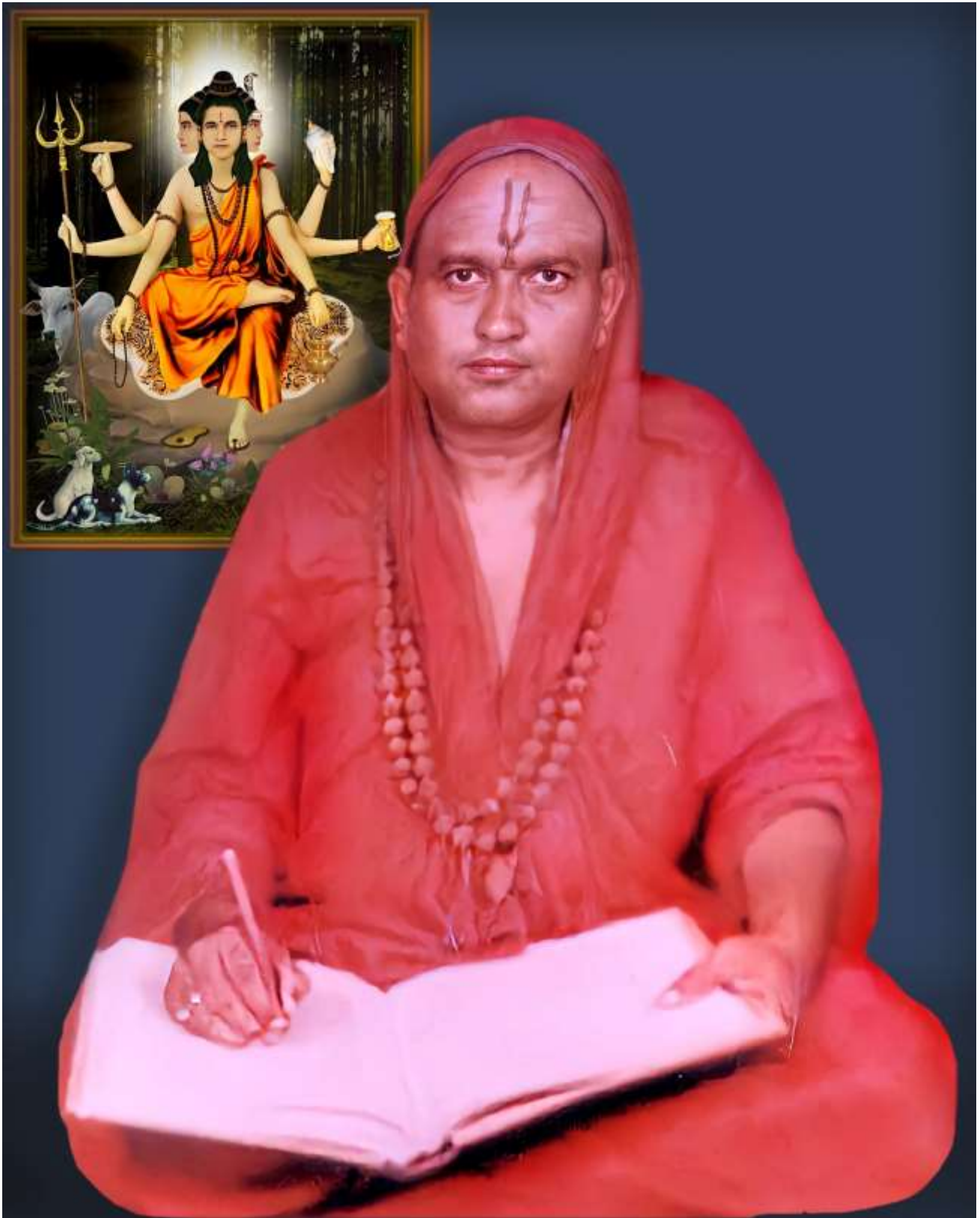


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 39]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWA



(Photo of His Holiness Shri Datta Swami)

Copyright
All the rights reserved with the author.

CONTENTS

Chapter 1	1
DIVINE SATSANG ON 14-01-2023	1
1. How is surrender to God possible while the soul is entangled by Pravritti?	1
2. Will the statue of Mother Kaali worshipped by Paramahansa have more power?	1
3. Shall we help a beggar with food or neglect him as he is undergoing punishment?	2
4. What is the real meaning of the impartiality of God?	3
5. Why was the Gita preached to Arjuna only and not to Dharmaraja and Bhiima?	4
6. When we try to control our mind, will God help us in our effort?	4
7. Swami, You told that God is impartial like the sky raining equally everywhere in fertile and non-fertile soils.	5
8. Is Satan created by God or created by bad thoughts of the souls?	5
Chapter 2	7
1. If the devotee is deserving, God gives the fruit. Where is the place for kindness in the case of God?	7
2. How can the kindest God throw bad souls into the births of animals, etc., and sometimes even into the liquid fire?	7
Chapter 3	9
1. Is God attracted to external beauty in the same way that humans are?	9
Chapter 4	10
1. Who are Ishwara Kotulu and Jiva Kotulu?	10
2. Will it please You to guide people in the right direction even if they don't ask me?	10
3. People who think of themselves as God based on Shankara's philosophy, may do sins. Did Shankara take any step to avoid these sins?	10
4. Is sadness the result of incorrect knowledge?	11
5. How to accept a defeat from an opponent in Pravritti?	11
6. Did Gautama Buddha spend a lot of His time just sitting and thinking? If so, what was He thinking about?	11
7. Swami, what is Your opinion on divorce of married couples where there is no compatibility?	11
8. How can I believe that the Vedas are from God?	11
9. If Jesus did not want Peter to walk on the water, why did He give permission to Peter to come to Him?	12
10. What is the essence of Christmas, in which Jesus was born in a cattle house, in humble circumstances, and was even denied a place for delivery?	12
11. Why did Jesus not give permission to even bury the disciple's father?	12
12. Why did Jesus say the following?	12

13. What is the essence of the following preaching of Jesus?	12
14. Please give the essence of the following parable.	12
15. There is a belief that Popes are ordained by God the same way Jesus ordained Peter. Is this still true today?	12
16. What is the reason for Jesus's order to His disciples not to tell anyone that He was the Messiah?	13
17. Why did Jesus say the following: Mathew 16:25 "For whoever wants to save their life will lose it, but whoever loses their life for Me will find it".	13
18. Does the earthly parents not interfere in the work of Human incarnation?	13
19. What did Jesus mean by the following statement?	13
20. What is the meaning of Satan?	13
21. Is the concept of Santa Claus bringing gifts true?	13
22. Pada namaskaram Swamiji! Am I in contact with the right people spiritually? Below Your Feet.	13
23. Is it correct to pray to God to give self control?	14
Chapter 5	15
1. Why is there a difference between the gospels of Matthew, etc., and those of John?	15
2. Why was Peter, who denied Jesus, made the leader to lead the church?	15
3. Did God leave Jesus during His crucifixion?	15
4. Was the hunter who killed Krishna punished or excused? Was this also the case when soldiers crucified Jesus?	15
5. "You will seek Me and find Me, when you search for Me with all your heart" (Jeremiah 29:13). What is the meaning of this?	15
6. Does this verse say that all those who came before Jesus were only messengers of God?	15
7. What is meant by Jesus in the following statement?	16
8. In the case of Judas, he self-punished through suicide. Swami, can You please compare his case with that of the Gopikas?	16
9. Why did Jesus ask Peter three times if he loved Him?	16
10. What is the meaning of the following verse?	16
11. Why did Muhammad compare the world to a prison?	16
12. What is the Jihad referred to here by Muhammad?	17
13. Why did the Prophet say the following?	17
14. Why did the Prophet say the following?	17
15. The Messenger of Allah said: "Indeed, he who does not ask Allah, He gets angry with him." Sunan Al Tirmidhi 3373. Why did the Prophet say so?	17
16. Why do diseases like cancer and diabetes have no cure?	17
17. The Prophet said, "Angels do not enter a house in which there is a dog or there are pictures." Sahih al-Bukhari 5949. Why did the Prophet say so?	17
18. In the following statement, does Prophet Muhammad refer to Himself as Allah?	18
19. How is 1% of reality attributed to creation?	18
20. In the case of Ahalya, why was Indra not punished?	18
21. Swami, kindly give a reply to the following comment from an atheist.	18

22. Swami, kindly give a reply to the following comment from an atheist.	18
23. Why did the Divine Knowledge not prevent the Islamists from occupying India?	18
Chapter 6	20
1. What is the best way to decrease emotions and increase intellectual analysis?	20
2. Could You please explain which of the following options is true?	20
3. How can any person who knows himself to be a Brahman become everything?	21
4. How do You correlate the following two situations, assuming God is both Master and Child?	23
5. Can we say that God uses His servant to establish justice in the world?	23
6. How do I understand the opposing behaviors of Hanuman?	23
7. How will one know whether one is attached more to God or child?	23
8. Do few souls only become human incarnations of God repeatedly, or is it a different soul every time?	24
9. Jealousy is based on what quality?	24
10. Is there any spiritual meaning to a mother and child's relationship?	24
11. What is essence of the worship of Shiva lingam?	24
12. How did Ramanujan detect that his mathematical excellence is due to Divine Mother?	24
13. I try to justify my mistakes through spiritual knowledge. What should my conduct be?	25
14. How is a priest who stays close to God with consistent devotion different from a beggar who stays away from God but with little devotion?	25
15. How is leaving chappals outside the temple related to the spiritual context?	25
16. How can the auchitya shakti be related to souls when many souls waste their time and energy?	25
17. How can I see worldly pleasures with the eye of knowledge?	26
18. Does Agni symbolically represent Sita's devotion?	26
19. Is it sinful to serve non-vegetarian food at a party?	26
20. Is there any significance to the individual yugas?	26
21. Please explain the following statement by Jiddu Krishna Murthy.	26
Chapter 7	28
SHIVA RAATRI SATSANGA	28
1. Swami! Will there be satsanga today?	28
2. A devotee says Shiva gives boons that later trouble Vishnu. How to answer him?	28
3. Kalabhairava is very frightening; how can such a frightening form give bliss?	29
4. Why does God choose only punishment for reformation?	30
5. How did Shankara go into depression before the Goddess Adiparashakti?	30
Chapter 8	32
1. Will the crying of relatives give more pain to the departed soul?	32

2. Is it true that the intelligence of a woman is destructive in nature?	32
3. Is it true that lying to conduct a marriage is not a sin?	33
4. Why can't we say that creation is on Parabrahman?	33
5. Does the analogy of the Gita convey a spatial sense of the pervasion of creation in God?	35
6. Does creation remain spatially (abhivyāpti) in God Datta, after the dissolution?	36
7. Does the miracle of Krishna showing creation in His mouth imply that creation exists in Him?	36
8. Does the Viśvarūpa shown by Krishna indicate that the mediated God is the creation itself?	36
9. Do questions 6 to 8 not provide some opportunity to souls to claim some commonality with God?	37
10. Is it acceptable to expect help from co-devotees?	37
11. Please clarify whether my following angle is correct.	37
12. If people misunderstand whatever I discuss in negative angle, what should I do?	38
13. Isn't eligibility necessary to participate in Your mission?	38
14. Do rocks and trees have souls?	38
15. Does all souls have an equal number of past births currently?	38
16. Does the parent's deeds affect their children's karma chakra?	38
17. Is it true that marriages are made in heaven?	38
18. Will the individual's external appearance or beauty be determined by the deeds performed by that soul in previous lives?	38
19. Is it true that dead ancestors take birth as their children?	38
20. Is taking wine a sinful deed?	39
21. Will the feeling of misery that I am unable to serve God practically also be considered real devotion?	39
22. Why can a devotee not have attachments to both Lord and worldly things?	39
23. How to convince people saying that nothing happens without God's permission?	39
24. Please explain the following statement of Sri Ramana Maharshi.	39
25. Is there anything like Krama Mukti apart from Jeevanmukti?	40
26. Is it possible to receive initiation?	40
27. Why God preached Spiritual Knowledge from the level of Advaita to the level of Dvaita in India only?	40
Chapter 9	41
1. If Adam was created perfect, why did he need a partner?	41
2. What did Jesus mean by the following reply?	41
3. Matthew 22:14: For many are called, but few are chosen. Why did Jesus say so?	41
4. Why did Jesus not propagate divine knowledge further after the crucifixion?	41
5. Why did Jesus give the option of accepting or rejecting His preaching?	41
6. Why did Jesus say the second commandment is equivalent to first?	41

7. Is it true to say that a text has to pass the test of time to be treated as the word of God?	42
8. What should a Hindu do with a Quran given to him or her by a Muslim friend?	42
9. If being gay is a choice and haram in Islam, then why are there gay animals? Why did Allah create them if it is terrible sin?	42
10. Did Muhammad copy parts of the Torah and Bible, add some of His own stuff, and then publish the Quran?	42
11. Is Allah human-like, as He has eyes (Quran 20.39), a face (Quran 55.27), hands (Quran 39.67), and legs (Quran 68.42)?	42
12. Does Quran 33:53 imply that it is more probable that Muhammad produced the Quran instead of Allah?	42
13. Is the following an indication that Muhammad suffered for His devotees?	42
14. Sleep is the brother of death, and the people of paradise do not die. What is the meaning of this Quranic verse?	43
15. Why are most of the followers of a spiritual Guru violent while the teaching of the Guru itself is non-violence?	43
16. Who said Radha was an incarnation?	43
17. Did Urmila do the biggest sacrifice in the whole of Ramayan?	43
18. Is Vishishtadvaita closer to the spirit of the Vedas?	43
19. Is the atman beyond human conception as per the Atma Shatakam of Shankara?	44
20. Please reply to this comment on the YouTube video on “One God or Many?”	44
21. Please reply to the following comment on homosex.	44
22. Is the Hindu God Brahman perfect?	44
23. Please give a reply to the following comment.	45
24. Please give a reply to the following comment.	45
Chapter 10	46
1. Why did Buddha create Buddhism, which preaches atheism?	46
2. Why is Spiritual Science significant for a soul compared to any other Science?	46
3. While resolving the fights in the office, I feel I am slipping into the world. Please guide me.	46
4. Does sacrifice indicate the completion of all spiritual efforts?	46
5. Whether or not what I am doing is correct?	47
6. Please guide me in the following situation.	47
7. What exactly is real pranayama?	47
8. How can Vishnu and Shiva love each other when they are one?	48
9. What is the inner meaning of the following?	48
10. Where are the sin and disease for those who come to You to learn knowledge?	48
11. Please explain what happened in Chaitanya Mahaprabhu's final moments.	48
12. Why did Arjuna get fear in spite of God coming in human form for him?	49
13. Why didn't Arjuna completely recognise Krishna as God?	49

14. Why did Arjuna give preference to Bhishma and Drona, although he knew only Krishna helped them in their suffering?	49
15. Why didn't Lord Krishna preach knowledge to Arjuna until the Kurukshetra War?	49
16. Why did Arjuna do penance for Lord Shiva although God was before him in human form as Krishna?	49
17. Why did God test Arjuna in the form of Shiva but not Vishnu?	50
18. Does the thinking of Rama not ring true in the following context?	50
19. If God enjoys the punishments of His real devotees, it amounts to cheating the Deity of Justice. How to correlate this?	51
Chapter 11	52
1. I know that You are the contemporary human incarnation of God Datta. Then, why do You perform the worship of God?	52
Chapter 12	53
1. What is the difference between love and lust, and how does it apply to Krishna's and Gopikas' sweet devotion?	53
2. In continuation of my question asked today, I would like to have a comparative analysis of Radha, Shurpanaka and Madhumati.	55
Chapter 13	57
DIVINE SATSANGA ON SWAMI'S BIRTHDAY	57
1. What is meant when Muhammad claims to be the Seal of the Prophets?	57
2. What deeds cause a person to undergo extreme suffering due to deadly diseases like cancer, heart disease, etc.?	57
3. Why are some patients cured even from deadly diseases whereas others are not?	58
4. What changes in attitude does God expect from the person, suffering from a deadly disease and his or her family members?	58
5. How can young people lead their lives to avoid suffering in the end?	59
6. How could the same souls existing in different lokas simultaneously be doing the same activities?	61
7. Are there parallel Universes that are infinite too?	62
8. What are multiverses? Does life exist here too?	62
9. One Upanishad says senses, etc., combined to form the universe, and another one says that they were created sequentially. Please explain.	63
10. Should we take Lord Narayana in the Upanishads to be Lord Datta and not Lord Vishnu?	63
11. Is Indra a God or an angel? Indra is considered to be an angel, but, in the Upanishad, Indra is said to be Lord Narayana.	65
12. The Upanishad also says Heaven and Earth are Lord Narayana. Time is Lord Narayana and direction is Lord Narayana. How can these inert places be God?	65
13. How can the Lord be the past and the future?	66
14. Namaste Swami. Is it correct to collect money from school students for conducting farewell functions?	66

15. In our residential school, the food served to students is the worst in quality. Is it their praarabdha i.e., bad karma phala of all students?	66
16. Being a school teacher, how to deal with stubborn students? Is beating students a sin?	67
17. Does reciprocating affection to students make me fall down in the spiritual path? Thank You, Swami.	68
18. Why do we have an increase in human population now?	68
19. Since other religions don't have contemporary human incarnations, how can they do karma yoga and get salvation?	69
20. Padanamaskram Swamiji, what is the inner spiritual meaning of the five faces of God Panchamukha Hanuman?	70
21. Why was Gandhi killed by Godse even though he followed non-violence?	72
22. In the present generation, how can we implement Gandhiji's way in politics and personal life?	72
23. Swamiji, I have heard that people, who destroyed temples and idols of God, not only got destroyed but also got their families destroyed. Is it true and why?	73
24. Family members of Mohammad were killed after Him, and sons of Krishna killed each other. What is the reason?	73
25. Padanamskaram Swami, Is there any spiritual significance behind Sati Sumathi's extreme devotion towards her husband?	74
26. Is there any spiritual significance of the colour of the skin of the incarnation?	75
27. Is bribing a small amount to avoid a bigger bribe accepted?	76
28. Devotees in Your service are leading a very happy life. Does this mean that You are angry on Your devotees?	76
29. We learnt that You show anger on us only to reform us and uplift us. Can we pray You to always show anger on us?	80
30. Are Ego and Selfishness dependent on each other? Which of them is most dangerous in the spiritual path?	80
31. Kindly tell me about the conversation between Saktuprastha and Lord in human form at the time of his testing?	81
32. Which one to select between the two goods?	82
Chapter 14	83
1. Are punishments postponed or burned for a reformed soul?	83
2. How to understand in-depth the personality of God?	83
3. Did Vasudeva and Devaki remember their previous births?	84
4. Does karma yoga only prepare one for jñāna yoga, which in turn leads to liberation?	85
5. Why did Gopikas want to have illegitimate sex even when Lord Krishna warned against it?	87
6. Was the test towards the life partner or issues and wealth conducted first?	88
7. Is God more pleased if we don't follow His words at times?	89
8. Why did the Gopikas fail in the joint test of issues and money when they could overcome lust?	89

Chapter 15	91
1. How can one distinguish a good person from a bad one during a short interaction?	91
2. Based on shloka 11 of Jivatma Tatva Prakaranam, can we conclude that all human incarnations are also past eternal?	91
3. Does shloka 12 of the same Prakaranam mean that Datta becomes detached from the soul in the human incarnation during deep sleep?	92
4. Does God merge with the soul only and not with the gross body in the incarnation?	93
5. Is it correct to transfer sinful money to God?	94
6. How do I remember You and worship You every minute even without difficulties?	94
7. Please suggest me a way that I should not forget Your grace on me even in future and become egoistic.	94
Chapter 16	96
1. Is Jesus a Messenger or the Son of God?	96
2. How to resolve the following two contradictions found in the Veda?	102
3. Why did Shankara condemn the path of action and support the path of knowledge?	103
Chapter 17	105
1. Since Lord is the husband of all the souls, how could the sex between Lord Krishna and Gopikas become illegitimate?	105
2. Why are the waker and the dreamer said to be made of seven parts in the Māṇḍūkya Upanishad?	108
3. Can service be done even from faraway places or is it solely geographically dependent?	108
4. What is meant by past eternality of God as eternal means existing in all times?	109
5. Is causing fear considered a sin? Do provocations through ignorant actions lead to sin?	109
6. Other than the four main sins, which are gateways to hell, what are the other sins?	110
Chapter 18	111
1. Is the mediated God the source for the will of God, including likes and dislikes? Is the unimaginable form of God beyond prayer?	111
2. What are the differences between Salvation, Moksha, Mukti, and Nirvana?	112
3. Do the books written by You make the traditional Vedas obsolete? Is there still a need to study them?	113
4. Does Incarnation exhibit miracles to attract people apart from preaching the spiritual knowledge?	114
5. How does God judge the sense of love and surrender?	115
6. Bala Swami said “One should be asleep in dealing with the world and awake with knowledge in the matter of God”. Please explain.	116
7. Thank You Swami for taking care of me and protecting me in all aspects.	116

Chapter 19	117
MAHA DIVINE SATSANGA ON 20 & 21-03-2023	117
1. Why did Ramakrishna Paramahansa give two comments, which contradict each other?	121
2. Why God Krishna divided Himself and His army called Naaraayana senaa to fight with each other joining the opposite sides?	121
3. Why Swami was telling that the third deep sleep state belongs to Iishvara (God Datta) and the fourth turiya state belongs to the unmediated unimagined God (Parabrahman)?	121
4. Please clarify whether the soul has to finally merge with God sometime in the future?	122
5. Both Hanuman and Raadhaa were the incarnations of God Shiva playing in the roles of devotee and since we worship Hanuman as God, why not we worship Raadhaa also as God?	123
6. How to explain the continuous wave motion picture in the concept of alternating gross and subtle states of the creation in manifestation and subsequent dissolution taking place continuously?	123
7. A devotee can have the option between two items in the same pravritti, but, how to chose better between pravritti and nivritti?	124
8. Why does Sadguru make the devotee feel that he is sacrificing his hard earned money?	125
9. Please clarify whether a disciple increasing the number of doubts as time proceeds represents the lack of understanding of the knowledge of the Sadguru.	126
10. Why was Chaitanya Mahaprabhu not represented with His statues and whether He was murdered?	126
11. What are the qualities of a true disciple approaching the Sadguru?	126
12. After knowing that human birth is very rare, what is to be done by us?	128
13. People say that knowledge, devotion and practice are the alternate paths to reach the same goal called God. Please explain.	128
14. Please clarify whether importance should be given equally to every path since all the three paths are quantitatively equal.	128
15. Why was Jesus punished with crucifixion?	129
16. How to lead worldly life along with spiritual life since both are opposite to each other?	129
17. Why are good people suffering here and bad people are enjoying here?	129
18. You told that Shankara said that the scripture speaks following the nature of the receiver. Will the statement of the scripture apply to all contexts?	130
Chapter 20	132
1. Paadanamaskaram Swami, is Pravritti the basis of Nivritti or vice versa?	132
2. Some people manage in the office without doing work but with talent of speech. Is this not an injustice?	132
3. Is it justified to say that the sinner and meritorious person shall be seen equally as said in the Gita?	133

