by professional qualities and not by birth or character. The two best examples for this concept are from the Veda itself, in which Satyakaama Jaabaala was decided as Braahmana by his quality of speaking the truth even though his birth was an unknown secret. Speaking truth is very important for a Braahmana’s profession because a Braahmana shall be the preacher of true spiritual knowledge. Similarly, the Shuudra doing agriculture and other public services must be always worried about the materialistic line only and not about the spiritual line. Hence, the materialistic worry of a Shuudra is also his professional quality. King Janashruti born as Kshatriya was addressed as shuudra by sage Raikva when the king was in a worried state of materialism and not

bothered about administration of a Kshatriya or spirituality of a Brahmana or about business of a Vaishya. Worry about materialism is a professional quality of a Shuudra and hence, he was called as Shuudra. A person with materialistic worry was called as shuudra (*śocati iti śūdraḥ*). Even though a Kshatriya, a Vaishya and a Shuudra belong to the line of materialism and are worried about materialism, the worry of the Shuudra is the highest. The professional qualities of a Kshatriya, a Vaishya and a Shudra belong to Pravritti or materialism whereas the professional quality of a Brahmana is Nivritti or spiritualism. Nivritti is greater than Pravritti and hence, the Brahmana is greater than the other three castes and this greatness of Brahmana is through a new angle, which is the sacredness of spirituality. But a person becomes Brahmana by his spiritual qualities and not by birth. In this way, any person can belong to any caste by his/her professional qualities and professional deeds. The Gita also tells that the four castes are created based on professional qualities and subsequent professional deeds, and not on birth or character (*cāturvarṇyam mayā sṛṣṭam...*).



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)