4. In the Gita, chapter-12 verse -17, it is told that the devotee will not see good and bad (<i>Śubhāśubhaparitāgī...</i>). Is this justified?	133
Chapter 21	134
1. What is the message given by Gopikas in refusing the advice of God Krishna?	134
2. How is spiritual knowledge embedded permanently into future lives?	134
3. How are Yugas related to Earth and humanity?	135
4. Do different forms of God make different decisions?	135
5. Is family life an obstacle for spiritual life?	135
6. Shall we need to hide our emotions on You for the sake of Your prestige?	136
7. Radha got 100% marks because she was the incarnation of Shiva. How should we get 100% marks?	137
8. Which one do You prefer? a) No family life with total sacrifice for God; or b) with family life but giving preference to God.	137
9. How do we know whether You are pleased with our work or not?	138
10. Why did Lord Shiva incarnate as a lady named Radha?	138
Chapter 22	140
1. Isn't it better to follow a dualistic structure of perception?	140
2. How to change the selfish love to unconditional love?	141
3. How to overcome self-doubt?	142
4. Why is the same word Brahma used for the Creator God, who incarnated from the womb of God Vishnu?	142
5. Brahma should be first incarnated being the Creator but not so as per Shaivas or Vaishnavas. Please enlighten.	143
6. What is the food mentioned in the following verse? Is this food for the body or which is taken through the Indriyas?	143
7. How did Ajamila get salvation without doing any practical service to God?	143
8. Is the creation already in its fully developed state?	144
Chapter 23	146
1. Is Datta the sole permanent mediated incarnation? If so, what about in other universes?	146
2. What is meant by "real" versus "non-real"?	146
3. How is it possible that subtle and causal bodies exist and have thoughts while the gross body is left here?	146
4. Does the relative awareness of Lord Datta before unimaginable God pervades Him, have any impact on the personality of God?	147
5. Please clarify. In attachment to God, let's say the bond becomes very, very strong. Can we say that God is the highest and the most important bond in a devotee's life?	147
6. What is the end of the spiritual path? Is this the purpose of human life?	147
7. In the relationship of God and devotee, is the aspiration for love, wrong?	148
8. You mentioned that it is better to be far from the incarnation so that devotion doesn't decrease. Please enlighten more.	148

9. You mentioned ‘karma means only the work of God which is propagation of spiritual knowledge and devotion...’. Is this defined as the service to God?	148
10. Satya Sai told that education etc., are signs of weakness but morals will exalt man to a higher place. Is strength of personality a sign of weakness?	149
11. How does one build charisma, if not with the grace of God?	149
12. What is the difference between the atma and the jiiva? What are they?	149
13. How can You make Your soul better? Are You able to change the qualities of Your soul?	149
14. Is there varying potential of spiritual depth for souls? Or is the potential limitless due to the monistic nature of creation?	150
15. What is spirituality? Is it about the nature of a relationship to God or is it a process? If it is a process, then what does that process consist of?	150
16. Is there an end to reincarnation (re-manifestation)?	150
17. How can one work best alongside God’s administration?	150
18. Is there a good source of ethics or virtues You would recommend to understand the virtues that God appreciates in a person?	150
19. Is love and benevolence one of the core characteristics of the mediated God as espoused by the Abrahamic religions?	150
20. Is it possible to be free from karma? How can You end Your karma?	150
21. How can one keep their mind firmly fixed on someone that is in root nature, inexpressible and unimaginable?	151
22. Padanamaskaram Swami ji! i) What is the meaning of Ishta? ii) Who is my Ishta? Below Your feet.	151
23. My priest told me that mine and one bride’s astrological charts are matching. Is it okay to marry her, Swami?	151
24. Why are people not able to understand the benefits of association with the incarnation?	151
25. What was the punishment given to those who crucified Christ?	151
26. People who want to learn knowledge but can't because of lack of freedom and still want to live in those situations. Why?	152
27. Suffering with economical issue for the last 10 years. Please help.	152
28. Is there any way to make a devotee’s mental impressions more receptive to remain in the correct spiritual path from one life to the next?	152
Chapter 24	153
1. If the world is a superimposition like a serpent on a rope, why are we unable to realise the God in this world?	153
Chapter 25	155
1. If we take the superimposition of silver on a conch shell, there is no use of lamp-light. Please explain.	155
Chapter 26	157
1. Is an advaitin's claim of love-based oneness with God justified?	157
Chapter 27	158
1. What is exactly the difference between God’s will and God’s grace?	158

Chapter 28	159
HANUMAN JAYANTI MESSAGE	159
Chapter 29	162
1. Kindly give the essence of the Vedas that is useful in the practical spiritual path.	162
Chapter 30	163
1. Is prayer an effective way to develop and keep close relationship between souls and God?	163
2. Is it wrong to ask God for help in letting go of Ego, Pride, and Jealousy?	163
3. Does the story change when the creation comes back after destruction?	163
4. Can You please guide me the meaning of the vision in Your free time?	164
5. Who is greater, God or devotion on God?	164
6. Does helping any soul represent our attachment with that soul?	165
7. Is it wrong to feel happy for Your unconditional grace on me?	165
8. What service did Sabari do to attain the grace of Rama?	165
9. What is the difference between Shabari and the Gopikas?	165
10. Why did Rama tell Sages to wait for the next incarnation and blessed Shabari as all waited in the forest for Rama?	166
11. Why did Krishna steal butter of Gopikas but Rama ate fruits given by Shabari? What is the difference between them?	166
12. Why didn't anyone attain God like Godaa although they read Thiruppavai every year?	166
13. Why did Lord Krishna kidnap Rukmini? Why are You telling us to stay at home?	166
14. I heard we can't even remember You without Your grace. Is it true? Thank You Swami.	167
15. Madhva was the incarnation of Vayu and Shankara gave the knowledge indicating God Brahma. Please clarify.	167
Chapter 31	168
1. How can a Human Incarnation in the human form be considered as God?	168
2. Why does the incarnation behave like a devotee instead of proving itself to be in the highest level?	170
3. If the meaning of the word "Maayaa" is confined to the creation, how can it be applied to the inherent power of God?	171
Chapter 32	173
1. Is there any other more deserving of devotion and praise?	173
2. How long might souls be bonded together and appear in each other's same incarnated lives?	173
3. What does God do to souls that never find their way to Brahma Loka at the end of creation?	174
4. Is fate deterministic or does willpower change an individual's fate?	174
5. Does Hell reduce bad behavior and vices of souls or does it develop better virtues that supplement the vices?	174
6. Can souls do anything to develop better virtues?	175

7. Whether God or the soul introduced competition in superficial aspects if human life is the most important?	175
8. Why are tests necessary?	175
9. Does the curriculum and test of a soul involve their inherent virtues or moral values?	175
10. What is the most effective way to develop humility?	176
11. Where are You based out of, if a devotee should want to travel in order to volunteer their service at Your feet?	176
12. Are the animal forms of devotees like Adishesha and Garuda meant for giving direction to us about common media repulsion?	177
Chapter 33	178
1. Why did Jesus Christ play the horrible divine drama of the crucifixion?	178
2. Why did Jesus say that the bread is His body and the wine is His blood?	178
3. Good Friday is the death day of Jesus Christ, but why are all wishing one another Happy Good Friday? Thank You Swami.	179
4. Namaste Swami, what is the difference between Life Energy, Inert Energy and Awareness?	179
5. Is Paramavyoma and God Datta (energetic form) one and the same with respect to the imaginable space and the external form?	179
6. In deep sleep, can we say the inert energy is the soul? I understood that the soul is awareness (work form of inert energy in the nervous system).	180
7. How is the "I" getting identified in every birth?	180
8. Why is the soul not able to identify the details of its previous birth, which are stored in its faculty of memory?	180
9. Can You please elaborate on Karana (causal body) and Maha Karana (root causal body)?	181
10. What is the difference between Datta merging with only the soul, only the body, or both the soul and body of a human incarnation?	181
11. Is Your knowledge useful for Your devotees who are in the climax level (Nishkama Karma State)?	182
12. Why didn't the previous Acharyas talk about the unimaginable God?	182
13. Why did some Gopikas not develop more fascination to God than their children?	183
14. Can You show proof that God gave importance to the sacrifice of the fruit of work?	184
15. What can we do in order to comfort You while You are suffering for devotees' bad fruits?	185
16. What would be the qualifications or priesthood that would be suited in order to found an organization related to the study & worship of Shri Datta?	186
17. Could You clarify the meaning of practical participation for proving one's love/liking for his Ishta?	186
Chapter 34	188
1. Kindly differentiate between i) Qualitative equality with quantitative difference and ii) Qualitative difference with quantitative difference.	188

Chapter 1
DIVINE SATSANG ON 14-01-2023

January 15, 2023

O Learned and Devoted Servants of God,

(Attended by Smt. Chhanda Chandra along with Smt. Sudha Rani, Ms. Bhanu Samyky, Ms. Laxmi Thrylokya and Mr. Nitin Bhosle.)

1. How is surrender to God possible while the soul is entangled by Pravritti?

[A question by Smt. Chhanda Chandra]

Swami replied: A soul completely absorbed by Pravritti is becoming a drunkard and neglecting all the worldly bonds for the sake of the wine. A soul fully entangled with Pravritti is loving a prostitute and is neglecting all the worldly bonds. A mad person who is completely bound by the family bonds is unaware of the family bonds and is completely entertained with his madness. *When all these examples are possible, why cannot a soul entangled by Pravritti become mad in the devotion of God and neglect all the worldly bonds?* In all these examples, we find the basic reason as the climax attraction towards a specific item like wine, prostitute, madness, etc. Similarly, when a devotee develops climax attraction towards God, madness is very much possible so that the devotee can neglect the surrounding pravritti and all the related worldly bonds. All the words used in the devotion can be simply absorbed by one word, which is called as devotion. There are several examples in the past and present who have become mad after God. The concept of attraction to the climax called as madness is possible due to the living examples. The words like concentration, meditation, surrender, etc., get totally absorbed in one word called as attraction. 99% of the souls are mad after the worldly bonds and only one in millions turns to God to become mad after God as told in Gita (*Kaścinmāṃ vetti tattvataḥ...*).

2. Will the statue of Mother Kaali worshipped by Paramahansa have more power?

[Ms. Thrylokya asked: Ramakrishna Paramahansa worshipped the statue of Mother Kaali in Dakshineswar temple. Due to this special privilege, will the statue have more power? Similarly, if we go the home of Ramakrishna Paramahansa where He lived, do we get some special benefit in the meditation?]

Swami replied: In all the temples of Kaali, the same statue of Kaali exists without any difference. Since Ramakrishna worshipped a specific statue of Kaali, that specific statue will not have any special power. But when you are approaching that specific statue with a predetermined faith that such statue is having special power, certainly you are benefitted. Here, the statue

is not giving any extra benefit. Your predetermined faith that such specific statue has special power, is benefitting you. Similarly, there is nothing in the house of Ramakrishna even while He was alive. Even after His death, if you are going there with faith that the house has acquired special power due to the living of Ramakrishna, your such specific angle of faith is helping you to get the special benefit. The angle of faith is important and not the statue or photo or any item that was associated with the human incarnation while it was alive. Even the body of the human incarnation after death perishes and mingles with the cosmic five elements. Only the soul present in the human incarnation has given you the correct direction in the spiritual journey. Even though God merged with both soul and body of the human incarnation, at the time of its death, God withdraws Himself from the body and is confined to the soul only that leaves this gross body in a fresh energetic body. When Krishna died, His body was cremated by Arjuna alone without any second person! When the gross body is left by Krishna, it is just like we leaving the old shirt and wearing a new shirt. The soul of Krishna has taken a new energetic body and has gone to Goloka. Generally, the soul of an incarnation merges in God.

3. Shall we help a beggar with food or neglect him as he is undergoing punishment?

[Smt. Sudha Rani asked: If a beggar comes in alms, shall we help him with some food, etc. or shall we neglect him because he is a sinner undergoing the punishment given by God for his sins?]

Swami replied: There are two angles in this case:-

1. The soul has become a beggar due to his sins and God is punishing him for reformation. If the beggar is somewhat reformed at least, he will receive your food and eat it properly.

2. If the beggar is not reformed at all even to a small extent, he will receive the food from you and while going back, a monkey will jump on him and he will lose all the food fallen in the soil.

Here, you have to understand two angles. One angle is related to the soul, which must sympathize with every victim of punishment and must try to help that soul with kindness. The other angle is related to God who is following that beggar to reform him through punishments. God will bless you for your charity. But if the beggar is not reformed at all even to a small extent, God will see the beggar to suffer with hunger by making the food to be lost without eating. This angle of God is not at all connected with the angle of soul. Hence, the soul need not stop giving food to the beggar thinking that it is interfering in the administration of God so that the punishment given to beggar is resisted. The angle of the soul is quite different and the angle of God is totally different. Both these angles will never conflict with each other.

4. What is the real meaning of the impartiality of God?

[A question by Ms. Bhanu Samykya]

Swami replied: People think that impartiality means seeing everybody with equal amount of grace. In such a case, why did God Krishna look at Dharmaraja with full grace and looked at Dhuryodhana with full anger? He looked so and that is the real impartiality. *Impartiality means looking at day as day and at night as night.* Impartiality does not mean looking at day as night and looking at night as day. If you look like that, you become partial to the day or night. If you look at night also as day, you are partial to day. If you look at the day as night, you are partial to night. This is the reason why God Krishna said in the Gita that He arrives on this earth to protect good people and to destroy bad people (*Paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām*). People say that you must help everybody without any partiality because Sage Vyaasa told that helping others is merit or Punyam (*Paropakāraḥ puṇyāya*). If this statement is correct, why Krishna told that helping good people is merit and helping bad people is sin? Even though Bhishma and Drona were good people, there were punished in the war with tortuous death. The reason is that even though they are personally good people, they helped bad people, which is a sin. Hence, both were punished in the war by God Krishna. Draupadi was a very good lady. Why did God Krishna not protect her five sons from the hands of Asvatthaamaa? The reason for this is that Draupadi always provoked her husbands to kill the Kauravas because she was personally insulted. God Krishna already had decided to punish the Kauravas with death for their sins. In the desire of Draupadi for punishing the Kauravas, ego-based revenge always existed. She never thought that Kauravas are bad people and hence, they shall be punished. Like this, we have to understand the quotation of Sage Vyaasa in accordance to the quotation of Krishna in the Gita. This can be done by bringing a new meaning to the word *para* (*para* + *upakaara* = *paropakaara*) and such new meaning is ‘great’ or ‘good’. *Para* means a good person. *Upakaara* means help. *Paropakaara* means the help done to a good person. Unfortunately, the word *para* also means anybody other than yourself and in view of this meaning, the statement means that you should help everybody other than you. So, you have to take the first meaning (*para* means good) and reject the second meaning (*para* means anybody other than yourself). As per the first meaning, the statement means that you must help only good people and not everybody other than yourself. Therefore, helping everybody without partiality is not correct. *You must be partial to good people only and help them and then only it becomes impartiality.*

5. Why was the Gita preached to Arjuna only and not to Dharmaraja and Bhiima?

[A question by Mr. Nitin Bhosle]

Swami replied: There was no need of preaching the Gita to Dharmaraja because he was well aware of all the scriptures and became ready to fight the war. There was no use in preaching the Gita to Bhiima who was always emotional. Dharmaraja was an intellectual and Bhiima was dull due to emotion. When Krishna asked Dharmaraja to tell a lie, Dharmaraja did not tell because of over-intelligence. Bhiima immediately followed the advice of Krishna and told Drona that Ashwathama was killed. Over-intelligence always ends in loss and foolish emotional obedience always ends in profit. Over-intelligence is due to excess of knowledge or Sattvam. Tamas is necessary in the spiritual path, which gives rigidity and firmness in the proper decision taken. Dharmaraja went up to the third world called Swargaloka or heaven. Bhiima went up to seventh world called Brahmaloaka for his rigid loyalty to God. Bhiima is considered as one of the three preachers (acharyas) of the Madhva religion (First is Hanuman, second is Bhiima and third is Madhva. All the three are the incarnations of god Vayu.). Arjuna is called as Nara. The word Nara also stands for the human race. The human being is always between angel and demon with half knowledge, which is most dangerous. Hence, it is the human being which needs the preaching. The fertile soil does not need fertilizer. The rocky soil also does not need fertilizer because there is no use in applying fertilizer. The soil which is somewhat fertile needs the use of fertilizer. Hence, Arjuna standing as representative of human beings deserves the preaching of the Gita. In fact, the Gita is preached for the entire human world through Arjuna. Actually, Arjuna is very closely associated with Krishna and does not need any spiritual guidance. Both Krishna and Arjuna were Sage Narayana and Sage Nara in the previous births. Arjuna asked questions only for the sake of humanity. Arjuna was so closely associated with Krishna in the previous births that Krishna said that He was Arjuna (*Pāṇḍavānām Dhanañjayaḥ*). This was the reason for Krishna's special liking to Arjuna because Arjuna had several unseen fixed deposits in his account, which were seen only by God Krishna. Due to this divine background of deep association with Arjuna, Krishna made a lot of efforts to make Arjuna ready to fight the war. Nakula and Sahadeva were like pure children with loyal mentality towards their three elder brothers. An employee having many bosses always becomes innocent in his profession.

6. When we try to control our mind, will God help us in our effort?

[A question by Ms. Bhanu Samykya]

Swami replied: In every good action, God's help is there. In the Gita, God told that the effort from the side of the soul must be 80% and the grace

from God will be 20% (*Daivaṃ caivātra pañcamam...* Gita). In the beginning of creation (Satyayuga), there was no free will and hence, this ratio of effort and grace did not arise. Later on, souls got free will from God since they were bored with robot type of discipline. *Since the request for free will was from the souls, 80% responsibility on the souls is justified.* But one important point here is that when the mind is attracted in climax towards God, there is no need of any effort to put the mind on God. When there is no attraction, there is no use of any number of efforts to concentrate the mind on God. Who is responsible for this attraction towards God? Is it God or soul? The answer from My side is God. *Unless there is attraction in the personality of God, what can the soul do?* If a boy is not attracting the girl, the total responsibility is on the boy. This means that the knowledge preached by the preacher is not complete and competent to attract the devotee. This happens because of the inefficiency of the preacher to present all the correct details of the divine personality of God. The main part of spiritual knowledge is to give the complete correct details of the divine personality of God so that the devotee is tremendously attracted. The spiritual knowledge must generate the theoretical devotion which is emotional attraction to God. Hence, the defect lies in the first step of the foundation itself. Of course, in this first step, the preacher might have preached well, but the heart of the devotee soaked in worldly attractions might not have digested it well. Hence the probability is 50:50. Both probabilities are possible. This policy of the concept is one and the same whether it is Pravritti or Nivritti. God's grace always exists on the deserving devotee, who will be dragged towards a good preacher only because after all, the threads of all the souls are in His hand only.

7. Swami, You told that God is impartial like the sky raining equally everywhere in fertile and non-fertile soils.

[A question by Ms. Thrylokya]

Swami replied: This context is quite different. Here, the sky is like the Sadguru preaching true spiritual knowledge to a group of disciples containing both deserving and undeserving. In this context of your question, a fraud preacher is not involved even though undeserving disciples exist in a large group of disciples. In the above context of 50:50 probability, we are talking about both Sadgurus and fraud preachers along with both deserving and undeserving disciples separately.

8. Is Satan created by God or created by bad thoughts of the souls?

[A question by Ms. Bhanu Samykya]

Swami replied: Satan is created by bad thoughts of the souls only when free will was given to the souls by God. In Satyayuga, when the bad thought did not exist at all, Satan did not exist. But later on, as the free will was given

to souls, wrong thoughts arose and Satan has taken his birth. ***Satan is just an embodiment of bad thoughts only and Saturn is the planet that gives punishments to the bad deeds provoked by bad thoughts.*** Since Satan was born, God thought that he will be useful in testing the devotees during their spiritual efforts. Hence, God gave His absolute reality to Satan and Satan became really existent by the grace of God only. In a film show, not only the hero but also the villain gets his remuneration from the producer. Without night, day has no significance. Similarly, a hero cannot be exalted without the presence of a villain. This whole story means that God did not intentionally create Satan to trouble souls like a sadist.

Chapter 2

January 19, 2023

O Learned and Devoted Servants of God,**1. If the devotee is deserving, God gives the fruit. Where is the place for kindness in the case of God?**

[A question by Shri Hrushikesh]

Swami replied: A devotee may be deserving the fruit from God. Suppose the devotee gets ego looking at his/her deservingness, he/she is not eligible for the fruit. At the same time, by deservingness, he/she is eligible for the fruit and the fruit shall be given to him/her. This is a situation of mutual contradiction. In this case, God removes his/her ego through a lesson and then grants the fruit to the devotee based on his/her already acquired deservingness. *Removal of ego from a deserving devotee is based on the kindness of God.* This means that God solves this problem in a positive way. Due to ego, God will not cancel the fruit which is the negative way. Negative way shows the hard heart of God. The positive way shows kindness on the devotee in the heart of God. Based on this kindness, the undeserving devotee shall not pray for the fruit. This means that the kindness of God is always logical and justified. This also means that an undeserving devotee cannot exploit God by misusing the kindness of God. Arjuna did a lot of penance for God Shiva to attain the Pashupatastra weapon. But Arjuna got the ego to quarrel with God Shiva in the disguise of a hunter (A person doing penance shall not get such ego.). God Shiva defeated him in the war and removed the ego of Arjuna. Then God Shiva gave victory to Arjuna (because the ego of Arjuna was smashed) along with the Pashupatastra weapon. Based on the ego of Arjuna, if the weapon was not given to Arjuna, all the severe penance of Arjuna would have gone waste.

2. How can the kindest God throw bad souls into the births of animals, etc., and sometimes even into the liquid fire?

[Ms. Thrylokya asked: The kindest God being also the Father of all souls is throwing some bad souls into the births of animals, birds and trees and sometimes even into the liquid fire. You say that God is embodiment of love. How to justify both these contradicting statements? At least, we have to agree that He is furious to bad souls.]

Swami replied: If we analyse His anger on bad souls, it is deep love with anxiety for reformation so that the bad soul can escape the punishments of sins forever in the future through reformation. God is very anxious apart from His love towards bad souls. A father and mother become very anxious about their spoiled child and such anxiety is only deep love and not anger.

When the soul is highly selfish in even sinful earning in spite of having earned for ten generations in the future, it is a matter of high anxiety for God since it leads the soul towards irreparable continuous sinful attitude. He throws such a soul into births of birds and animals because these souls are not bothered about even their food for tomorrow. The thrown soul is expected to get rid of its excess selfishness in these births. In the births of trees, even the sacrifice of extra wealth is trained. The trees donate the extra wealth like fruits to other living beings. Some exceptional souls which are not reformed through these said efforts are thrown into liquid fire for reformation as last resort. The pain of the souls is overlooked by God just like the parents overlook the pain of their sick child in getting the medicine injected. The entire aim in every action of God is only the reformation of the soul by which the soul can escape the punishments of sins forever in the future. This anxiety for reformation of a spoiled child is not mere love, but is deep love. When parents of one birth have so much love, what about God? Shankara says that the love of God on souls is infinite number of times greater than the love of parents on their children!

Chapter 3

January 22, 2023

O Learned and Devoted Servants of God,**1. Is God attracted to external beauty in the same way that humans are?**

[Shri Hrushikesh asked: Swami, I heard one Sanskrit scholar saying that God Krishna was trapped by the beauty of the eyes of Radha. Does this mean that even God is attracted by external beauty like a human being?]

Swami replied: It is written in a book called Shri Krishna Karnamritam that God Krishna was trapped by the beauty of the eyes of Radha (*Dhīro'pi rādhā nayanāvabaddhaḥ*). It is all poetry which allows even false exaggerations. Of course, the beauty of eyes of Radha was extreme. But, even the beauty of the eyes of Krishna is unimaginable. This was made clear when a devotee called Dhanurdas who was deeply attracted by the beauty of the eyes of his wife became an extreme devotee of God Vishnu on seeing the beauty of the eyes of God Vishnu, which was shown by Ramanuja. Radha is the incarnation of God Shiva and Krishna is the incarnation of God Vishnu. God Vishnu loves God Shiva and God Shiva loves God Vishnu. In fact, both are one and the same (*Śivaśca Nārāyaṇaḥ* - Veda). The reason for the attraction of Krishna towards Radha is this internal divine love between God Vishnu and God Shiva. The actual reason is not recognized by ignorant people, who believed the external visible reason only as the real reason. This is called as Kaakataaliyaka Nyaaya, which means that a crow landed on a palm tree and the palm fruit fell down. People thought that because the crow has landed on the palm tree, the palm fruit fell down. This is not the actual reason. The actual reason is that the palm fruit was already ready to fall down. Even if the crow had not landed on the tree, the palm fruit could have fallen down. The actual reason of the palm fruit is not recognized by the ignorant people. Similarly, Krishna is trapped by Radha not because of the external misunderstood reason (the beauty of the eyes of Radha) but Krishna was trapped by Radha due to the internal unseen actual reason, which is the divine love between Krishna (God Vishnu) and Radha (God Shiva). Hence, the statement that Krishna was trapped by the beauty of the eyes of Radha is poetry only while the actual truth is the divine love between God Vishnu and God Shiva. It is a known fact that Krishna is the incarnation of God Vishnu and Radha is the incarnation of God Shiva.

Chapter 4

January 29, 2023

O Learned and Devoted Servants of God,**1. Who are Ishwara Kotulu and Jiva Kotulu?**

[Smt. Lakshmi Lavanya K asked: Namaste Swami. "Bhakti is born through loyalty (నిష్ఠ). Bhakti becomes a feeling (bhaavam) when it is matured. When the feeling solidifies, it becomes mahaabhava. The last thing is love. Love is like a rope. If a devotee has love towards God, God will get caught and will not run away from him. An ordinary living being at the maximum can attain bhaava. Mahaabhava and love are possible only for Ishwara Kotulu" Rama Krishna Paramahansa. Who is Ishwara Kotulu? Who is Jiva Kotulu?]

Swami replied: All these words used by you and others are absorbed in one word called attraction to God, which depends on the divine personality of God. Koti means monkey and monkey has unstable mind due to which it can never fix its mind on God. Here, the word kotulu (monkeys) refers to God Rama, who is served by monkeys. This word indicates the importance of service and sacrifice for God.

2. Will it please You to guide people in the right direction even if they don't ask me?

[Sometimes, people who are in contact with me, take wrong decisions which cause damage to themselves and they get mentally disturbed. Even if they don't ask me, would it please You to guide them to go in the right direction (by giving knowledge of pravrutti), or should I leave it as unnecessary for me?]

Swami replied: Propagation of divine knowledge is the divine service, which is a part of the final step called Practical devotion or Karma Yoga.

3. People who think of themselves as God based on Shankara's philosophy, may do sins. Did Shankara take any step to avoid these sins?

[Shri Bharath Krishna asked: Padanamaskaram Swami 🙏 😊. Shankaracharya preached Advaita to convert atheists into theists. Following are the 2 conclusions (which I am aware) of those atheists after they listened to the preaching of Shankaracharya.

a) I am God, there is no point in doing sins because everything is unreal and also it is not good to commit sins being GOD.

b) I am God, everything is unreal, I can freely do sins.

The atheists whose conclusion is as mentioned in above point "b" must be a minority compared to who concluded point "a". Shankaracharya must have taken some precautionary measures to even avoid this side-effect as well until Shri Ramanujacharya came. Can You please tell me about those precautionary measures Swami?]

Swami replied: Shankara brought atheists to the right path by turning them to theists. Even though He told that every soul is God, He also told that unless the soul worships God as devotee, the soul cannot become God. This is the precautionary measure taken by Shankara.

4. Is sadness the result of incorrect knowledge?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, Is sadness the result of faith in wrong knowledge? -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied: Certainly, sadness is the result of wrong Spiritual knowledge.

5. How to accept a defeat from an opponent in Pravrutti?

[Shri Anil asked: Padanamaskaram Swami, Please give answer to the following questions-At Your Lotus Divine Feet -anil. How to accept a huge defeat from an opponent in Pravrutti? Please kindly elaborate.]

Swami replied: Who is right and who is wrong is the main point. The opponent sometimes is right and due to this reason only he got huge success.

6. Did Gautama Buddha spend a lot of His time just sitting and thinking? If so, what was He thinking about?

Swami replied: His thinking is the sharp analysis of all topics of Spiritual knowledge. Unless all concepts are correct, the right goal can't be achieved.

7. Swami, what is Your opinion on divorce of married couples where there is no compatibility?

Swami replied: Marriage is to get children so that the future human race is available for the entertainment of God whenever He comes to earth. Marriage is not just for physical enjoyment. God created physical enjoyment only to promote marriage. Hence, physical enjoyment cannot be the ultimate aim of marriage. Hence, divorce is a foolish act that is against the will of God. This is the reason why a devotee thinks about second marriage if children are not born. Compatibility should not be the reason for divorce because that is not the main aim. The main aim of marriage is children in the service of God for which compatibility is not at all a point. Of course, compatibility in Spiritual qualities is welcome because a devotee's wife/husband must cooperate with the Spiritual effort of the devotee.

8. How can I believe that the Vedas are from God?

[An atheist commented in the following way regarding the unimaginable nature of God and creation as entertainment for God. I request You to give a reply on this: Some human wrote the Veda. And you a human read the Veda and decided it was actually from God because everything was correct in the Veda. So, you decided it was correct that God created the universe for His entertainment. But how could you know that this was the case, given that God is unimaginable? You had to trust your imagination about God, to recognize that the Veda was correct. But you don't seem to want other people to talk about God and His attributes since He is unimaginable, unless they quote the books you have decided are correct. So, we have one human telling other humans not to do as he does.]

Swami replied: On the Vedas, several commentaries exist with very deep sharp analysis and scholars decided that Vedas must be the works of the Omniscient God. Without such deep analysis, this fellow commented just superficially to expose his deep ignorance.

9. If Jesus did not want Peter to walk on the water, why did He give permission to Peter to come to Him?

Swami replied: God wanted to tell that a doubt in the faith on God is always wrong and dips the devotee.

10. What is the essence of Christmas, in which Jesus was born in a cattle house, in humble circumstances, and was even denied a place for delivery?

Swami replied: Krishna was also born in jail. The birth of an incarnation of God speaks about humble beginning.

11. Why did Jesus not give permission to even bury the disciple's father?

[Mathew: 8:21-22: 'Another of His disciples said to Him, 'Lord, first let me go and bury my father.' But Jesus said to him, 'Follow Me, and let the dead bury their own dead'. Swami why did Jesus not given permission to even bury the disciple's father?]

Swami replied: The idea is that the five elements of this body mingle with the five cosmic elements in whatever manner the dead body is disposed or even not disposed.

12. Why did Jesus say the following?

[Why did Jesus say the following: Mathew: 10:32-33: Whosoever therefore shall confess Me before men, him will I confess also before My Father who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven.]

Swami replied: This indicates that the human incarnation of God is always the absolute God in human form. If one denies the human incarnation, automatically he is denied by God.

13. What is the essence of the following preaching of Jesus?

[What is the essence of the following preaching of Jesus: Mathew 12: 46-50: While Jesus was still talking to the crowd, His mother and brothers stood outside, wanting to speak to Him. Someone told Him, "Your mother and brothers are standing outside, wanting to speak to You." He replied to him, "Who is My mother, and who are My brothers?" Pointing to His disciples, He said, "Here are My mother and My brothers. For whoever does the will of My Father in heaven is My brother and sister and mother."]

Swami replied: This indicates that the bond with God is far far higher than worldly bonds.

14. Please give the essence of the following parable.

[Swami please give the essence of this parable: Mathew: 13: 44: "The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.]

Swami replied: The field indicates the human body of the incarnation and the treasure indicates God hidden in that body.

15. There is a belief that Popes are ordained by God the same way Jesus ordained Peter. Is this still true today?

[Based on the following verse in the Bible, there is a belief that Popes are ordained by God the same way Jesus ordained Peter as the first leader of the church. Is this true now also? Mathew: 16: 18-20: And I tell you that you are Peter, and on this rock, I will build My church, and the gates of hell

will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you lose on earth will be lost in heaven.”]

Swami replied: This indicates the inspiration for getting right guidance through true Spiritual knowledge. The Spiritual service done on this earth will always have unimaginable divine fruits after death.

16. What is the reason for Jesus’s order to His disciples not to tell anyone that He was the Messiah?

Swami replied: It only indicates the precaution to be taken about the natural ego and jealousy towards the human incarnation.

17. Why did Jesus say the following: Mathew 16:25 “For whoever wants to save their life will lose it, but whoever loses their life for Me will find it”.

Swami replied: The loss in worldly life is a benefit in Spiritual life.

18. Does the earthly parents not interfere in the work of Human incarnation?

[Jesus and parents went to Jerusalem, where in Jesus was lost in a crowd and was found after 3 days. Jesus was 12 yrs then. His mother asked. Luke: 2: 48-49: “Your father and I have been anxiously searching for You.” “Why were you looking for Me?” He asked. “Did you not know that I had to be in My Father’s work? Swami, does this means that earthly parents shall not interfere in the work of the Human incarnation?]

Swami replied: Exactly.

19. What did Jesus mean by the following statement?

[When Jesus met Peter, He told the following to him. Luke: 5: 10: Then Jesus said to Simon Peter, “Don’t be afraid; from now on you will be fishing (catching) for people.” What did Jesus mean by that?]

Swami replied: Catching the people to introduce Spiritual taste is the main idea.

20. What is the meaning of Satan?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, What is the meaning of Satan? Is it the Maya or soul's past samskaras and worldly desires? What is its role in spiritual path? - At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied: Satan is the embodiment of sinful thoughts of sinful souls. He always diverts the devotees from the true path and Satan is blessed with a place in the creation by God because he acts as the examiner for true devotion.

21. Is the concept of Santa Claus bringing gifts true?

[Padanamaskaram Swami, Is the concept of Santa Claus bringing gifts true? Does he have any spiritual importance? -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied: The Spiritual importance is that God fulfils the material desires also just as initial encouragement for Spiritual beginners.

22. Pada namaskaram Swamiji! Am I in contact with the right people spiritually? Below Your Feet.

[A question by Shri Jayesh Pandey]

Swami replied: As long as you follow the Sadguru, you are in right contact with right people.

23. Is it correct to pray to God to give self control?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, You have said that souls don't have inherent self-control but they have to achieve it by their efforts. Can it be achieved by the soul's efforts only? Or along with God's grace? Is it correct to pray God to give self/ mind control? -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied: If the devotee is totally absorbed in the attraction towards the divine personality of God that can be known from true Spiritual knowledge, there is no need of any effort in the Spiritual line.

Chapter 5

January 30, 2023

O Learned and Devoted Servants of God,**1. Why is there a difference between the gospels of Matthew, etc., and those of John?**

[Shri Anil asked: Padanamaskaram Swami, please give answer to the following questions-At Your Lotus Divine Feet -anil. The New testament was written by 4 different authors. Mathew, Mark, and Luke present the gospel in which Jesus is delivering the knowledge in Dvaita mode (messenger or Son of God etc). However, in the gospel written by John, Jesus is in the mode of Advaita (I and My Father are one and the same etc). What is the reason for this difference?]

Swami replied: The first is for the people, who do not believe in the human incarnation of God and the second is for the people, who believe in the human incarnation of God.

2. Why was Peter, who denied Jesus, made the leader to lead the church?

[In the Bible, John is said to be a disciple whom Jesus loved the most. However, Jesus gave leadership to Peter who denied Jesus thrice, to lead the church after the death of Jesus. What is the reason for this?]

Swami replied: A leader to lead human beings in the Spiritual path must be of human nature, which is to err. John belongs to the devotees of the climax level.

3. Did God leave Jesus during His crucifixion?

[During the punishment of the human being component of Parashuraama (Aavesha Avatara), God quits Parashuraama. During the crucifixion of Jesus, did God leave Jesus or not?]

Swami replied: Since God leaves the human body during death and confines to the soul only, such real prayer to God comes out. In the case of Parashuraama, God left Him while He was alive because He was an Aavesha Avataara or a Temporary incarnation.

4. Was the hunter who killed Krishna punished or excused? Was this also the case when soldiers crucified Jesus?

Swami replied: The hunter repented a lot and hence, was excused by God Krishna. The soldiers were thrown into hell because there was no repentance.

5. “You will seek Me and find Me, when you search for Me with all your heart” (Jeremiah 29:13). What is the meaning of this?

Swami replied: This means the complete attraction towards God.

6. Does this verse say that all those who came before Jesus were only messengers of God?

[Hebrews 1:1, 2: “In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days He has spoken to us by His Son, whom He appointed heir of

all things, and through whom He made the universe.” Does this verse say that before Jesus all prophets who came were only messengers of God?]

Swami replied: God preaches the humanity in three ways 1) He speaks through His liberated disciples, called Prophets (Dualism). 2) He speaks through His Son, who is a part of God (Qualified Monism). 3) He speaks directly through Human form (Monism). The Human incarnation expresses itself as each of these three depending on the deservingness of the receiver. If the receiver is 100% egoistic, 1st type is expressed. If the receiver is 50% egoistic, 2nd type is expressed. If the receiver is 0% egoistic, 3rd type is expressed.

7. What is meant by Jesus in the following statement?

[Matthew 5:18: “I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Written Law until everything is accomplished.” What did Jesus mean by this statement?]

Swami replied: This means that the law of God is eternal.

8. In the case of Judas, he self-punished through suicide. Swami, can You please compare his case with that of the Gopikas?

Swami replied: Judas committed suicide due to repentance. Gopikas committed suicide due to climax love to God.

9. Why did Jesus ask Peter three times if he loved Him?

[Jesus Reinstates Peter John 21:15-19: When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you love Me more than these?” “Yes, Lord,” he said, “you know that I love you.” Jesus said, “Feed my lambs.” Again Jesus said, “Simon son of John, do you love Me?” He answered, “Yes, Lord, you know that I love you.” Jesus said, “Take care of My sheep.” The third time he said to him, “Simon son of John, do you love Me?” Peter was hurt because Jesus asked him the third time, “Do you love Me?” He said, “Lord, you know all things; you know that I love you.” Jesus said, “Feed My sheep. Why did Jesus ask 3 times?]

Swami replied: Devotion exists in three levels as explained in the answer for the 6th question.

10. What is the meaning of the following verse?

[The Prophet said: Allah said: The son of Adam hurts Me by abusing Time, for I am Time; in My hands are all things and I cause the revolution of night and day. Sahih al-Bukhari 7491. What is the meaning of this?]

Swami replied: The worldly human being abuses time (like saying “I am running bad time”) without recognising its past bad deeds. Even though God is the final controller of everything, He abides to His constitution written by Him.

11. Why did Muhammad compare the world to a prison?

[Prophet Muhammad said: This world is a prison for the believer and a paradise for the disbeliever. The Messenger of Allah took hold of some part of my body and said: ‘O ‘Abdullah, be in this world like a stranger, or one who is passing through, and consider yourself as one of the people of the graves. Sunan Ibn Majah: 4113 & 4114. Why did Muhammad compare the world to a prison?]

Swami replied: In prison free will can't be used. The human being following God's constitution does not use free will in this world and behaves like a prisoned soul.

12. What is the Jihad referred to here by Muhammad?

[A man asked the Prophet "What deeds are the best?" The Prophet said: "(1) To perform the prayers at their stated fixed times, (2) to be good and dutiful to one's own parents, (3) and to participate in Jihad in Allah's Cause." Sahih al-Bukhari 7534. What is the Jihad Muhammad refer here?]

Swami replied: Jihad referred by Mohammed here is the severe mad fight between two devotees based on the wrong concept of plurality of God. Prophet Mohammed fought against this type of severe religious fight based on plurality of God.

13. Why did the Prophet say the following?

[Allah's Messenger said, "Satan comes to one of you and says, 'Who created so-and-so?' till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts." Sahih al-Bukhari 3276. Why did Prophet say so?]

Swami replied: Satan is posing as if he is the creator of God and such thought should be rejected by a devotee.

14. Why did the Prophet say the following?

[Allah's Messenger said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allah, for Satan does not open a closed door." Sahih al-Bukhari 3304. Why did Prophet say so?]

Swami replied: This means that night is the ignorance and closed door means refusing to hear atheistic comments.

15. The Messenger of Allah said: "Indeed, he who does not ask Allah, He gets angry with him." Sunan Al Tirmidhi 3373. Why did the Prophet say so?

Swami replied: This means that every devotee must feel that he is a beggar before God.

16. Why do diseases like cancer and diabetes have no cure?

[The Prophet said, "There is no disease that Allah has created, except that He also has created its treatment." Sahih al-Bukhari 5678. If then why diseases like Cancer and diabetes have no cure?]

Swami replied: The disease is created by the sin of the soul and God created its remedy. If a disease has no remedy, it means the sin is inexcusable.

17. The Prophet said, "Angels do not enter a house in which there is a dog or there are pictures." Sahih al-Bukhari 5949. Why did the Prophet say so?

Swami replied: Dog means a Spiritual preacher who alerts the soul against the sin. Picture means picture of God that reminds the presence of God, who punishes the sin. In both these cases, angels will enter the house. Angels do not enter if pictures of worldly animals and human beings are kept because such pictures are not holy. Dog is considered to be especially unholy.

18. In the following statement, does Prophet Muhammad refer to Himself as Allah?

[The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind." By this statement was Prophet Muhammad referring Himself as Allah Himself?]

Swami replied: Prophet Mohammad is the mediated Unimaginable God and the medium is Human form. When He speaks this, God is speaking through Him.

19. How is 1% of reality attributed to creation?

[When creation is in unmanifest stage, only 1% reality is attributed to it. The creation in unmanifest stage means in subtle stage in which it exists as the mental plan of God without materialising it. If that is the case how 1% reality is attributed to it? Kindly clarify this thinking is correct or not?]

Swami replied: 1% reality means that the item that is existing in very dilute condition and this does not mean that the reality is diluted. Reality is reality and reality is the same whether the concentration of the item is 100% or 1%. The 1% reality appears as if it is unreal. Hence, the dilution is superimposed on the reality.

20. In the case of Ahalya, why was Indra not punished?

Swami replied: Indra was punished by Sage Gautama to have 1000 holes on the body.

21. Swami, kindly give a reply to the following comment from an atheist.

[An atheist remarked: A soul at peace with itself can say that since it is at peace, God is unnecessary. Necessary things exist for everyone to experience, but unnecessary things only exist for those who want them to. Since God is unnecessary for a soul to be at peace, God only exists for tortured souls that want Him. Swami kindly give a reply to this.]

Swami replied: Peace is not bliss. Peace is neither profit nor loss. After peace, profit like bliss exists, which is desired by the soul from God.

22. Swami, kindly give a reply to the following comment from an atheist.

[Regarding the superimposing of Your photo on Prophet Muhammad, an atheist said the following: It is a blasphemy and the greatest sin to represent Islam and Muhammad with any face or idol. Swami kindly give a reply to this.]

Swami replied: It is only done to project that the Single God exists in all religions. It is not a representation of Mohammad, while it is the same actor present in the role of Mohammad. In a cinema, an actor can act in any holy role and do you pass the same comment on him also?

23. Why did the Divine Knowledge not prevent the Islamists from occupying India?

[An atheist asked: Islamists occupied India for more than 1000 years where >80 millions [estimated] Indians were killed. India was supposed to be filled with high degree of divine knowledge since 5000 years ago from the Vedas. Why is the Divine Knowledge [medicine] when administered could not prevent the terrible evils of the Islamists from occupying India for >1000 years and killing > 80 million Indians.]

Swami replied: Assuming that your blame is correct, what shall we do now? Shall we try to prevent such things in the future through propagating Universal Spirituality or shall we also kill 80 million of muslims so that this incident of killing other religious people goes on repeating alternatively without an end in the future continuously?

Chapter 6

February 05, 2023

O Learned and Devoted Servants of God,**1. What is the best way to decrease emotions and increase intellectual analysis?**

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, what is the best way to decrease emotions and increase intellectual analysis so that one can concentrate on spiritual knowledge without any prejudice or bias? -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- If you are fully involved in the study of spiritual knowledge, the analytical faculty will develop and taste in logical analysis increases. Automatically the emotional side weakens. If you start eating hot dishes, you will naturally lose interest on sweets.

2. Could You please explain which of the following options is true?

[Dr. Nikhil asked: Padanamaskarams Swamiji, During last satsanga, You revealed that God Datta created space along with some extra subtle energy. In this context, could You please explain which of the following options (or any other fourth option) is true?

God Datta created space (bhūtākāśa) and without the addition or removal of any extra energy, or matter, by His mere will, He caused a part of the space to get transformed into matter, energy, etc. (Ātmanaḥ ākāśaḥ sambhūtaḥ, ākāśād vāyuh...—Veda).

God Datta created space (bhūtākāśa) along with some extra subtle energy. Then, by His will, He made that extra subtle energy interact with a part of the space. That part of space alone got transformed into matter, energy, etc., whereas the rest of space remained as it is.

God Datta created space (bhūtākāśa) along with some extra subtle energy. The space remained as it is, whereas the extra subtle energy got transformed into matter, energy etc. by His will. If this option is true, how can it be said the matter (vāyuh) came out of space? Your servant, Nikhil]

Swami replied:- Whether the atoms of gas come from subtle energy (space) or from gross energy, matter is generated by the condensation of energy only. If some space is not reduced and if extra energy is condensed to become gas, the whole story appears logical and within the frame of imaginable process. Once the creation started and if we give importance to imaginable and logical ways to a greater extent, we can say that the imaginable energy is converted in to matter through imaginable process. Ultimately there is no big change even if we involve the unimaginable process of God in creating energy from His will. God has full freedom to do a process in any way He likes. Appropriateness (auchityam) appears more towards the imaginable domain to contain imaginable cause to generate imaginable product through imaginable process giving full place to science at least in the imaginable domain reducing the interference of unimaginable God if there is no necessity. When a process can be explained through normal natural logic, God will not show His unimaginable power without need. Once

space is created, we have entered the imaginable domain in which scientists have full opportunity to study the imaginable rules of science. They will be embarrassed if we try to introduce the unimaginable activity of God when a scientific way is possible. Reduction of space takes place immediately as soon as some space is converted into matter. Again, God must create more space to keep constancy of space. Instead of this indirect process, if we say that God created constant space along with some extra energy, His further involvement appears as if stopped. In fact, the condensation of some extra energy into matter also has to take place by the will of God alone. However, this part exists secretly encouraging the scientists to proceed on the assumption that condensation of energy into matter is a natural process.

3. How can any person who knows himself to be a Brahman become everything?

[Padanamskarams Swamiji, I pray to You to kindly answer the following question. Your servant, Nikhil

How can any person who knows himself to be Brahman become everything? Why are the gods unhappy when people get this knowledge?

Details: This question is based on the following mantra in the Bṛhadāraṇyaka Upaniṣad (1.4.10).

Sanskrit text: brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti: tasmāt tat sarvam abhavat, tad yo yo devānām pratyabuddhyata, sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan ṛṣir vāma-devaḥ pratipede, ahaṃ manur abhavaṃ sūryaś ceti, tad idam api etarhi ya evaṃ veda, aham brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṃ sa bhavati. atha yo anyāṃ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhūñjyuḥ, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāvādīya-māne'priyam bhavati, kim u bahuṣu? tasmād eṣāṃ tan na priyam yad etan manuṣyā vidyuh.

English translation: This self was indeed Brahman in the beginning. It knew itself only as "I am Brahman." Therefore it became all. And whoever among the gods had this enlightenment also became That Brahman. It is the same with the seers (rishis), the same with men. The seer Vamadeva, having realized this self as That, came to know: "I was Manu and the sun." And to this day, whoever in a like manner knows the self as "I am Brahman," becomes all this universe. Even the gods cannot prevent his becoming this, for he has become their Self. Now, if a man worships another deity, thinking: "He is one and I am another," he does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish to the owner; how much more so when many are taken away! Therefore it is not pleasing to the gods that men should know this.]

Swami replied:-

- 1) The self means incarnation in which Parabrahman (Brahman) existed alone before becoming incarnation. Brahman alone knew about itself because nobody other than Brahman can know itself. The Veda says that the knower of Brahman is Brahman, which means that Brahman alone knows itself and hence, can tell "*I am Brahman*".
- 2) Brahman created this world for entertainment as per the Veda. Brahman is only one and no second item existed. If Brahman itself created itself so that Brahman alone remained after creation, the creation is totally

absent and there shall be no entertainment by which Brahman becomes impotent in not having entertainment. Hence, second item was created for entertainment as said by the Veda (*Sa dvitīya maicchat*). The second item or creation was created by Brahman due to His omnipotence by which entertainment was achieved. If you say Brahman became the creation (It became all.), it only means that Brahman created the creation, which is the second item to give entertainment. Brahman gifted His absolute reality to the creation so that Brahman can have full and real entertainment. This does not mean Brahman cannot control creation because one absolute reality can't control another absolute reality because Brahman is existing with the original inherent absolute reality whereas creation is with gifted absolute reality called as relative reality. Hence, Brahman controlled the creation due to which the first case (Prathamāvibhakti) telling that Brahman became creation means that Brahman controlled the creation (Tadadhīna prathamāvibhakti).

- 3) The enlightened soul became Brahman and this means that the enlightened soul also is controlled by Brahman (based on the above logic). In this way all the enlightened souls are controlled by Brahman.
- 4) Realization means really the self became Brahman and such case is called incarnation and hence, such incarnation like Vamadeva can say that He became Manu and Sun, which means that Manu, Sun etc., were controlled by Him. Such incarnation became all—means that He became a controller of all the creation.
- 5) Brahman became several incarnations and every incarnation knows itself as Brahman. Even gods cannot prevent this because the incarnation is Brahman and Brahman is the self of all the gods.
- 6) Coming to men (ordinary human beings), such opportunity is impossible and certainly such an ordinary human being cannot realise that it is Brahman because it is not incarnation of Brahman and hence, it cannot control the entire creation.
- 7) Ordinary human beings serve gods as animals serve the men. Since an ordinary human being is not incarnation (Brahman), it serves god to get some boons like an animal that serves the man to get some grass.
- 8) If one animal is taken away, the human owner is worried because one servant is missing. Similarly, if one man becomes incarnation, gods get worried because one servant is lost. This shows that even gods are like ordinary human souls only and are not really very very noble like Brahman. This means that gods or angels are not Brahman. These ordinary human beings are not even those angels and not to speak that they are Brahman. The conclusion is that every ordinary human being,

who is Tom, Dick and Harry is not Brahman. Unless Brahman itself selects a human being to make it as human incarnation, no human being can become Brahman by its own aspiration!

4. How do You correlate the following two situations, assuming God is both Master and Child?

[Shri Sathireddy asked: Padanamaskaram Swamiji, God Hanuman kept God Rama's ring on His head while searching for Mother Sita. I felt that God Hanuman kept God Rama above sahasrara chakra indicating obedience and attitude of a perfect servant. Also, God Hanuman had split His chest and shown God Rama, indicating the crossing of anahata chakra which means loving God Rama like a child of His own. How to correlate these two situations, assuming God as both Master and Child? This question in fact was asked by Ms. Bhanu Samkya. please Swamiji teach to this beggar sathireddy if any corrections are there in the question itself Swamiji 🙏 🙏 🙏 🙏 🙏]

Swami replied:- The son of God Shiva, called Subrahmanya became the spiritual preacher for Lord Shiva to initiate the Mantra of Parabrahman, which is AUM. This indicates that even the son can become the master (spiritual preacher) of the father. Preacher is decided by the true spiritual knowledge possessed by a soul and all other factors are immaterial.

5. Can we say that God uses His servant to establish justice in the world?

[God Rama took help from God Hanuman to kill Ravana and establish justice. Can we say that God uses His servant to establish justice in the world? please Swamiji teach to this beggar sathireddy if any corrections are there in the question itself Swamiji 🙏 🙏 🙏 🙏 🙏]

Swami replied:- God can certainly use His servant to establish justice in Pravrutti. While preaching spiritual knowledge in Nivrutti, God Himself plays the full role. Rama acted as ideal human being without any miraculous power and Hanuman is Rama Himself, who is the incarnation of Lord Shiva accompanying Rama, who is the incarnation of God Vishnu.

6. How do I understand the opposing behaviors of Hanuman?

[God Hanuman went into distress and wanted to commit suicide when He couldn't find Mother Sita. But the same Hanuman was in perfect balance when God Rama and Lakshmana was tied by nagabandham and used His intelligence to bring Garuda and relieved God Rama. Swamiji, How do I understand both these opposing behaviors, Bhanu Samakya asked. please Swamiji teach to this beggar sathireddy if any corrections are there in the question itself Swamiji 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Hanuman wanted to give an opportunity to Garuda also to serve God.

7. How will one know whether one is attached more to God or child?

[Is submission of one's own child for the service of the Sadguru (contemporary Human Incarnation) as equal as attachment to the Sadguru and detachment from the bond with child or one should treat a great devotee like Satyabhama in the aspect of Narakaasura as attachment to God? How can one know whether he/she is attached more to God or child? Bhanu Samakya asked Swamiji. please Swamiji teach to this beggar sathireddy if any corrections are there in the question itself Swamiji 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Even if the child is submitted, the child shall have natural attraction to God. The soul himself/herself shall try to submit

himself/herself to God completely. Unless you know perfect swimming, how can you protect a drowning person? A soul totally absorbed in God is detached from the all the worldly bonds in a natural way without any effort.

8. Do few souls only become human incarnations of God repeatedly, or is it a different soul every time?

[Are only a few souls made as Human Incarnations of God in various generations repeatedly or every time it's different soul Swamiji? please Swamiji teach to this beggar saththireddy if any corrections are there in the question itself Swamiji 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Whoever gets the devotion and behaviour of Hanuman in the service to God is the real Hanuman. The qualities decide the rebirth of a soul.

9. Jealousy is based on what quality?

[Among Satvam, Rajas and Tamas, Jealousy is based on which quality Swamiji? please Swamiji teach to this beggar saththireddy if any corrections are there in the question itself Swamiji 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Ego and jealousy are based on Rajas and Tamas.

10. Is there any spiritual meaning to a mother and child's relationship?

[I have heard from one Guru that a mother and child's relationship is heart to heart even though from a mother after giving birth to her child, the umbilical cord is cut. Is there any spiritual meaning to this statement Swami? How can this be correlated to the relationship between God and soul? please Swamiji teach to this beggar saththireddy if any corrections are there in the question itself Swamiji 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Mother bears the child for nine months in the womb and is very much attached to her child than even the father. In Pravrutti, mother occupies the first place in love and hence, the first chakra (Muulaadhaara) represents the bond with mother. Heart represents worldly love, and connection between heart and heart indicates the bond of love only.

11. What is essence of the worship of Shiva lingam?

[I have heard that Shri Adi Shankaracharya brought 6 Sphatika Shivalingas directly from Kailash and asked His disciples to worship them until the end of kali Yuga. Why did He tell them to do like that Swamiji and what is inner essence of those Shiva lingas? please Swamiji teach to this beggar saththireddy if any corrections are there in the question itself Swamiji 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Shiva lingam in the form of a wave represents energy. All items of the world are modifications of energy only, which suggests about the surrender of every item of the world to God.

12. How did Ramanujan detect that his mathematical excellence is due to Divine Mother?

[Swamiji, Srinivas Ramanujan blessed with mathematical impression about black holes and he said 'my Devi' gave it. How he can perfectly detect and interpret it even though Sadguru was not before him. How did he directly come in contact with God even though Sadguru is not there in front of him. How a soul can reach to that level Swamiji? please Swamiji teach to this beggar saththireddy if any corrections are there in the question itself Swamiji 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Sadguru means preacher of true spiritual knowledge and this word does not indicate about the gender. Devi or Goddess Sarasvati was his Sadguru.

13. I try to justify my mistakes through spiritual knowledge. What should my conduct be?

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji! Whenever I do a mistake, I try justifying it through the spiritual knowledge. What should be my ideal conduct in such situations? Below Your Feet.]

Swami replied:- When you know that it is a mistake, how can you get the support from true spiritual knowledge. Your trial to do this is another mistake.

14. How is a priest who stays close to God with consistent devotion different from a beggar who stays away from God but with little devotion?

[Shri Saththireddy asked: Padanamaskaaram Swamiji, Swamiji, in a temple, a priest always does puja to idols and is in service. He never asks God for anything. A beggar who sits outside the temple asks God for everything. Swamiji how is a priest staying close to God able to maintain that much consistent devotion and a beggar staying away from God has very very poor quality of devotion. How this should be seen? please Swamiji teach to this beggar saththireddy if any corrections are there in the question itself 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Even the priest submits the desire of the devotee to be fulfilled by God because then only the devotee will offer some money to him for his livelihood.

15. How is leaving chappals outside the temple related to the spiritual context?

[Swamiji, a person leaves chappals outside the temple but he buys coconut which is symbolic of ego, anger, jealousy, he breaks it and put in front of God. How leaving chappals should be correlated to spiritual context? please Swamiji teach to this beggar saththireddy if any corrections are there in the question itself 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Leaving chappals indicates respect to God because chappals become dirty while walking. Coconut is not ego etc., since it represents only the ego. Chappals contain directly dirt and coconut only represents ego. Hence, you should leave chappals outside and take coconut in your hands while entering the temple.

16. How can the auchitya shakti be related to souls when many souls waste their time and energy?

[Swamiji Your omnipotence is controlled by 'auchitya shakti' to do things in proper way. My question is how can this auchityashakti correlate to souls because many souls are wasting their time, energy and not doing things in an order or simply staying lazy? please Swamiji teach to this beggar saththireddy if any corrections are there in the question itself 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Auchitya Shakti is very important in doing any action whether the case is God or human being. Forgetting this and expressing the possessed power is ignorant and devilish attitude.

17. How can I see worldly pleasures with the eye of knowledge?

[Swamiji in Matsya Avataara the third eye of Knowledge which was stolen by worldly pleasures. Swamiji my energy and intellect is also stolen in these worldly pleasures continuously Swamiji, how i can see these worldly pleasures the with third eye (Knowledge). Bhakta Kannapa sacrificed his two eyes and Lord Shiva blessed him with the third eye? please Swamiji teach to this beggar saththireddy if any corrections are there in the question itself 🙏 🙏 🙏 🙏 🙏]

Swami replied:- The third eye is not seen on the forehead of human beings. All the brain present in the head is the third eye that sees the truth through the vision of sharp logical analysis done by intelligence. The two eyes seen on the face are used to have just ordinary vision. God is seen by the third eye, which means that sharp logical analysis of brain used in spiritual knowledge alone can give you the true picture of God.

18. Does Agni symbolically represent Sita's devotion?

[Swamiji, in Ramayana, Sitamma was told to jump in fire to prove her chastity. Was the reason for putting agni pariksha that Agni symbolically represents her devotion? please Swamiji teach to this beggar saththireddy if any corrections are there in the question itself 🙏 🙏 🙏 🙏 🙏]

Swami replied:- You can represent her chastity by physical fire. But, she actually jumped into physical fire to prove her chastity.

19. Is it sinful to serve non-vegetarian food at a party?

[Shri Ganesh V asked: Padanamaskaram Swamiji, My colleagues want a treat from my money because I completed my probation period successfully. They want me to buy them non-vegetarian food and alcohol for them. I refused because I believe it to be a sin. Is it sin according to You, Swamiji? At Your divine feet, Ganesh V]

Swami replied:- Yes. it is a sin in the view of God.

20. Is there any significance to the individual yugas?

[Shri Soumyadip Mondal asked: Pronam Swamiji, Kindly enlighten us with Your exceptional knowledge. I want to know if there are any significance of the individual yugas? If yes, what are the significance of each yuga starting from Satya(krita) to Treta to Dwapar and Kali. Also the duration of the yugas are different from each other, one yuga should have matched with other yuga in terms of number of years, to my limited knowledge. Kindly forgive me if I have raised a non-relevant query. By, Soumyadip Mondal]

Swami replied:- The main idea behind the yugas is that justice falls gradually as the time passes on. When the justice is standing fully, the world can be tolerated by God for a long time and hence, Satya Yuga can be tolerated fully by God with full happiness. As justice starts falling down, intolerance also starts and hence, the subsequent yugas get gradually reduced. When the fall down of justice reaches climax in Kali Yuga, this Yuga gets minimum duration because this Yuga is almost intolerable to God.

21. Please explain the following statement by Jiddu Krishna Murthy.

[Smt. Lakshmi Lavanya K asked: "When the mind is no longer seeking, no longer breeding, conflict through its wants and cravings, when it is silent with understanding, only then can the immeasurable come into being." Jiddu Krishna Murthy, Commentaries on Living, 1st Series. Please explain.]

Swami replied:- All these comments become unnecessary once the attraction on God reaches climax. All the positive effects appear immediately and there is no need for any effort to be put up to develop positive effects to please God. The complete attraction on God is the climax of devotion in which all the positive results appear spontaneously without a trace of effort. Even if maximum efforts are put, the positive results do not appear or may appear as traces only. But, when complete attraction develops towards the divine personality of God, even without a trace of effort, the positive results in climax appear. Hence, the single effort must be concentrated on developing the attraction to the divine personality of God and this is called as devotion. The attraction to the divine personality of God comes from the details of the personality of God that are projected through spiritual knowledge. Hence, full concentration must be put on the true spiritual knowledge, which generates the theoretical attraction or theoretical devotion. This finally leads to the practical devotion, which is the proof for the climax of theoretical devotion. The practical devotion alone yields the final fruit which is pleasing God with true love and this is the end of the spiritual journey.

Chapter 7

SHIVA RAATRI SATSANGA

February 18, 2023

O Learned and Devoted Servants of God,

(On Shivaratri day, devotees visited Swami and a few of them asked questions for which Swami gave the following answers.)

1. Swami! Will there be satsanga today?

[A question by Smt. T Sudha Rani (on phone)]

Swami replied:- Satsanga means discussion about God with a devotee, who is very sincere about God. Therefore, the requirement for Satsanga is two devotees and their tremendous interest on God. This is sufficient and no third devotee is required. Even if more than two devotees exist, the number of devotees must be minimum (maximum three to six) so that unnecessary diversions are avoided. For example, if many devotees exist in Satsanga, all may not be of the same level of maturity. A devotee of less maturity will stand-up and say “I have to bring vegetables. Please excuse me.” and will go away. After this, immediately every devotee will think that whether he/she has forgotten any personal duty and will not concentrate on the divine discussion. In order to avoid such polluting persons, the number shall be minimized as far as possible. Even two are sufficient provided both have intensive interest on God. Shankara told that two or three or maximum five or six are sufficient for satsanga (*dvitrāḥ pañcaśā vā*). Jesus told that only two or three are sufficient. Quality of the participants is very important and not the quantity. For a political speech, the Politician requires as many people as possible because he requires the majority of votes.

2. A devotee says Shiva gives boons that later trouble Vishnu. How to answer him?

[Shri PVNM Sarma asked: One devotee of God Vishnu says that God Shiva gives boons to demons and due to this, God Vishnu faces many problems. How to answer this devotee?]

Swami replied: I have become very furious about this question because today is the holy festival of God Shiva. I am a strong devotee of God Vishnu and I find no difference between God Shiva and God Vishnu since the Veda says *Śivaśca Nārāyaṇaḥ* (Shiva is Vishnu). Since you have scolded God Shiva, to preach you properly, I must scold God Vishnu. But, My criticism about God Vishnu is not from My heart but is coming from My tongue only because you have forced Me to change you by answering this question. Unless I criticize God Vishnu, you will not change. The criticism on God Vishnu is that His son God Brahma is giving boons to more number

of demons than God Shiva. God Vishnu being Father of God Brahma is unable to control His own son in this aspect. When He could not control His own son, how can He control the whole world as administrator? Moreover, God Vishnu as Mohini is the wife of God Shiva. The proof for their marital life is God Manikantha, who is born to Goddess Mohini. You are praising the wife and scolding the husband. As per our Hindu tradition, wife is the servant of her husband (*Karaṇeṣu Dāstī*).

Again and again, I am saying that the above criticism is only to give a strong dose of medicine to your strong disease of criticizing God Shiva. In fact, God Brahma, God Vishnu and God Shiva are one God Datta only. These three abilities or capacities (power of creating, power of ruling and power of destruction) of God Datta are God Brahma, God Vishnu and God Shiva only. If you criticize any one of these three divine forms, the other two forms are automatically criticized because any criticism strikes God Datta only, who is God Brahma, who is God Vishnu and who is God Shiva.

3. Kalabhairava is very frightening; how can such a frightening form give bliss?

[Mrs. M Swathi asked: In the recent miracle told by Karthik mentioning the experience of Hrushikesh, it is told that Karthik got bliss while thinking that Swami as Kalabhairava. Then he told that he phoned to Hrushikesh to share his experience with him. But, before sharing this experience, Hrushikesh himself told the experience of his own miracle i.e. Swami appeared as very frightening Kalabhairava with powerful light for a long time seeing whom he derived a lot of bliss. In this miracle I have a doubt, which is that Kalabhairava is very much frightening and how did such a frightening form give bliss?]

Swami replied: Kalabhairava is a tremendously frightening form and no other form of God is more frightening than His form. Seeing that form, one shall get fear and grief. But, that form is giving bliss to Karthik and Hrushikesh. I don't say that both these devotees are more frightening than Kalabhairava (just a joke)! The reason for the frightening Kalabhairava to give bliss to devotees is that the inner intention of Kalabhairava is very good, which is to reform the climax sinners after giving very intensive punishments in special hells, which are very much different from the ordinary hell headed by Yamadharma Raja. Kalabhairava is the head of these special intensive hells and Kalabhairava gives Yaatanaa (very intensive agony) whereas Yamadharma Raja gives Vedanaa (agony). The intensive punishments indicate the anxiety of God Kaalabhairava to reform the soul from sins as early as possible. Hence, bliss is experienced on getting the vision of Kalabhairava. If revenge is the intention of punishments, the vision would have given the experience of high fear and grief. The creation of hell and the special hells by God is for the reformation of souls only and not for any revenge. Hence, hell and special hells indicate the love of God on the souls and not anger and revenge.

4. Why does God choose only punishment for reformation?

[A question by Shri K. Abhiram]

Swami replied: The best method for permanent reformation is spiritual knowledge given by the divine preacher or Sadguru. Even the punishment gives only temporary reformation. When a thief is given third degree of treatment by police, the thief comes out with a change in mind but his mind is not reformed. Such a thief after sometime again moves to do theft by the influence of co-thieves. This means that punishment gives only temporary relief and not permanent reformation. A soul may hear the spiritual knowledge from the divine preacher, but, such a soul may not digest it due to its mental setup (samskara or vaasana) even though the preacher preaches the same knowledge to all with equal attention. But, some only absorb it and get benefitted. Some due to their past acquired mental setup cannot absorb even a trace of that knowledge and the total preaching is a waste in such a case. Even though you put good seeds accompanied by good rain everywhere equally, the fertile soil will be benefitted and the rocky soil is a waste without any fruit. These two cases are the extremes. A middle case, which is slightly sandy soil becomes fruitful if some fertilizer is used along with the rain and good seeds. Similarly, special attention of the preacher will be useful in the case of such middle level. In spite of all this story, punishment is also necessary to bring at least a temporary change of mind. This can act as the first aid treatment. Therefore, both the procedures of punishment as well as preaching are necessary in view of different types of souls in this world.

5. How did Shankara go into depression before the Goddess Adiparashakti?

[Smt. K Devi asked (on phone): You have advised that when depression comes, we shall enter into monism of Shankara to feel that we are God so that we can come out of the depression. But the same Shankara went into depression before the Goddess Adiparashakti or Anagha. Please explain this.]

Swami replied: I agree that I told the devotees to use monism to come out of depression and after coming out, the monism shall not continue further. You can use a powerful medicine to cure a powerful disease, but after its cure you should leave the use of the medicine. Shankara behaved like an ordinary devotee to prove that monism shall not continue after its purpose is over so that an ordinary human being can realize this concept. This concept of monism is like the Brahmastra (very powerful divine weapon) used in a war to destroy enemies. But, you cannot use this weapon to fight against God Brahma Himself. Similarly, you can use monism to defeat depression because after all, depression is simply a thought only. You cannot use any weapon against God Himself. Goddess Adiparashakti wants to teach this concept to Shankara (please remember that Shankara is incarnation of God Shiva and He is only playing the role of an ordinary human devotee). The

Divine mother withdrew the power from Shankara and hence, Shankara fell on the earth without power even to walk. She appeared as a girl and asked Shankara about the reason for His fall. He replied that He fell because power is not present in Him to walk. Then, She told Him that He should accept the existence of power or shakti because power and possessor of power are one and the same especially in the case of unimaginable items. This means that the Unimaginable God and unimaginable power are having indistinguishable boundaries resulting in one unimaginable item only. Hence, the Unimaginable power called Maayaa and the possessor of unimaginable power called Unimaginable God are one and the same. Hence, the unimaginable power of Maayaa is absolutely real. This means that you can use monism when the real context for it appears (like depression). Based on this, you should not go to a temple and stand before God telling that you are God. In such unsuitable context, you will be taught a proper lesson by God.

Chapter 8

February 27, 2023

O Learned and Devoted Servants of God,**1. Will the crying of relatives give more pain to the departed soul?**

[Ms. Thrylokya asked: Padanamaskaram Swami, It is said in the Shastras that we should not cry when someone dies because it gives more pain to the departed soul. Is it true or is it just an arthavaada (a lie told to console the grieving relatives)?]

Swami replied:- Even if it is Arthavaada, it is good in the welfare of the soul. “*Svajanāśru kilāti santatam, dahati pretamiti pracakṣate*” means that the tears flowing from the eyes of the weeping relative will give burning pain to the departed soul. Instead of weeping and making the soul to suffer, it is better to read the Bhagavad Gita so that the departed soul rests in peace.

2. Is it true that the intelligence of a woman is destructive in nature?

[It is said in the Shastras that the intelligence of a woman is destructive in nature. Is it true? At Your Divine Lotus Feet, Thrylokya]

Swami replied:- “*Strībuddhiḥ pralayāntakah*” means that the analysis done by women creates the final dissolution. The other lines of this shloka say that your own analysis gives happiness and the analysis done by the Sadguru gives lot of happiness. Except these two, the analysis of a third person leads to the destruction and if the third person happens to be a woman, such analysis leads to the final dissolution of this entire world. Listening to this, women may be hurt. But we have to analyse this point carefully. This statement was told regarding the women belonging to older generations. Those women were without education and were married in their very early age. As a result, the ancient women were not having any opportunity to get the education. These women were doing cooking and growing the children with good character and conduct. Cooking food with very good taste and growing the children with good qualities were given a lot of importance in the duties of women. When education was absent, the intelligence was not properly working and hence, it was said that the analysis and advise given by women led to total destruction. This is logical because when wisdom is not grown due to lack of education, such horrible result is quite expected. But, this verse cannot be applied to modern times because women are equally educated like men. In fact, women are wiser than men. In the ancient times also, several women like Maitreyii, Gaargii, Sulabhaa etc., were great scholars in the Vedas and other scriptures. Sage Yaajnavalkya felt a lot of difficulty in arguing with Gargii! Sulabhaa was appreciated by king Janaka

in the subject of divine knowledge. Therefore, we should not give much care about such verses because the possibility of insertions by some scholars in the scriptures is a headache. Differentiating souls by caste, gender and age is not logical. In fact, the Veda says that all souls are women only and are also the wives of God because God alone is male or Purusha (*Striyah sat̥h pum̥sah*).

3. Is it true that lying to conduct a marriage is not a sin?

[Shri Ganesh asked: Padanamaskaram Swamiji, It is written in the shastras that it is not a sin to lie to conduct a marriage. But what if the lie is to hide a certain disease that might be transferred to the partner or to the child after marriage? Is it still acceptable? At your divine feet, Ganesh V]

Swami replied:- Lies can be told in the case of small things because there are several relatives, who try to spoil the marriage by their silly objections. This cannot be generalized and cannot be extended to serious things also.

4. Why can't we say that creation is on Parabrahman?

[Dr. Nikhil asked: Padanamaskarams Swamiji, I would like to submit the following questions at your Lotus feet, Your servant, Nikhil

Why can we not say that creation is on Parabrahman? You had said that we can only say so with reference to the mediated God and not with reference to the unmediated unimaginable God. Can we not use 'on' (aupāśleśikā saptami) in a non-contact sense, with reference to the unimaginable God? Here we are only treating Parabrahman to be the absolutely real Substratum and Cause of the relatively real creation. We are not implying that creation is directly in contact with the unimaginable God.]

Swami replied:- When a magician creates a magic, the magic is seen not in contact with his body. It is seen in the space far from the magician. The magician is also mediated awareness. *Hence, the magician is having a specific boundary based on which we can use the words like outside and inside.* In fact, unimaginable God created energy to prepare the body and soul of Datta. First, He created space in which He is not present. Neither the space is present in Him (in such case unimaginable God becomes imaginable due to spatial dimensions) nor is Datta present in the unimaginable God (in such case, a spatial quantity like Datta brings the same problem of spatial dimensions). Now, the conclusion is that nothing or none is present in the unimaginable God and since space is created by Him, everything and everybody are present outside the unimaginable God only. Since the proposition 'on' can mean outside also (whether it is in contact with unimaginable God or not), we can use the proposition 'on'. *We also cannot say that an imaginable item can touch the unimaginable God because the boundary of the unimaginable God is unimaginable.* Hence, the only possible way is to say that the imaginable item is present outside the unimaginable God and is also not in contact with the unimaginable God. This

brings the only possibility of the existence of imaginable items being present outside God without contact. The magic show of the magician can stand as the best example because magic is outside the magician and also not in touch with the body of the magician. Even when an incarnation creates an imaginable item, it is in the space and outside the body of the incarnation.

When a TV is standing on a table, the TV is in contact with the table and is supported by the table. When a magician performs magic, the magic is also supported by the magician, but the magic is not in contact with the magician. The support need not always have contact with the supportable item. Both these examples contain imaginable items only and, in these cases, the proposition ‘on’ (Aupashleshika) is to be used. World and mediated God (Datta) are also imaginable items that can be seen with eyes (even though God Datta has unimaginable power due to the merged unimaginable God). The example of magician and magic is very close to the mediated God and world. God Datta is not touched by His creation similar to the case of magician and magic. There is no trace of difference between God Datta and the unimaginable God. But, the only negligible difference is that God Datta is the mediated unimaginable God whereas unimaginable God is without any medium. Even though creation was done by God Datta only, the unmediated unimaginable God also did some direct creation of energy to prepare the medium (body and soul of Datta). Hence, the unimaginable God is also to be explained in the context of creation. Since the unimaginable God created small space (Parama vyoma), this space and the additional energy present in the space must be outside the unimaginable God as explained in above paragraph and this point is told in the Gita (*Yathākāśa sthīto...* and *Yathā sarvagatam...*). The word ‘*Nopalipyate*’ here means that the unimaginable God is not touched by the creation. The unimaginable God has no boundary at all whereas the boundary of the space is invisible for human beings (even though space has boundary that can only be seen by God). Hence, for space and for the unimaginable God, the human beings cannot use the proposition ‘on’. We can use the proposition ‘in’ in different sense, which is that the support is not touched by the supportable item. When we say that blood is in the body, the blood is touching the body. When we say that the air is in space, it means that the air is not touching the space. We cannot use the proposition ‘on’ in the cases of i) air and space and ii) creation and unimaginable God due to the problems regarding the boundaries of space and unimaginable God. Hence, the proposition ‘in’ has two senses:- i) contact with the support and ii) without contact with the support. The proposition ‘on’ also has these two senses:- i) blood flowing in the body has contact with the support and ii) air flowing in the space has no contact with the support. Regarding the

creation (Paramavyoma and additional energy in it) and the unmediated-unimaginable God, we have to take the proposition ‘on’ only without contact with the support because space or spatial items are not allowed in the unimaginable-unmediated God since such God is beyond space. Such created space (Paramavyoma) is outside God only and not inside God (*Bhūta bhrt...*—Gita). If you take the example of air moving in space, here you have to take the proposition ‘in’, in the sense of no contact with support. This example of air in the space is mentioned here even though this example is quite different from unimaginable God-creation in the sense that this example uses ‘in’ (whereas the concept uses ‘on’). The similarity between the example and concept is that in both, there is no contact between support and supportable item.

When we say that the creation goes into subtle state after final dissolution, it is absorbed by the mediated God since all the space outside God disappears. Such absorption is only surface phenomenon and not bulk phenomenon. Adsorption is bulk phenomenon and adsorption is surface phenomenon. In this way, the creation in the state of dissolution existing as subtle item is also on God and not in the God. Even if you say that the adsorbed gas on a metal is on the surface of the metal and is not going below the surface of the metal, such little space can be neglected as if it does not exist. Compared to the vast disappearing space, the tiny space on the surface of the mediated God is very much negligible and we can say for all practical purposes that all the space created by the mediated God disappeared.

5. Does the analogy of the Gita convey a spatial sense of the pervasion of creation in God?

[The Gītā compares Parabrahman with the immovable space which is unaffected by the creation which is like the moving air that fills it (*Yathākāśah sthito nityam...*). Does this analogy not convey a very spatial sense of pervasion of creation in God (abhivyāpti)?]

Swami replied:- In the above answer, this point is clearly explained. In both the concept (Parabrahman) and example (space), the commonality is that the supportable item is not in contact with the support. Here, Parabrahman is unimaginable whereas the creation is imaginable. But, in the example, both space and air are imaginable items. *The air is in the space because the boundary of the space is unimaginable to our human brain and hence, the air must be placed inside the space only* (‘in’ as Abhivyaapaka is used in the sense of without contact). In the case of Parabrahman, the same situation exists that unimaginable Parabrahman has no boundary. Due to this, we have to place the creation (Paramavyoma) in the Parabrahman only. But, this facility is objected because there is no space in Parabrahman since Parabrahman is beyond the space. The space that is

forced by us into Parabrahman is necked out by the above objection and we are forced to say that the paramavyoma-space is existing outside Parabrahman only ('on' or Aupashleshika is used in the sense of without contact). Even though both concept ('on') and example ('in') are different, the commonality in both 'without contact' brings the possibility of comparison since even one similarity is sufficient to use simile (*Ekabhāgopamā*).

6. Does creation remain spatially (abhivyāpti) in God Datta, after the dissolution?

Swami replied:- As explained above, even after dissolution, the creation in subtle state exists 'on' (Aupashleshika) God Datta only following the process of adsorption for which very little space of the total dissolved space (created by God Datta) remains in which the subtle creation is accommodated. Shankara also used another example of subtle tree present in the seed (*bījasyāntarivāṅkuro...*) and here also, there is lot of difference between the concept and example. In the case of the subtle tree and seed, the subtle tree is a modification of the seed and here 'in' is to be taken with contact. The single similarity is that the cause (God or seed) is expressing its subtle product (subtle creation or subtle tree) into gross stage in the beginning of creation.

7. Does the miracle of Krishna showing creation in His mouth imply that creation exists in Him?

[Does the miracle of God Krishna showing creation in His mouth not imply that creation exists in the mediated God (abhivyāpti), even during the manifest phase of creation?]

Swami replied:- Even in the subtle state, the creation is on God following the mechanism of adsorption. There is no question of the creation to be inside God while it is in gross state. The word '*Bhūtabhṛt*' gives the answer for the contradiction between '*matsthāni*' and '*na ca matsthāni*', which means that God is wearing or supporting the creation from outside like the body is supporting the shirt (with contact) or like the magician supporting magic from outside (without contact). Between these two examples, the second example is preferred since God is not touched or contaminated by the creation, which is possible only when the creation is supported by God without any contact.

8. Does the Viśvarūpa shown by Krishna indicate that the mediated God is the creation itself?

[Does the Viśvarūpa shown by God Krishna not indicate that the mediated God is the creation itself or that He is invisibly merged into creation?]

Swami replied:- The body of Krishna is like the external shirt for the inner unimaginable God. On this body, the external creation is like the coat over the shirt. *Neither any modification in the shirt nor any modification*

in the coat can touch the inner God Datta or unimaginable God. The vision of shirt and coat on a person does not prove that the person is merged with shirt and coat. Certainly, both shirt and coat are supported by the body having contact with body, which does not mean that the body is merged with either shirt or coat. Even the shirt is not merged with coat! There is no place for the word ‘merging’ in this miracle. Here, the miracle is exhibited with the help of imaginable items and the concept indicated by this miracle is that both the body-shirt of God Datta (The Vishvaruupam indicates the body of God Datta due to the central three faces of the three divine forms, Brahma, Vishnu and Shiva along with the faces of His incarnations on both sides.) and creation-coat are only the created imaginable items as media.

9. Do questions 6 to 8 not provide some opportunity to souls to claim some commonality with God?

Swami replied:- If you take unmediated-unimaginable God and created soul, there is no commonality that can be even dreamt between these two since the former is unimaginable and the latter is imaginable. If you take mediated God, there is similarity between the medium of God and the human being (both body and soul) in the sense that both are imaginable. Even there, the unimaginable power of both body and soul of the mediated God differentiates both since the soul has no unimaginable power. The initial three great sentences say that the mediated God looks like the ordinary human being (I, you and he/she), which is the external unreal similarity and the final fourth statement says about the real internal difference between the two by telling that the mediated God is having excellent spiritual knowledge whereas the soul has very little limited knowledge.

10. Is it acceptable to expect help from co-devotees?

[Smt. Lakshmi Lavanya K asked: Namaste Swami. In our spiritual journey, is it okay to expect help from co Devotees?]

Swami replied:- Help from co-devotees can be expected, provided it is to develop efficient logical analysis before drawing conclusions.

11. Please clarify whether my following angle is correct.

[My friend expects that her co-devotees share everything (spiritually) with her, but sometimes she feels sad that they are not sharing with her, avoiding her. I feel I should maintain bond only with You, all knowledge and help getting from others is only because of You, so I shouldn't consider others and their feelings. Please clarify which angle is correct.]

Swami replied:- I am not responsible for your share of knowledge from others. I am responsible for the spiritual knowledge preached by Me. You must analyse carefully the knowledge of any person including the Sadguru.

12. If people misunderstand whatever I discuss in negative angle, what should I do?

[In some situations, I feel that the knowledge told by me was misunderstood (I told in one positive angle, but it was understood in another negative angle and they are not willing to discuss). Please clarify if that is my fault or not. What should I do? I am in confusion.]

Swami replied:- You must specify your angle whenever you say any concept of spiritual knowledge.

13. Isn't eligibility necessary to participate in Your mission?

[To participate in Your mission directly, to work with You directly, isn't eligibility necessary? (Everyone makes friendship with equal level persons; I feel same with You also.) please clarify. Thank You Swami.]

Swami replied:- Propagation of spiritual knowledge at your level is also welcome because there are several souls below your level to whom you can preach the knowledge of their level.

14. Do rocks and trees have souls?

[Shri Divakara rao asked: Padnamaskaram Swami, Please clarify the doubts mentioned below. Please apologize if I made any mistakes. Do rocks and trees also have souls?]

Swami replied:- Rocks and trees also have souls but they are in coma state and hence, they are not considered. When the soul needs long time of such coma state so that the intensity of bad qualities disappears, such births are given by God.

15. Does all souls have an equal number of past births currently?

Swami replied:- Not necessary. The duration of the stay of the soul on the earth and in the upper worlds varies from one soul to the other.

16. Does the parent's deeds affect their children's karma chakra?

Swami replied:- The fruits of deeds (bad or good) are arranged in such way that both parents and issues suffer or enjoy together by a single fruit. Such administration talents exist in the divine administration.

17. Is it true that marriages are made in heaven?

Swami replied:- The effect of deeds of previous births and independence of the soul on the earth work together and the stronger side will result finally.

18. Will the individual's external appearance or beauty be determined by the deeds performed by that soul in previous lives?

Swami replied:- Such influence certainly exists to a little extent.

19. Is it true that dead ancestors take birth as their children?

[Is it true that dead ancestors take birth as their children or grandchildren sometimes? Regards, Servant at Your feet, Divakara rao.]

Swami replied:- The rebirth depends on the coincidence of the behaviour of the soul and the behaviour of a family already existing on the

earth. The soul reaches such a family for rebirth where the coincidence of qualities exists to a great extent.

20. Is taking wine a sinful deed?

[Ms. Thrylokya asked: Paadanamaskaram Swami, Is taking wine a sinful deed even if we don't harm other souls after taking wine?]

Swami replied:- If you are not harming other souls the sin is reduced to half. The other half of the sin is due to your harming your own life resulting in suicide, which is a very serious sin as told by the Veda.

21. Will the feeling of misery that I am unable to serve God practically also be considered real devotion?

[We learnt from You that serving God practically is real devotion. Will the feeling of misery that I am unable to serve God practically, also be considered as real devotion? At Your Divine Lotus Feet, Thrylokya]

Swami replied:- If the feeling is real based on the force of surrounding parameters, it is certainly considered. Practical devotion is valid within the boundaries of practical limits.

22. Why can a devotee not have attachments to both Lord and worldly things?

[Nathanel Aucoin asked: Hello, this is a question for the Esteemed and Holy Lord Swami. Why is suffering from stress and misery necessary in order to lose attachments? Why cannot a Devotee have attachments to both The Lord and to worldly things? By Nathanel Aucoin]

Swami replied:- Stress and misery are not necessary to lose attachments. The detachment from worldly bonds must come due to the attachment to God and any other reason is invalid. Attachment with both worldly bonds and God is the intermediate state of low and high levels. In the low level, only worldly bonds exist and in high state, only bond with God exists.

23. How to convince people saying that nothing happens without God's permission?

[Smt. Chhanda asked: Swami, even the theists say that nothing can happen without the approval of God (even the bad). How to convince them logically? At Your divine lotus feet, Chhanda]

Swami replied:- Neither good nor bad happens to anybody without the giver of such fruits and God is the giver of both good and bad fruits.

24. Please explain the following statement of Sri Ramana Maharshi.

[Swami, once Bhagavan Sri Ramana Maharshi stated that in the eyes of a Jnani, all are Jnanis; in the eyes of an Ajnani, even a Jnani is an Ajnani. Second part is understood but how to explain the first part my Lord? Then will not the enlightened people stop propagating true knowledge. Please enlighten me. Prostrating at Your divine lotus feet, Chhanda.]

Swami replied:- In the eyes of a real Jnaani, Jnaani is Jnaani and Ajnaani is Ajnaani. Always both Jnanis and Ajnanis exist in this world. If one sees all as Jnaani or Ajnaani, such a person is not a jnaani at all. Extreme conclusions are always erroneous.

25. Is there anything like Krama Mukti apart from Jeevanmukti?

[Swami, is there anything like 'KRAMAMUKTI' apart from Jeevanmukti and Bidehamukti? Please explain this. At Your lotus feet always Chhanda]

Swami replied:- Kramamukti means getting salvation from worldly bonds due to attachment to God step by step in the life and reaching the goal at least in old age. Jiivan mukti is getting such salvation while the soul is alive on the earth. There is no Videha mukti (getting salvation from worldly bonds after death) because only the soul getting jiivan mukti alone gets Videha mukti.

26. Is it possible to receive initiation?

[Shri Sreekanth ganta asked: I have not seen real God, please allow me into Your lineage. Hi Swami, My name is Sreekanth Ganta born in Kadapa town, currently working in Denver USA, Pranamams to Your lotus feet, is it possible to receive initiation; currently i am practising YSS Kriya Yoga meditation. Thanks, Sreekanth. By Sreekanth ganta]

Swami replied:- Taking the help of Sadguru in spiritual path wherever is necessary is called as initiation.

27. Why God preached Spiritual Knowledge from the level of Advaita to the level of Dvaita in India only?

[Shri Bharath Krishna asked: Padanamaskaram Swami, In India, through various Incarnations, God preached Spiritual Knowledge from the level of Advaita to Dvaita. In contrast, in the west, God revealed through various Prophets Dvaita sense first and later through Lord Jesus Advaita sense. Swami, can You please explain why this difference is there or if I have misunderstood that there is a difference? Your devotee, Bharath Krishna.]

Swami replied:- In India, the development of spiritual atmosphere was from Atheism to theism. Advaita is inevitable while preaching atheists. Ancient foreigners were good theists and the modern foreigners are strong atheists due to overgrowth of science. In India, even though science developed, it was largely under the control of spiritual thinking since spiritual knowledge was very much propagated in India.

Chapter 9

February 28, 2023

O Learned and Devoted Servants of God,

[Shri Anil asked: Padanamaskaram Swami, please give answer to the following questions-At Your Lotus Divine Feet -anil. Questions on Bible]

1. If Adam was created perfect, why did he need a partner?

Swami replied:- To develop the human race, the female gender was created by God.

2. What did Jesus mean by the following reply?

[After fasting for 40 days the tempter came to Jesus and said, "If You are the Son of God, tell these stones to become bread." Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.' What did Jesus mean by that reply?]

Swami replied:- Bread pacifies hunger and generates energy. The word of God develops true devotion to God, which can make the devotee to live continuously even without food.

3. Matthew 22:14: For many are called, but few are chosen. Why did Jesus say so?

Swami replied:- Many write the examination and only one passes with 100% marks in spiritual field.

4. Why did Jesus not propagate divine knowledge further after the crucifixion?

[After Jesus rose up from death why He did not stay with His disciples and propagate the divine knowledge further in that part of the world, but instead went to the Himalayas and Kashmir?]

Swami replied:- The incarnation of God always tries for the reformation everywhere in the world. The entire world is created by God and hence, there is no selection of specific place on the earth for the divine activity.

5. Why did Jesus give the option of accepting or rejecting His preaching?

[In Bible, Jesus after preaching knowledge at the end used to say "The one who can accept this should accept it." Why did He give a choice to accept or not accept His preaching?]

Swami replied:- The verb 'can' indicates the ability and eligibility to digest this level of spiritual knowledge. The verb 'should' indicates the immediate action of implementing the knowledge in practice.

6. Why did Jesus say the second commandment is equivalent to first?

[Mathew: 22:35-40: Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Why did Jesus say the 2nd commandment is equivalent to 1st commandment?]

Swami replied:- Second commandment is second and not first. The second commandment is necessary to make the people prepared to listen the spiritual knowledge through the soft path of love.

7. Is it true to say that a text has to pass the test of time to be treated as the word of God?

[Questions on Quran and Islam. In forum a person asked: Is the Quran the word of God? Are there any other texts that are the word of God? I heard Dr. Zakir Naik say a text has to pass the test of time in order to be treated as the word of God.]

Swami replied:- Time may be necessary or may not be necessary if very sharp logic tests the knowledge of God.

8. What should a Hindu do with a Quran given to him or her by a Muslim friend?

Swami replied:- If he is interested, he can read it and even if he is not reading it, there is no harm because the Quran is the same Gita presented in a different language. Practice is the ultimate goal.

9. If being gay is a choice and haram in Islam, then why are there gay animals? Why did Allah create them if it is terrible sin?

Swami replied:- Whether the soul is animal or human by the body, the mind decides the final race. All animals are animals only, but, in humanity both humans and animals exist.

10. Did Muhammad copy parts of the Torah and Bible, add some of His own stuff, and then publish the Quran?

Swami replied:- Same God in the form of various incarnations wrote the scriptures of different religions and the question of copying is meaningless.

11. Is Allah human-like, as He has eyes (Quran 20.39), a face (Quran 55.27), hands (Quran 39.67), and legs (Quran 68.42)?

Swami replied:- Angels don't need scripture and there is no use of scripture in the case of demons. The middle level humanity is a mixture of angels and demons. Only for humanity, religions and scriptures are necessary. This is in the view of the majority. Very rarely there may be a demon in angels and there may be an angel in demons.

12. Does Quran 33:53 imply that it is more probable that Muhammad produced the Quran instead of Allah?

Swami replied:- Allah produced Quran through Mohammad.

13. Is the following an indication that Muhammad suffered for His devotees?

[I visited Allah's Messenger while He was suffering from a high fever. I said, "O Allah's Messenger! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because You will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of that, as a tree sheds its leaves." Sahih al-Bukhari: 5648.

Question: Is this an indication that Muhammad suffered for His devotees?]

Swami replied:- Exactly.

14. Sleep is the brother of death, and the people of paradise do not die. What is the meaning of this Quranic verse?

Swami replied:- Angels of paradise neither sleep nor die.

15. Why are most of the followers of a spiritual Guru violent while the teaching of the Guru itself is non-violence?

[Hinduism How is it that most of the followers of a spiritual Guru are violent in protecting the sanctity of the Guru while the teaching of the Guru itself is non-violence?]

Swami replied:- Violence is also required to fight the violence coming from the wrong side.

16. Who said Radha was an incarnation?

[A person in a discussion forum told like this: Who said Radha was any incarnation? After all, it's not mentioned in Bhagwad Geeta, Mahabharat or Vedas? Nowhere to be found in any old scripture.]

Swami replied:- I said this. God Vishnu acted as female (Mohini) wife and God Shiva acted as male husband. The reverse of this happened when God Vishnu acted as Krishna and God Shiva (as sage Durvaasa) acted as Radha. This shows that God Vishnu and God Shiva are not only equal but also one and the same. An illogical insertion in a scripture is not authority, but, a logical statement from a soul can be authority. The Veda means logical knowledge and not something told in a specific language.

17. Did Urmila do the biggest sacrifice in the whole of Ramayan?

[A person told like this: The biggest Sacrifice in the whole of Ramayan was by Urmila, the wife of Lakshman. While her husband was serving his elder brother Ram and his wife Maa Sita in the forest, she was left to suffer for 14 years without her husband.]

Swami replied:- Sacrifice is the real measure of true love to God.

18. Is Vishishtadvaita closer to the spirit of the Vedas?

["God, the creator, is not any item of the creation and is totally unimaginable. Hence, God and soul are totally different (poorna dvaita)"].

On the above piece of knowledge, a person commented as follows: I think this doesn't gel with the process described in the Purusha Sukta where the transcendent Purusha became the Virat which then went on to emanate the world with itself as the substratum and becoming all things. Vishishtadvaita is closer to the spirit of the Vedas atleast from my own reading.

ṭri-Pād-ūurdhva ūdait-Pūrussah Pādo-āsy[e-a-ī]ha-ābhavat-Punah |
ṭato Vissvang Vya[i-ā]krāmat-Sāśana-ānaśane ābhi ||4||

Swami replied:- The word 'Purusha' means the creator called God Datta, the first energetic incarnation of the unimaginable God or Parabrahman. The creation is Prakruti. The Gita says creator and creation as two items (*Puruṣam prakṛtiṃ caiva*). Purusha can mean the soul also because the awareness lies in the body. God effectively lies in the creation (not in physical sense) due to His Omnipotence.

19. Is the atman beyond human conception as per the Atma Shatakam of Shankara?

[The three parts of the purusha is high above (in transcendental realm), and his one part becomes the creation again and again. There, in the creation, he pervades all the living (who eats) and the non-living (who does not eat) beings. Also neither is the atman imaginable. the Atma Shatakam of Shankara defines the Atman and it does by negating all things conceivable, hence by inference the resulting atman is beyond human conception.]

Swami replied:- Atman is a word used for ordinary soul of a human being and it also denotes the human incarnation, which also looks like a human being externally. In Sanskrit, Atman also means the body apart from the soul. The word ‘President’ is commonly used to both the president of the country and the president of a village. The meaning of a common word shall be selected as per the context.

20. Please reply to this comment on the YouTube video on “One God or Many?”

[Questions of atheists: On the YouTube Video of Shri Datta Swami “One God or many?”, an atheist replied like this: Personally, I believe that respecting difference and reveling in diversity is a better approach than attempts at homogenization through absorbing beliefs. Secondly, this also introduces a false dichotomy. One God or many? Why not none? Attempting to resolve inter-religious discord in this manner necessarily leaves out agnostics/atheists. Coming to a consensus where nearly everyone gets to say, "well we're all correct on some level," only to turn around and say, "except you guys. You're still wrong," is disrespectful to the philosophical integrity of atheism, dehumanizing to its members, and frankly kind of rude.]

Swami replied:- You, the atheist, speak very bad words about God and devotees in a very nasty way. You are finding vulgarity with us, who have presented only logical arguments! Without finding faults unnecessarily, please present your arguments about the existence of God after going through our arguments. Don’t beat around the bush and waste time.

21. Please reply to the following comment on homosex.

[Regarding homosex an atheist told the following. Marriage is not natural. It is not present in the natural world and is a cultural phenomenon designed by man. It is not necessary for reproduction. If there is a God then He is the designer of nature. Homosexuality is natural, therefore is true by design of God. Swami please give a reply to this.]

Swami replied:- This is present in animals of nature. Humanity is different from other living beings. Humanity is the most advanced phase of nature and there are several laws framed by the intellectuals of humanity in several subjects, which constitute the legality that differentiates human beings from the other living beings.

22. Is the Hindu God Brahman perfect?

[An atheist asked: Is the Hindu God Brahman perfect? I understand Brahman is claimed to be the "Absolute." Do Hindus attribute 'perfection' to Brahman? If yes, please provide quotes from the holy texts.]

Swami replied:- “*Na tatsamaścābhyadhikaśca*” from the Veda means that there is nothing and nobody even equal to Brahman and not to speak of greater than Brahman.

23. Please give a reply to the following comment.

[Probability of existence of hell and heaven Regarding existence of hell and heaven, a person told the following. You are confusing "probability" with "outcomes." In the case of existence, something either exists, or it does not, but that does not mean there is a 0.5 probability that it exists and a 0.5 probability that it does not exist. An example of this is a fair die with six sides, with each side having an equal probability of being on top when rolled, yet only one side has the number "1" on it and the remaining sides have the number "2" on them. There are only two possible outcomes when the die is rolled - a "1" or a "2" - but the probability of a "1" is 1/6 and the probability of a "2" is 5/6. So, "probability" is not the same as "outcomes."]

Swami replied:- OK, you take it as outcome. Whatever may be the word, there are two possibilities fundamentally that one exists or does not exist. You can replace the word probability as fundamental possibility. The fundamental aspect is about the existence or non-existence of an item resulting in two outcomes or two possibilities, which are 50% possibility of existence and 50% possibility of non-existence. Since the options in the possibility of existence are only two angles, the above quoted logic of 6 angles is out of logic.

24. Please give a reply to the following comment.

[Another person said: This 50:50 argument can be applied to deities, since we can look everywhere in the universe and still fail to prove their non-existence. The probability of the Christian God not existing is 0.5. The probability of each Hindu God not existing is also 0.5. The probability of no Hindu God existing is 0.5 raised to the power of the number of Hindu gods. If we assume just the 14 major Hindu deities, we can work out that the probability of at least one of them existing is 0.99994. On this basis, the logical choice is to be a Hindu rather than a Christian.]

Swami replied:- All this is the overgrowth of over-intelligence of wrong side of logic. All the deities in the Hinduism are the external waves of one basic truly existing God called Brahman. The question is that whether the fundamental God exists or not. Deities are only the various roles of a single actor. Science will end with good harmless fruits if scientific logic runs on proper lines without such perverted brain leading to mad twists exposing the ignorance in the name of over-intelligence.

Chapter 10

March 01, 2023

O Learned and Devoted Servants of God,**1. Why did Buddha create Buddhism, which preaches atheism?**

[Shri Divakara Rao asked: Padnamskaram Swami, please clarify the below doubts. Please apologise if any mistakes are present in the questions itself. Buddha is one among the Dasavatars of Lord Vishnu, then why did Buddha being the incarnation of Lord Vishnu create Buddhism, which preaches atheism?]

Swami replied:- Buddhism never preached atheism. Buddha told that silence is the best regarding the absolute unimaginable God (Parabrahman), who is beyond space being the generator of space. Theism also says that silence is the best expression for the absolute God. The followers of Buddha misunderstood the silence of Buddha as the negation of the existence of God.

2. Why is Spiritual Science significant for a soul compared to any other Science?

[Why is Spiritual Science so significant for a soul compared to any other Science? Regards, Your servant, Divakara Rao.]

Swami replied:- All other sciences speak about the creation, which is relatively real whereas spiritual science speaks about the creator, who is the absolute reality.

3. While resolving the fights in the office, I feel I am slipping into the world. Please guide me.

[Smt. Lakshmi Lavanya K asked: Namaste Swami. Earlier I used to be calm without any attachment to anyone. Last week there was a big fight in the school, which is still raging among everyone. Normally, I used to shout furiously, but now the rage and the thought have disappeared, Since You want everyone to be happy together on the true path, I have been trying to reduce everyone's anger. After coming home I used to spend the time studying Your knowledge. But these days, my time passed by discussing with them. My school head told me that she will not quarrel with anyone and will be friendly since you told me. She commented that you are without any enemy (అజాత శత్రువు) (I know all credit goes to You only, You are directing me). But I am afraid and confused that I am slipping into the world, I am Your servant, I encourage myself that You will not leave me, But the mind is not calm, it seems confused. I understand anyone's intention when they speak, then I answer accordingly. They are satisfied. That is making me more mad. Thank You.]

Swami replied:- Don't spend your precious time to be used for God in all these unnecessary worldly issues that steal away your valuable time. Time is limited for any human life.

4. Does sacrifice indicate the completion of all spiritual efforts?

[Namaste Swami, In the word Gita I read that Gee means sacrifice and Ta means knowledge. After identifying the Contemporary human incarnation (knowledge), and doing sacrifice of the fruit of

work, there is nothing to do and there is nothing to achieve! Does it mean all spiritual efforts are completed? Thank You Swami.]

Swami replied:- I don't know that 'Gee' means sacrifice and 'Ta' means knowledge. The Gita means the song sung by God. The sacrifice of fruit of work (not the ancestral property) is the highest as clearly told in the Gita (*Tyāgāt śānti ranantaram*). The bond with hard earned money is stronger than the bond with ancestral money because the value of money is perfectly realized if it is hard earned through hard work. God always competes with the strongest bond and does not compete with every worldly bond. If the strongest worldly bond is defeated by the bond with God, it will be practically proved that the bond with God is the strongest. If the strongest boxer in the city is defeated by you, you have defeated everybody in the city. True love needs practical proof and not theoretical proof.

5. Whether or not what I am doing is correct?

[Namaste swami, In one of the previous videos, it was said that you should not be friends with bad people, you should harm them. but in daily life we are in a situation where we have to spend some time with them every day, they keep trying to hurt those around them in some way and to get them under their control. But I do not know to harm them and instead want to share Your knowledge with them. I have to praise them first if they have to listen to me. If I say that the people around are unable to understand them, then they are ready to listen to what I have to say. Whether what I do is right or not. Thank You Swami.]

Swami replied:- In any case, you shall not support bad people. Even good people like Bhishma and Drona were punished by God since they supported the bad Kauravaas.

6. Please guide me in the following situation.

[They are trying to involve me in their work after hearing all the knowledge. I tell them that because of my friendship with our Lord I am discussing with you but not because of friendship with you. They are attacking the people around them every day with a new angle. How to handle it, I am telling all the correct people in the school about Your knowledge.]

Swami replied:- You better give the reference to My spiritual knowledge, which will give more clarity about the concept.

7. What exactly is real pranayama?

[Namaste swami, Sri Ganapati Sachchidananda Swami says "If you want the mind to be peaceful, you should do Pranayama every day." You said that yoga means to be with God. Please tell me what real pranayama is. Thank You Swami.]

Swami replied:- Pranayaama makes you to retain inhaled air to be retained for more time (Recaka) so that the blood is more purified, which gives better health. This has nothing to do with God. This is related to your physical health that can be used in enjoying the world also. Yoga means that effort used to meet the available God in human form.

8. How can Vishnu and Shiva love each other when they are one?

[Shri Bharath Krishna asked: Padanamskaram Swami, as per my understanding, love can exist only when there is duality. Lord Vishnu and Lord Shiva love each other. I cannot understand this because both are one and the same God Datta. How can they love each other? Is it shown like that to teach ordinary souls a lesson? If so, can You please tell me what that lesson is? Your devotee, Bharath Krishna.]

Swami replied:- Both are separate energetic forms and in both, the same God Datta exists. This is the same actor in two different roles simultaneously appearing in a cinema. The actor also behaves in two different ways as per the nature of the role. But, the inherent character of the actor always remains as one and the same.

9. What is the inner meaning of the following?

[Smt. Lakshmi Lavanya K asked: Namaste Swami. What is the inner meaning of the greatness of Arunachalam? There are many stories which say that chanting is the only way to get salvation, what is the meaning of them?]

Swami replied:- Chanting the name gives a lot of headache to God. If somebody chants your name in your ear continuously, you will also give salvation to him or her by killing that person. Any temple provides the worship of representative model of God to develop the theoretical devotion in the case of beginners.

10. Where are the sin and disease for those who come to You to learn knowledge?

[In Your answer to a question, You said that diabetes, blood pressure etc., are caused by doing very big sins and so they remain for life, but You said that knowledge destroys all karmas (virtue and sin). Where is the sin and disease for those who come to You and learn knowledge then?]

Swami replied:- Mere knowledge cannot do anything unless it is practiced. The fruit is always for practice (Karma Yoga). Knowledge and devotion are theoretical related to intelligence and mind respectively. Of course, theory is the mother of practice. Mere theory without practice is only false love shown to God.

11. Please explain what happened in Chaitanya Mahaprabhu's final moments.

[Smt. Chhanda asked: Padanamaskaram Swami. Each and every past human incarnation have a particular way of leaving their human bodies. I don't think there are any mysteries with the death of any of the incarnations except Sri Krishna Chaitanya Mahaprabhu. His death is still a mystery and it is considered to be dangerous even if somebody wants to know it even after 500 years. Swami I want to know what had happened with Him in His last moments and was there any specific reason behind it to make it remain mysterious eternally? Does God want to send the society some message through this way? This question keeps on coming to my mind many a times. As my Lord, kindly clear my mind. At Your divine lotus feet Chhanda.]

Swami replied:- If you understand the death of Radha, you can understand the death of Chaitanya Maha Prabhu. Radha died with heart attack that appeared due to the excess of mad love to Krishna. Radha's incarnation is Chaitanya. Same reason happened in His case also.

12. Why did Arjuna get fear in spite of God coming in human form for him?

[Smt. Lakshmi Lavanya K asked: Namaste Swami. Why did Arjuna get fear in spite of feel happy that God came for him as human when Lord Krishna Showed him Vishwarupam.]

Swami replied:- With the human form of Krishna, everybody was happy including Arjuna. The first energetic form of unimaginable God called God Datta along with all His incarnations and creation appeared as the cosmic vision and Arjuna feared on seeing this vision with climax level of intensive radiations.

13. Why didn't Arjuna completely recognise Krishna as God?

[Why didn't Arjuna recognise Krishna as God even though he saw many miracles including Droupadi Vasthraapaharanam since his childhood and spent so much time with Krishna.]

Swami replied:- In those days, miracles were not having any speciality because several devotees were able to do miracles. Miracles are done even by devotees and even by demons. Only the spiritual knowledge was considered to be the standard identity mark of the incarnation of God. Even after seeing the cosmic vision, Arjuna asked several doubts. Knowledge is very very important because that gives the true direction of the spiritual effort in the case of any soul.

14. Why did Arjuna give preference to Bhishma and Drona, although he knew only Krishna helped them in their suffering?

[Why did Arjuna give preference to Bhishma and Drona although he knew only God Krishna helped them in their sufferings. Why Krishna said that he is Arjuna in Pandavas.]

Swami replied:- Your question appears with a wrong sense that in killing, Arjuna gave preference to kill Krishna than to kill Bhishma and Drona! Bhishma and Drona have to be killed in the war while the former is his grandfather and the latter was his teacher. Krishna has very deep contact with Arjuna because both were sages called Narayana and Nara respectively in the previous birth. This statement shows the climax love of God to Arjuna and doesn't mean anything else.

15. Why didn't Lord Krishna preach knowledge to Arjuna until the Kurukshetra War?

Swami replied:- There was no need because both were sages previously. Arjuna also acted in the role of an ignorant person and asked doubts as per his role for the sake of the welfare of entire humanity.

16. Why did Arjuna do penance for Lord Shiva although God was before him in human form as Krishna?

Swami replied:- This indicates the defect of human devotees. Human devotees are repelled against the human incarnation due to ego and jealousy based on repulsion between common human media. A human devotee is always attracted to energetic incarnations like God Shiva due to the attraction

between two different media (Shiva is an energetic form and Arjuna is a human form).

17. Why did God test Arjuna in the form of Shiva but not Vishnu?

[In the next birth of Arjuna as Kannappa, why did God test him in the form of statue (Shivalingam) and in the form of Siva and not of Vishnu. Thank You Swami.]

Swami replied:- Arjuna worshipped God Shiva in the previous birth for the sake of attaining the most powerful Paashupataastra and hence, his worship was based on aspiration for fruit. In the next birth, as the hunter Kannappa, he was tested by God Shiva in Nivrutti path in which there was no aspiration for any fruit from God. In the next birth, Arjuna was purified due to the path of Nivrutti. Afterwards Arjuna was born as Vivekaananda and continued with the doubt on human incarnation. In the last moments, Vivekaananda recognized Paramahansa as the human incarnation of God and got the ultimate salvation. It should be noted that in the final birth of Vivekaananda, he did the climax level of karma yoga. He propagated the spiritual knowledge in the entire world (karma samnyasa). He also did karma phala tyaga by sacrificing all the funds earned by him through his divine speeches for the divine mission of Shri Ramkrishna Paramahansa.

18. Does the thinking of Rama not ring true in the following context?

[Dr J S R Prasad asked:- Rama told sages that He thinks about Himself as a human being (Aatmaanam maanusham manye). Here the verb think (manye) can mean that though that is not true, He is only thinking, which means that His thinking is not truth.]

Swami replied:- What you said is also correct because God comes down as incarnation to have entertainment for which thinking Himself as human being is necessary to get full entertainment. Rama means He, who is always immersed in entertainment (*Ramate iti Rāmah*). Moreover, He is called as Aadarsha maanushaavataara (ideal human incarnation), which means that He came here to behave like an ideal human being and hence, He never expressed His divinity. In this way, continuous expression of human behaviour is useful in both ways, which are:- i) To entertain continuously and ii) To establish the ideal human behaviour, continuous expression of human nature is essential. The verb used here can also mean that Rama is really thinking Himself as the human being without remembering His divinity because if He remembers His divinity, His entertainment will get disturbed. Even though there is possibility of your way of interpretation in the verb, if such interpretation is correct, His entertainment gets disturbed in which case He cannot be Rama! In the case of Krishna, He is called Liilaamaanushaavataara, which means that He came here to express the divinity of God. To suit to His program, Krishna was often out of the game by expressing divine miracles and by saying that He is God. The word

Krishna means God, who attracts the devotees to develop their faith in God. Hence, according to His program He was always behaving like a superhuman being. In the case of Krishna, your way of interpretation becomes perfectly correct had He also told the same statement: *Ātmānaṃ mānuṣaṃ manye, Śrī Kṛṣṇaṃ Vāsudevajam* (I am thinking that I am a human being, the son of Vasudeva.).

19. If God enjoys the punishments of His real devotees, it amounts to cheating the Deity of Justice. How to correlate this?

[Ms. Thrylokya asked: You said that God will suffer by taking the punishments of His real devotees. You also said that God will enjoy the misery like happiness, which is called Yoga. If God is enjoying the punishments of His real devotees, in such case God is not suffering and this will be cheating the Deity of Justice. How do You correlate this?]

Swami replied: When you are eating the hot dishes, you are undergoing suffering in the first stage and in the later second stage only, you are enjoying. For example, you are eating a food item which is very spicy. During the time of eating, you are suffering as seen by your flowing tears and vibrating tongue due to burning sensation of chilies. This means you are undergoing all the suffering caused by the hot dish in the stage of eating. Only in the second stage, you are deriving the enjoyment, which does not exist in the first stage of eating. Since suffering is undergone as suffering, the part of punishment causing suffering is completed with full justice without any disturbance anywhere. By the end of this first stage, the Deity of Justice is fully satisfied and she has no connection with the second stage in which you are enjoying the taste of the hot dish. Even if you say that taste can be enjoyed while eating itself, in such cases of God enjoying the punishments, He enjoys the taste only after eating-suffering is completed so that this objection becomes futile.

Chapter 11

March 04, 2023

O Learned and Devoted Servants of God,

1. I know that You are the contemporary human incarnation of God Datta. Then, why do You perform the worship of God?

[A question by Ms. Thrylokya]

Swami replied: God Krishna always performed the worship of God every day. Krishna is in human form and majority of humanity is under the impression of human nature of Krishna that always influences the mind about Krishna as a human being. There were several people who were under the impression that Krishna is only a human being with some divine talents. However, everybody is under the impression that Krishna is a great human being. The humanity always tries to follow a great human being as said by Krishna Himself (*Yadyadācarati...* Gita). Hence, Krishna told that He performs certain duties to be an ideal for the humanity (*Loka saṅgrahamevā'pi...* Gita). Hence, He worshipped God so that others following Him also worship God. The strongest human tendency is to imitate others especially great people. An incarnation always stands as a great person. This imitation is a strong tendency of monkeys that still persists in human beings. A cap seller wearing a cap on his head slept under a tree along with a bunch of caps to be sold. The monkeys on the tree stepped down, wore the caps on their heads and climbed the tree. The cap seller woke and prayed the monkeys in several ways to return the caps. The monkeys did not respond at all. Finally, vexed with the monkeys, the cap seller threw his cap on the floor in a fit of anger. Immediately, all the monkeys threw their caps on the floor imitating the cap seller. Since the cap seller was wearing the cap, the monkeys also imitated him. Doing certain unnecessary duties also, for the welfare of the humanity is the background of certain actions like this which can be easily understood.

Chapter 12

March 08, 2023

O Learned and Devoted Servants of God,**1. What is the difference between love and lust, and how does it apply to Krishna's and Gopikas' sweet devotion?**

[Ms. Thrylokya asked: On this holy day of 'Holi', I would like to ask the following question. What is the difference between love and lust? How can we apply this concept in the topic of sweet devotion of Krishna and Gopikas?]

Swami replied: Forget about sweet devotion of God Krishna and Gopikas for some time and go into the basic spiritual concept, which is that the worship of God is the best if it is devoid of aspiration for any desire for the sake of self-happiness. Here, the desire is only to please God and not to please self with selfish happiness. Hence, it is decided that the action of worship to God should not be based on any materialistic boon that gives selfish happiness.

Applying this concept to the sweet devotion of Krishna, the action of physical union with God Krishna (which is just like the worship done to God) must be based on the aim to please God Krishna and not for self-happiness. The aim of at least some Gopikas was pure love and not the impure lust towards God. Love (which is always pure) is defined as the aim of pleasing God and not pleasing self. Lust (which is always impure) is defined as the aim of pleasing self and not pleasing God. Therefore, the love of Gopikas of the climax level called Goloka was always to please God Krishna and not to please themselves. Hence, this means that the top Gopikas were never having lust and were having only love for Krishna. In this way, the love between Krishna and Gopikas was quite different from the so-called worldly love between a worldly male and a worldly female. God Krishna was the topmost God (Paripurna Tamah Avataara) and the Gopikas were the incarnations of divine sages, who did penance for God during millions of previous births. Hence, Krishna was not a worldly male and Gopikas were not worldly females. In the case of worldly love, it is either pure lust or rarely a mixture of love and lust but never pure love. Love-transformed-lust means that there is no trace of hormonal lust in that and here, the word lust means desire for self-happiness. In such love-transformed-lust, there is no trace of desire for self-happiness and such entire so called lust is only to please God. This type of Love-transformed-lust belongs to the passed Gopikas including Radha. Since Krishna is the ultimate God, there is no question of lust in the case of

Krishna. Even all the Gopikas were sages, who did severe penance for many births and so such lust cannot be expected in the case of sages also. Hence, all sages passed in this Dareshana test (Raasalela dance at Brindavanam). Most of them failed only in the joint test of issues and wealth because most of them complained to Yashoda, the mother of Krishna regarding the stealing of butter done by Krishna, which was preserved for their issues. The failed Gopikas were also having pure love to Krishna as far as the sweet devotion is concerned, but they failed in defeating their bond with issues before the bond with Krishna in the context of sacrifice of wealth or butter (Dhaneshana). Due to this failure, their pure love in the context of Dareshana (defeat of bond with life partner before the bond with Krishna) became inferior. While evaluating the answer sheet of a student, the student might have got full marks for the answer of first question, but for the answer of the other question, the student can get zero marks. Hence, the total result becomes failure. The allotted marks for the first question (Dareshana) are 33.33 whereas the allotted marks for the second question (Dhaneshana + Putreshana) are 66.66 because the second question is a sum of two questions (test for sacrifice of wealth and test for love for issues). The total marks for the failed candidate are 33.33/100 and the total marks for the passed candidate are 100/100.

If you take the case of Radha who is the queen of Goloka, she was given the result as 'record break'. The reason is if we go back to the ancient tradition of those days, the marriage was a promise done before God that both would not deviate from each other in any aspect of life. Hence, any deviation from such divine promise is given horrible punishment in hell. If anybody deviates from the divine promise done in the marriage, such a deviated human being is forced to embrace the red-hot copper statue of the other side deviated illegal human being. The pure love of Radha was so amazing that she broke the divine promise done on God (God Krishna Himself) for the sake of the same God Krishna!! Radha in this critical situation proved that Krishna is greater than the promise done on Krishna. The difference between married Radha and other married Gopikas was that other Gopikas satisfied their husbands also along with Krishna whereas Radha did not allow her husband to touch her and as a result, Radha faced climax misery! Due to this difference, Radha got 100/100 marks and other passed Gopikas got 99.99/100 marks. Hence, Radha became the queen of other passed Gopikas in Goloka. As per the examination system of God Datta, 100/100 alone is the pass mark but the other passed Gopikas were considered to be almost passed due to the grace of God Datta. This brings difference between Radha (who passed by her merit alone) and other passed Gopikas (who were passed by

God Datta after adding 0.01 grace mark). This is the difference between the queen of Goloka (Radha) and citizens of Goloka (passed Gopikas). Radha used to maintain her relationship with Krishna secretly to save the prestige of Krishna. You need not doubt that Radha also may have some trace of lust towards Krishna. This is impossible because I have already told that the few passed Gopikas were not having any trace of lust and in such case, how can you doubt Radha, who broke the record? She broke her marital promise to God (God Krishna) for the sake of Krishna. But Krishna honoured the promise on God in His marriages and therefore, every night, He used to satisfy His 16108 married wives by taking 16108 bodies due to His supernatural power (Maaya). This analysis shows that Radha is greater than Krishna and hence, Krishna used to press her divine feet always sitting at her feet! You need not feel pained that God became lesser than a devotee because Radha is the incarnation of God Shiva, who is God Vishnu or God Krishna Himself. Hence, in view of this monism, you need not feel pained because Krishna and Radha are the dual roles of the same God-actor.

2. In continuation of my question asked today, I would like to have a comparative analysis of Radha, Shurpanaka and Madhumati.

Swami replied: There are three levels of love or devotion. The purest form of love, which is the highest level is that of Radha, who belongs to the divine level of angels. The lowest level of love is the most impure form of love called lust, which belongs to the level of demons. In between these two levels, lies the human level in which impure love, which is a mixture of love and lust exists. Shurpanaka and Madhumati belong to the lowest level of love called the level of demons. Shurpanaka, the sister of Raavana belongs to the category of demons and hence, exhibited the lowest lust towards Rama. Her love to Rama was purely due to the impure lust only, which is the self-happiness and there is no aim of pleasing Rama. When Rama refused her, she did a lot of penance for God Shiva and got a boon to enjoy Rama. God Shiva gave the boon to Shurpanaka telling that her desire will be fulfilled when Rama takes the next incarnation as Krishna. Since Shiva is God Vishnu or God Krishna, God Krishna honoured the boon and gave sexual enjoyment to Shurpanaka, who was born as Kubja. In this union, there is neither love from the side of Krishna nor love from the side of Kubja. In the case of Madhumati, who was born in the family of sages and became the wife of God Dattatreya, Madhumati exhibited lust for God Dattatreya. Hence, God Dattatreya cursed her to become the demon called Mahishi. The difference between these two is that Shurpanaka exhibited lust because she was a demon while Madhumati became demon since she exhibited lust. Since Shurpanaka belonged to the level of demons, she could not change her lusty behavior.

But since Madhumati belonged to the divine level of sages, she changed her behaviour and became a new Madhumati with purest love on God Dattatreya. In fact, Mahishi was punished (killed) by God Manikantha, who was an incarnation of God Dattatreya, for the sake of reformation. The punishment brought temporary reformation and Mahishi once again appeared as Madhumati. Since Madhumati was reformed to some extent temporarily, she could hear and understand the spiritual knowledge of God Dattatreya so that Madhumati got reformed fully and permanently.

Chapter 13

DIVINE SATSANGA ON SWAMI'S BIRTHDAY

March 10, 2023

O Learned and Devoted Servants of God,

[An online Satsang took place on the occasion of the birthday of His Holiness Shri Datta Swami on February 24, 2023. Many devotees from different parts of the world participated in that satsang held through MS Teams. Many devotees sent their questions to Shri Swami and Shri Swami answered them on the live satsang. Here, the questions of devotees and answers given by Shri Datta Swami are documented.]

1. What is meant when Muhammad claims to be the Seal of the Prophets?

[Mr. Talin Rowe asked: Hello Blessed Lord Datta Swami, thank You always for Your divine knowledge and willingness to help correct us sinners. I was wondering what is meant within Islam that Muhammad is claimed to be the seal of the prophets? Why are so many followers of Islam claiming that there will be no others? At your feet, Talin Rowe]

Swami replied: Here, the followers of Islam claim that there will be no others. But, Mohammed did not say the same thing. He only sealed the syllabus of spiritual knowledge meant for the Islam religion of that particular time present in specific area only. For suppose, when the teacher says that the syllabus is completed, it doesn't mean that the syllabus for the next year will not be taught. Next year, some new concepts which were discovered in science may be added to the syllabus. Syllabus may be revised. Today, suppose the syllabus committee says that the syllabus is covered, it doesn't mean that some new concepts in that subject will not be added to the syllabus next year. The syllabus is completed doesn't mean that there will be no further addition of new concepts. Syllabus is completed in that particular time in that particular religion to that particular extent. It doesn't mean that no more change in this syllabus will occur, no new concepts will be added and this syllabus will stay for thousands and lakhs of years! No, it's not like that. For that time, for that religion, and for that region, Mohammed told, "the syllabus is completed". It doesn't mean that the syllabus will not be repeated again with new explanations and will not be revised again by adding some new concepts. So, it shouldn't be taken in a rigid sense. The statement '*Syllabus is sealed*' is correct as far as the statement is concerned to a particular religion, to a particular place and to a particular sect of people.

2. What deeds cause a person to undergo extreme suffering due to deadly diseases like cancer, heart disease, etc.?

[A question by Dr. Nikhil Kothurkar]

Swami replied: The intensity of the punishment always depends on the intensity of the sin. If the sin is more intense, the punishment will also be more intense. The Garuda Puranam gives the details of which punishment is prescribed for which sin, according to the divine constitution.

3. Why are some patients cured even from deadly diseases whereas others are not?

[Why do some patients get easily cured even from deadly diseases, whereas others reach a state where all treatments fail and all that can go wrong does go wrong?]

Swami replied: If the soul is reformed, God immediately withdraws the punishments or reduces the intensity of the punishments. Even for a sinner who is jailed in this world, the period of jailing is reduced by authorities based on the character and conduct of that imprisoned sinner. Reformation means realising the sin, repenting about the sin and not repeating the sin again. Non-repetition of the sin again in the future is a very very important step, based on which all the pending punishments for that type of sin get cancelled in advance (*Jñānāgniḥ sarvakarmāṇi...*- Gita). In the word '*Jñānāgni*' (realisation), one interpretation of the word agni (fire) means deep repentance and non-repetition of the sin. Another interpretation is devotion to God which is the main goal of human life. Therefore, the cure of the patient is based on the extent of reformation of the soul and ultimate decision of God about the future of the soul.

4. What changes in attitude does God expect from the person, suffering from a deadly disease and his or her family members?

Swami replied: As far as ordinary souls are concerned; punishments are purely related to their sins and these punishments are aimed for the reformation of the soul only. Of course, punishments cannot change the soul permanently. But, the punishment brings some temporary reformation in the soul. Therefore, the punishment ends as soon as the reformation occurs in the soul. Here, your devotion to God has nothing to do with the punishment. You may have a lot of respect towards the judge and towards the jailer but that is a separate issue. The punishment which is already announced for you by the judge will not change due to your respect. Neither the judge nor the jailer can do anything. Here, the judge is just a human being but God is an omnipotent and unimaginable entity beyond creation. Even if God shows partiality towards some souls who worship Him by cancelling their punishments, there is nobody to question God. But still, God follows the procedure of Justice without any partiality. He will never break the divine constitution and cancel punishments.

If a soul is reformed, the pending punishments are kept in cold storage and are not cancelled from the file of the soul. It is because the soul may be reformed today but the reformation may be disturbed after some time and the

soul may do the same sin again. *A soul is highly unpredictable.* If the reformation is disturbed, the pending punishments are withdrawn from cold storage and delivered to the soul. Hence, the pending punishments are kept in cold storage and never get cancelled.

If God finds a hope of reformation in the soul, He may postpone the punishment so that the soul gets some time for repentance and reformation. If there is no reformation even after that, the punishment must be received by the sinner with added interest for that period of postponement. You try to butter God with prayers and worship to cancel your punishments but the omniscient God can never be influenced. You can butter up human beings, but not God. He only postpones the punishment to the next birth or to a later time in the same birth. The punishment will be delivered with added interest due to postponement. Without knowing this background mechanism, we think that God has cancelled our punishments due to our prayers and worship. Unless you undergo the punishment, the sin will not be exhausted (*Kalpakoṭi śatairapi...*). The postponement of sin by God is misunderstood by us as cancellation of sin.

Wise devotees never pray God for removing their difficulties which are nothing but the punishments of their sins. If you pray with lot of devotion, God may postpone the punishments along with the added interest. But if you are reformed completely and don't repeat the sin in future, God will put your file in cold storage forever since you are never going to repeat it in future. If you repeat the sin, the file will come out of cold storage and becomes active. Therefore, do not worship God for the sake of cancellation of punishments. Pray to God due to attraction to God which should be the real basis for the prayer and do not aspire for any fruit in return like cancelling punishments, etc.

5. How can young people lead their lives to avoid suffering in the end?

[How can young persons lead their lives so that they do not have to undergo such extreme suffering at the end of their lives?]

Swami replied: The only path to avoid suffering is to reform yourself and not repeat the sin again in future. Once you are reformed, God will keep your punishments-file in cold storage which is misunderstood by you as the cancellation of your sins. Your devotion to God is not linked to cancellation of punishments. It is a completely and fundamentally wrong concept. Only the priests who earn their livelihood say, "You do this worship and your sin will be cancelled". Yes! you do the worship and the punishment for the sin will be postponed but it will have added interest on it. Therefore, follow the three-step procedure for permanent reformation.

- 1) **Realisation:-** You must realise that it is sin. Sometimes, you may be thinking that the sin is merit. You don't recognize it as a sin and do it. Realisation is called as Jnana Yoga.
- 2) **Repentance:-** You must repent for your past sins. Repentance is called as Bhakti Yoga, which is theoretical devotion.
- 3) **Non-repetition:-** You must not repeat the sin again in future. The final step is practice or Karma Yoga.

These three things will keep the file of your punishments in cold storage forever. As long as you don't repeat it, the file will not come out of the cold storage.

There are many types of sins. Suppose you have stolen someone's money, that is one type of sin. Another type of sin is killing another soul. So, if you stop stealing and never repeat it again, the pending punishments related to only that type of sins of stealing are kept in the cold storage and not all the sins! Every soul has several karma-files and each file contains punishments for one type of sin only. If you are not repeating the first type of sins, the file of punishments of that first type alone is kept in the cold storage. The files of other types of sins that you are doing are still active and the punishments will be coming. ***Hence, don't expect that the punishments of all types of sins will be kept in the cold storage if you stop one type of sins.***

If you don't repeat any sin of any type in future, all your suffering will end and devotion to God has nothing to do with it. Of course, devotion has one benefit that God postpones the punishments to the future which God alone can do. Only if you don't repeat all the sins, you are saved by God like this although the punishments are never cancelled. But there is an advantage here. When God postpones your punishment to future, you can utilize the time to reform permanently so that your file stays in cold storage permanently. Like this, you don't experience punishment today by worshipping God today and you don't experience punishment in future also by getting reformed permanently.

This permanent reformation comes only through learning spiritual knowledge. If a thief is subjected to a third degree of torture by police, he will stop stealing for some days, after he comes out of the police station. But after some time, due to the influence of co-thieves, he will repeat the sin again. So, the punishment brings only temporary reformation whereas spiritual knowledge brings permanent reformation. ***Permanent here means the course of time as long as you don't repeat that type of sin.*** Therefore, except the path of reformation of the soul, there is no other way to escape the punishment of sins. Devotion to God only postpones the punishment but does not cancel the punishment.

6. How could the same souls existing in different lokas simultaneously be doing the same activities?

[Smt. Anita R asked: Paramapujya Sri Sri Sri Datta Swamiji Paadapadmaalaku Na Shatakoti Pranamamumlu. Swamiji, Lord Brahma had taken away certain individuals and cows of Lord Krishna from Bhuloka to Brahma Loka. Lord Krishna again created the same individuals and cows on Bhuloka to avoid tension in their families. Actually, Lord Brahma is the creator of all souls. The soul is said to be an eternal object which cannot be created again. But, from this episode, it seems the soul has birth and death. Do enlighten me and forgive me if these questions were asked previously. How could the same souls exist in different lokas simultaneously doing the same activities?]

Swami replied: Here, the Brahma who stole the cows from earth and kept in his world is not God Brahma from the trinity of Brahma, Vishnu and Shiva. The Brahma referred here is Prajaapati who is the assistant of God Brahma and he does the routine actions (duty) of God Brahma. Prajaapati is not God Brahma. God Brahma does some creation and the same will be repeated by Prajaapati as changes occur. For example, that Prajaapati creates new children in every generation and the Prajaapati of God Shiva destroys them. Every soul born gets death. God Brahma, God Vishnu and God Shiva are one only i.e., God Datta only. God Krishna is also an incarnation of God Datta and therefore, God Brahma is not affected by this story.

Another point here is that the soul is not eternal because the soul is created by God, who (God) existed even before creation. God being the creator has no beginning and no end which makes Him truly eternal. The creation, which was manifested by the will of God, exists as long as God wishes. Soul is not the Creator but just a part of creation, which has a beginning and end. Of course, it can become eternal (Chiranjeevi) as long as God wishes. The soul is called as 'paraa prakriti' where para means best and prakriti means creation. Soul is called the best part of the creation, which is only a relative reality. If God wishes, the soul can permanently disappear at any time. Since the soul is a part of the creation only, God created the same soul again.

Soul is not the absolute reality but only a relatively reality which means, it is not inherently real. Just like the entire creation, soul also became real due to the reality gifted by God. For example, you had taken mud and created a round shaped pot. That round shaped pot is relative reality. Of course, it is also absolutely real because as long as the mud retains, the shape is permanently real. But, reality is inherent for mud and is not inherent for the round shape, which is called as pot. The pot is only relatively real whose reality is based on the absolute reality of mud. Here, mud is like God and pot (shape of pot) is like creation.

Since the reality of God is gifted to souls along with the entire world, the entire world becomes absolutely real as long as God wishes. Therefore,

God can create a duplicate soul because it is fundamentally unreal. After all, a soul is nothing but inert energy modified into awareness in the functioning nervous system. Just like how the matter is a modification of inert energy, soul is also a modification of the inert energy. When we take food, it gets digested and releases inert energy. This inert energy enters the nervous systems including brain and it is modified into a specific work form called awareness. Thus, awareness is a created item. Just like light energy, sound energy, electrical energy and magnetic energy, the soul is also an awareness energy. It is called as nervous energy. Hence, a duplicate of it can be created. The omnipotent God can not only duplicate a soul but also can duplicate Sun which is also a form of energy only. Energy is created by God as said in the Veda (*Tat tejo 'srjata...*). Every part in creation is created by God and can be duplicated by God since the entire creation is relatively real for the absolutely real God.

7. Are there parallel Universes that are infinite too?

Swami replied: When you say several universes, it means that each universe must have its fixed boundary. So, each universe is not infinite but finite. Only the number of universes is infinite. But the word infinite is applicable only for the soul and not for God. The boundary of single universe and the boundary of multiple universes are not found by the human being even though they exist. For God, this entire creation containing several universes with its boundaries is absolutely known. If the boundary of these universes is not known to God, then God cannot be called as omniscient. Since God is omniscient, the boundary of the entire creation (a multiple group of universes) is known to God. The boundary is not known to the soul because soul is existing within the universe. Therefore, the creation is infinite for the soul but it is not infinite for God. So, there is no question of using the word infinite for the multiple universes with reference to God.

8. What are multiverses? Does life exist here too?

Swami replied: Life exists in all universes as per our Puranas and the Vedas. It is told in Vishnu Puraanam that unless God's grace is there, the human beings in this world cannot see the life present in other worlds. Unless life exists, God cannot get entertained. Generally, people go to see forests or hills for entertainment. There are some animals and birds which give entertainment. If there is no animal, no bird, no human being and there is only hill or forest, what type of entertainment comes? God doesn't relish such entertainment seeing only inert objects without life. Therefore, life is existing in the entire creation but you are not seeing that life by the wish/maaya of God. You can see provided God blesses you to see those worlds.

9. One Upanishad says senses, etc., combined to form the universe, and another one says that they were created sequentially. Please explain.

[Shri Ganesh V asked: Padanamaskaram Swamiji, I have a series of questions with respect to Narayana Upanishad that I have mentioned below.

manaḥ sarvendriyāṇi ca |

khaṁ vāyurjyotirāpaḥ pṛthivī viśvāsya dhāriṇī ||

Translation: From that Narayana emerged-mind, all the senses, sky, fire, water and earth; they combined to form the universe.

In the above verse, it is mentioned that these things combined to form the universe but in Taittiriya Upanishad it is mentioned that space, air, fire, water, earth, plants, food and then living beings are created sequentially. How to solve the above contradiction?]

Swami replied: There is no contradiction because everywhere first the five elements are only created. Khaṁ means space, vāyu means air, jyoti means fire, āpaḥ means water and pṛthivī means earth, which is created at last. Same order is mentioned in the ‘Taittiriya Upanishad’ also. *manaḥ sarvendriyāṇi ca* - from the earth came plants (*pṛthivyā ośadhayaḥ*), from plants came food (*Ośadhībhyo'nnam*), from food came the soul (*Annāt puruṣaḥ*). The soul is awareness (work form of inter energy) which is generated in the body after digestion of food. One Upanishad never contradicts another. In the Narayana Upanishad also, only five elements are mentioned. When the five elements are created, the inert creation is over. When life is created, the total creation is over. Inert creation can be told as creation also, but, it should be taken as the primary part of the total creation. The mind and all the senses come under awareness (purusha or soul) only which is generated from food. Next, you mentioned sky, fire, water and earth but you have missed mentioning ‘air’ which comes after sky (of course, the Upanishad mentioned the air as ‘vaayu’). Sky, air, fire, water and earth are combined to form the inert universe. From the earth came plants, from plants came food and when the food is digested, awareness is generated and this awareness is life. Therefore, the same concept is mentioned everywhere and there can’t be any contradiction between the Upanishads.

10. Should we take Lord Narayana in the Upanishads to be Lord Datta and not Lord Vishnu?

[Should we take Lord Narayana in the Upanishad to be Lord Datta and not Lord Vishnu? Because in the Upanishad it is mentioned that Lord Brahma and Lord Shiva and all living entities are born from Lord Narayana.]

Swami replied: I have already told several times that God Brahma, God Vishnu and God Siva came from God Datta who is also called as Hiranyagarbha, Narayana and Ishwara. From the view of the aspect of creation, the same Hiranyagarbha is becoming God Brahma. From the view of ruling or maintenance, Narayana is becoming God Vishnu. From the view of destruction of the universe, Ishwara is becoming God Siva. So, all these

are just names of God Datta while doing different actions. The original unimaginable God i.e. Parabrahman created the first energetic form called Datta and merged with Datta permanently. Parabrahman is unmediated unimaginable God and God Datta is mediated unimaginable God. So, there is no difference between God Datta and Parabrahman. Unimaginable God mediated as God Datta so that the souls in creation (especially upper energetic worlds) can see, worship and meditate on God. Unimaginable God can't be worshipped or meditated because He can never be imagined. When He became imaginable, He is called as Datta. Datta means given to the world for the sake of worship and meditation. Do not think that unimaginable God is modified into God Datta. He simply took an energetic medium (saguna upadhi). The unimaginable God wore a medium so that He can be seen by the souls. Unimaginable God is like a naked person who will never come out of the bathroom without clothes. A naked person is generally invisible to the public, he wears some clothes on the body before becoming visible. This is the best example to understand the concept which is why the Unimaginable God is also called as Digambara (naked God). We can never see Digambara Datta i.e., the unmediated unimaginable God. When He cannot be imagined, where is the question of seeing. That Unimaginable God enters the first energetic medium and merges with it to become God Datta. Datta means given to the world of souls for the sake of meditation or worship out of devotion. The human souls can at least only imagine God Datta and they can never imagine the unmediated unimaginable God. For the sake of human beings, God Datta enters human media to get worshipped by human devotees. When God Datta merges with the human media, the unimaginable God present in God Datta is also simultaneously merged with the human media and hence, these human incarnations are also the incarnations of unimaginable God or Parabrahman. The Unimaginable God became God Datta and God Datta became Brahma, Vishnu and Siva from whom came 3 crores of Gods who became 33 crores of Gods finally. If you worship God Datta, you have worshipped the unimaginable God and all the 33 crores of Gods (*Trayastrimśat koṭi devāḥ...*).

Parabrahman can't be the starting point because He is unmediated and unimaginable. We have to start the spiritual knowledge with God Datta only who is imaginable or visible to the souls. God Datta performs several miracles which are unimaginable events expressing His unimaginable nature of merged unimaginable God. Datta doesn't indicate any religion and one God Datta exists in all energetic and human incarnations (*Ekamevādvitīyaṃ Brahma, Eko devaḥ sarvabhūteṣu gūḍhaḥ*). So, start your spiritual knowledge with Datta and end with Datta.

11. Is Indra a God or an angel? Indra is considered to be an angel, but, in the Upanishad, Indra is said to be Lord Narayana.

Swami replied: Your name is Ganesh and Ganesh is the name of Lord Vinayaka also. Indra is the name kept for one angel, who is the Lord of all angels. But, Indra means “*Idi - Aiśvarya...*”. The root word ‘Idi’ means *aishwarya* which means the controller of the entire creation (*Īśvarasya bhāvah aiśvaryam*). But actually, God Datta is the real controller of this creation called as God Narayana. So, Indra by definition means God Narayana, who is God Datta Himself.

Indra, the Lord of Heaven is an angel, who is the Lord of all angels. When you say, “*Indrāya svāhā*”- Veda, it means you call for Indra, the angel. At another place, the word Indra was used for God Datta (*Indra upavrajyovāca* - Veda). When Bharadwaja was doing penance, God appeared before him. There, the Veda used the word Indra, which means the controller of the entire creation and not Indra, the angel. Controller of entire universe is Indra and controller of Heaven is also called as Indra. The president of the entire country is the president and the president of the village is also called as president.

12. The Upanishad also says Heaven and Earth are Lord Narayana. Time is Lord Narayana and direction is Lord Narayana. How can these inert places be God?

Swami replied: I have already explained this before. The Veda says “*Sarvaṃ khalvidam Brahma...*” which means that the entire creation is God. Brahma means God. How the entire creation can be God when God created creation? Did God create God? This is meaningless! When we say that this entire creation is God, there are two meanings possible according to Taadaatmya Prathamā Vibhakti and Tadadhiina Prathamā Vibhakti. According to Taadaatmya Prathamā Vibhakti, X is Y. According to Tadadhiina Prathamā Vibhakti, Y is under the control of X. For example, we mention boundaries in land documents as East-Ramaiah, West-Subbaih, North-Venkaiah and South-Lingaiah. It means Ramaiah himself is not present in the east of your house but the house of Ramaiah is present. The house of Ramaiah which is under the control of Ramaiah is mentioned as Ramaiah. Instead of writing the house of Ramaiah, we just write Ramaiah is present on the east. Similarly, to understand the statement that this entire creation is God, you have to take Tadadhiina Prathamā Vibhakti, which means that this entire creation is under the control of God. If the creation is God, that means God created God, which means He didn’t create anything. If I say, I created Myself, it means I did not create anything. Logically, in a context where I created something else, which is different from Me and that is under My control, I can say, “I am that creation”. Therefore, here, you have

to take Tadadhiina Prathamaa Vibhakti and not Taadaatmya Prathamaa Vibhakti.

13. How can the Lord be the past and the future?

[dyāvāpṛthivyaḥ ca nārāyaṇaḥ |
kālaśca nārāyaṇaḥ |
diśaśca nārāyaṇaḥ |
yadbhūtaṁ yacca bhavyaṁ ||

The above verse translates to Lord is the past and the future. I can agree that Lord Narayana knows the past and the future. But how can He be the past and the future? Is the above translation wrong? At Your divine feet, Ganesh V]

Swami replied: As I told above, you have to take Tadadhiina Prathamaa Vibhakti to understand these. “*dyāvāpṛthivyaḥ ca nārāyaṇaḥ*” literally means this earth and sky are both Narayana, which actually means earth and sky are under the control of Narayana. Narayana is another name of God Datta Himself. “*kālaśca nārāyaṇaḥ*” means that time is God. It means that time is under the control of God. “*diśaśca nārāyaṇaḥ*” means that all the directions are God, which means all the directions are under the control of God. “*yadbhūtaṁ yacca bhavyaṁ*” means both past and future are God. It means both are under the control of God.

14. Namaste Swami. Is it correct to collect money from school students for conducting farewell functions?

[A question by Smt. Lakshmi Lavanya K]

Swami replied: This is a worldly topic and I mainly concentrate on spiritual knowledge, which is subject about God. However, this is concerned to justice or Pravrutti and hence, I will answer. If you are collecting money from students to do some function, which is good to the students, you can collect money but you have to take the permission of your Head. It is not justified to collect money without informing the Head. A devotee named Raamadas collected money from public to construct a temple for God Raama, without informing his ruler, Tanisha. The Ruler may be a Muslim but he has to take permission from him since he is the ruler. Had Raamadas constructed the temple using his own savings, there would have been no case on him. Since justice had slipped, God Raama, the embodiment of justice was also not satisfied and hence, allowed the punishment of Raamadas. Therefore, you should take the permission of the head, the competent authority.

15. In our residential school, the food served to students is the worst in quality. Is it their praarabdha i.e., bad karma phala of all students?

Swami replied: The question is like a sword having edges on both sides. It is correct to say that students are getting bad quality of food because of the punishments for their sins done in the past (Praarabdha). That is one

side edge. Another side edge is that the authorities serving bad food will be punished by God. Although the Government is giving sufficient funds, they are giving the worst food since they are swallowing the money. They cannot escape the punishments saying, “It is because of their Praarabdha, we are serving bad food!” Because of their Praarabdha, they are getting worst food. That is also correct. Since you have swallowed the money, you will be punished by God. This is also correct.

If their Praarabdha is not there, you can't swallow that money. When you try to swallow that money, immediately the phone will come from the Chief Minister telling, “Whatever you have swallowed, give it to me!” Recently, a Minister tried to swallow 300 crores and she immediately got a phone call from the Chief Minister saying, “Send those 300 crores to me”. Therefore, you can't take advantage of that Praarabdha.

If you follow justice and give good food to them, they will undergo their Praarabdha in some other way and you will also not incur any sin. For example, all of them may get stomach pain or loose motions and they themselves won't eat anything. They will be able to eat little food and butter milk. That way, Praarabdha is undergone. You should not exploit the Karma Siddhanta saying, “I am cheating them because it is their Praarabdha!” ***You are not God to judge and punish them.***

16. Being a school teacher, how to deal with stubborn students? Is beating students a sin?

Swami replied: Being stubborn is not a bad quality. If he is stubborn in doing a bad thing, you can beat him. If he is stubborn in doing a good thing, you must encourage him. If you misunderstood the good thing as bad thing and beat him, you are wrong and you will be beaten by God. Of course, you have the right to prevent them from doing bad things and you will be appreciated by God if you do so. It is your duty to inculcate discipline. But before beating, you must think thoroughly whether the student is correct or you are correct. Even scolding is a sin since mind is pained.

Every quality has a good side and a bad side. If you turn the quality to good side, it is merit and if you turn it to the bad side, it is a sin. No quality is good or bad by itself. The direction of the quality to which you are turning brings either merit or sin. Suppose you are riding on a horse. If you give direction to the horse to go to the forest, thieves will beat you. If you give direction to the horse to go to a city where you have friends, you are well honoured there. The fruit comes to you only since you are the director of the horse and the horse is not at all involved in the choice of direction.

Ignorant people question as to why God created bad qualities due to which we committed sins and are suffering the punishments. They argue that

God is a sadist enjoying our suffering. The truth is that God has created all qualities with their good sides only. God never created any bad quality because no quality is bad completely. For example, we think that beating is a bad quality, but beating a student preventing him from doing a bad thing is merit. If you beat a good person unnecessarily with some vengeance, it is a sin and you will be punished by God. Similarly, a soldier killing people in war to save his country is good side. If you are killing a good person for some vengeance, it is bad side. Therefore, every quality has both good and bad sides.

17. Does reciprocating affection to students make me fall down in the spiritual path? Thank You, Swami.

Swami replied: Falling down in spiritual path depends on whether you are reciprocating affection from your heart or from your tip of tongue. If you are reciprocating affection from your heart, it is not spiritually correct since spiritual knowledge says that you must be always detached from worldly affairs. Heart is meant for God only and tongue is meant for the world. You can speak affectionately from the tip of your tongue because you also don't know whether the other person has expressed love from the heart or from the tip of the tongue. If you reciprocate from your tongue, the other fellow also doesn't know whether you are reciprocating from heart or tongue. He feels happy thinking that it is from the heart and the purpose is served. For this, you need not reciprocate from the heart. Why should you unnecessarily reciprocate from your heart and waste your heart in a wrong direction, which is worldly affair. Use your heart for the right direction, which is towards God.

18. Why do we have an increase in human population now?

[Ms. Swathi asked: Paadanamaskaram Swami 🙏 🙏 🙏 - When the world is created, all the souls were created at the same time. Why do we have an increase in human population now? At the time of creation, why some souls were created as humans and some as other living beings?]

Swami replied: Whenever you put a question, you must always think whether this question will help your spiritual progress. When you are concentrating on Shankara, you should concentrate on His Bhaashya, the commentary written by Him, which speaks about God. That will help you spiritually. Questions like whether Shankara was born at the border of Kerala and Tamilnadu or whether Shankara was born in Kerala? On which day, He was born? Whether His birth star was Shravana or Rohini? Or was it Vaishakha maasa or Jyeshtha maasa? How do these things help you? He has written something about God, read it and concentrate on that.

Knowing about the creation of human beings and animals in the beginning of the creation or evolution of human beings from animals, doesn't help our spiritual effort in any way. Anyway, they are created. Whether X is

before Y or Y before X, how is it going to help you? People, doing research on the birthday of Shankara or the birthplace of Shankara, are doing it because they are not interested in the commentary written by Shankara. Shankara says that this world is unreal and God alone is real (*Brahma satyaṃ jagat mithyā*). Therefore, we should concentrate on God only. Since concentrating on God is inconvenient for you and you are unable to follow His commentary, you are doing research on the birthdate of Shankara, birth month of Shankara and birthplace of Shankara. Since you are unable to follow the actual path, you are concentrating on unnecessary things following a saying in Telugu (*Miṅgaleka maṅgaḷavāram*) – unable to swallow, one shows the pretext as that day is Tuesday.

Anyway, the Purusha Suktam explains the process of creation by God. First, birds and animals were created and then from animals came human beings. This is also correlating with the sequence of creation (*Annāt puruṣaḥ...*), which says that inert things are first created, then awareness came later. Anyways, this answer will not help us in developing our devotion to God.

19. Since other religions don't have contemporary human incarnations, how can they do karma yoga and get salvation?

Swami replied: I have told in a recent video released in our Telugu YouTube channel (**SDSS– Shri Datta Swami Satsang**) that there are two addresses for God. One is Human Incarnation and another is devotee. God is more pleased if you serve a devotee than Himself. For example, you went to a function along with your small son. If they give a sweet to you, you are pleased but if they give a sweet to your son, you are more pleased. Similarly, if you worship a devotee, God is more pleased than worshipping Him. If you identify the Human Incarnation, it is direct worship (Saakshaat Upaasana). If you are unable to identify because your religion doesn't allow the concept, you can worship a devotee and God will be more pleased with you. God lives in devotees as said in the Naarada Bhakti Sutram (*Tanmayā hi te...*). But, worship some item which has awareness (life) and don't remain in the worship of statues until the end of your life by wasting food materials.

For the beginners, statues are necessary (*Pratimāhyalpabuddhīnām...*). To improve your theoretical devotion, you can worship a statue. But, the practical worship can't be enjoyed by the statue. I saw one devotee worshipping the statue of God Hanuman in Veerabhadra Swami temple, in a village called Epuuru, near Vinukonda. She brought paayasam (sweet) and rubbed it on the mouth of the statue. Even if it can't be enjoyed by Hanuman, ants will come and eat it. Finally, awareness is only enjoying, is it not? So, don't waste food like that. Suppose ants do not

come, the food gets rotten and spoiled. You have wasted the food. In statue-worship, you give bath so that it becomes clean and you put flowers on the statue so that it will give good appearance and attract our mind. Statue-worship is not wrong if you are limited to certain upacharas only out of all the shodasha upacharas (*Āvāhanam, āsanam, dhyānam, pādyaṃ, arghyam, madhuparkam, etc.*). The Naivedyam, which is food to be offered to God, should be given to the Human Incarnation. If the Human Incarnation is not available or your religion doesn't permit Human Incarnations, treat a devotee as the Human Incarnation and offer it to him/her. God is more pleased because you have worshipped His devotee. In that video, I explained that worshipping a devotee is better than worshipping the Human Incarnation because the Human Incarnation doesn't require your service. He is accepting the service only to please you, satisfy you and give you happiness that you have served God. But, in the case of devotees, they may be really hungry or in financial problems because they are ordinary souls only. You worship them by giving some food, clothes, etc. They get practical benefit and God is also pleased. So, worshipping devotees is the best worship.

20. Padanamaskram Swamiji, what is the inner spiritual meaning of the five faces of God Panchamukha Hanuman?

[A question by Shri Satthireddy S]

Swami replied: Every form of God represents a particular quality. In fact, all the Divine qualities of God became these Incarnations. Hanuman stands for courage and braveness, Goddess Saraswati for knowledge. The five faces of Hanuman such as monkey, Lion, eagle, pig and horse are all of animals only. Hanuman Himself doesn't have human face. There is a background to it. Face represents beauty. But, the face of a monkey is very famous for the opposite of beauty i.e., ugliness. We mock others saying that he looks like a monkey. In the Valmiki Ramayanam, Rama's portion was named as Bala Kaanda, Ayodhya Kaanda, Aranya Kaanda, Yuddha Kaanda, etc. But, when Hanuman came, it is mentioned as the Sundara Kaanda, where Sundara means beautiful. In fact, Rama is very beautiful physically (*Puṃsām mohana rūpāya... maṅgalam*). But, why did Valmiki give the name 'Sundara' to Hanuman, whose face is not at all beautiful? You have to understand that real beauty is internal beauty. Hanuman is famous for good qualities. Give always importance to internal beauty and not to external beauty. Even while searching for a life partner during marriages, you must give more importance to internal beauty. In fact, there is a sloka (*Bhāryā rūpavatī śatruḥ...*), which says that a beautiful wife becomes your enemy. Since you are not beautiful, she may go with somebody else. If she is not beautiful, then there is more probability that she will remain chaste as desired

by any husband, but the husband may go wrong resulting in a family-fight. In Telugu also, there is a saying (*Illu irakaṭaṃ āli marakaṭaṃ*), which means wife should be like a monkey and house should be small. House should be small so that you can sweep several times and the house is always clean. Wife should not be very beautiful because somebody may desire and pursue her.

Physical beauty is not important because it is only temporary. In old age, physical beauty disappears and face also gets deformed after some accidents in life. Hence, external beauty is temporary since it will not stay permanent even during a single human life. In each birth, physical beauty changes again. Only the qualities i.e., samskaras accompany the soul from birth to birth. Hence, the internal beauty is permanent and inner qualities are better than physical beauty, which travel along with the soul throughout all births.

We have three levels such as good, better and best. Good is physical beauty i.e., we say good looking. Better is internal beauty, which is permanent from birth to birth. The best is devotion to God. You may have all the good qualities but if there is no devotion to God, all these qualities are a waste and are useless. If you take Hanuman, He is having best beauty because He is serving God out of true devotion. When Sita was not found, He wanted to commit suicide. Other good qualities, which are related to the world such as social service, etc., give temporary heaven only and not the eternal abode of God. ***When you go to God after death and say that you have served human beings, God will also ask you to go and get help from them only.*** You worship human beings and you want God to help you! That doesn't happen. Sage Jadabharata saved a baby deer and developed a lot of love on that deer forgetting God. All spiritual penance is lost because he was always serving that deer. In his next birth, he was born as a deer. To be born as a deer, should he forget God and love the deer so much?

Helping all human beings also is not correct. You should help only good human beings. Suppose that fellow is a bad fellow, you will get sin for helping him. Bhishma and Drona were punished because they helped the Kauravas. In the statement '*Paropakāraḥ puṇyāya, pāpāya para pīḍanam*', '*para*' means other or good. Helping another human being regardless of good or bad is not the sense here. Helping good people is the sense here. The word *para* has another meaning (*Paraḥ śreṣṭhaḥ*), which is good human being. Help only good people, which brings merit. Devotion to God is most important because He created this entire world and saved you so many times. By forgetting God, if you are loving the humanity, it is of no use. Suppose you are a politician; you must love humanity, then only votes will come to you so that you can loot the humanity!

21. Why was Gandhi killed by Godse even though he followed non-violence?

[Swamiji, Mahathma Gandhi read both the Bhagavad Gita and the Bible. In the Gita, Krishna told Arjuna to follow violence. But, Gandhiji followed non-violence as taught in the Bible. Even then, why was he killed by Godse?]

Swami replied: Both the Bhagavad Gita and the Bible are one and the same as far as the contents are concerned. The scripture of any religion is stressing only on three aspects such as God, Heaven and Hell. Heaven and Hell stand for Pravrutti. God stands for Nivrutti. This is a common basis in any religion except atheism. Therefore, it doesn't matter whether he read the Gita or the Bible. He was killed by Godse due to his sin. One day, in his ashrama (asylum), a cow was suffering to deliver the calf. Unable to see her pain, Gandhi ordered to shoot and kill the cow. The fruit of that sin came through Godse.

Another such case happened to the family of Indira Gandhi. In order to win the elections, Indira Gandhi wanted to get the blessings and support from a great saint called Karapatra Swamiji. When asked by Swamiji, she promised that she will bring a law to stop the slaughtering of cows (*Govadha nishedha*) in India. He blessed her and she became the Prime Minister of India. Although Swamiji went to Delhi many times and reminded her about the promise, she didn't respond in view of some political aspects. Swamiji started a big protest against the slaughter of cows on the day of Gopashtami. Many saints and devotees also joined the protest. Indira Gandhi ruthlessly ordered the police to shoot them and several people were killed including sadhus and cows. Seeing this massacre, Karapatra Swamiji cursed her saying, "You and your family will suffer the same punishment as you have killed cows and saints by not restricting cow-slaughter". Due to the curse, she was shot dead. Her elder son Rajeev Gandhi was blasted in public and another son Sanjeev Gandhi died in a plane crash. Every death in her family happened on the same tithi of 'Gopashtami' on which she killed the cows and saints.

22. In the present generation, how can we implement Gandhiji's way in politics and personal life?

Swami replied: Gandhiji was always devoted to God Rama. His last words were "Hey Ram!" while dying. He was also following universal spirituality (*Ishwar Allah tere nām...*). You can follow this devotion part from Gandhiji in your Nivrutti. He fought for the freedom of our country since British people were doing injustice. Standing for justice is pravrutti. Therefore, you can follow Gandhiji in both pravrutti and nivrutti.

But, his ahimsa vaada (non-violence) will not work in the present politics. Although Rama is an embodiment of peace and justice, He was mentioned by Valmiki (*sthāna krodhaḥ prahartā ca*), which means that He

gets anger in proper place and gives violent punishment if necessary. He did violence in killing Ravana because Ravana was a demon doing injustice. Therefore, violence should be shown on bad people (*paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām* - Gita) and protection should be given to good people. Helping everybody and not hurting anybody is mere foolishness. But, Gandhi followed that way of non-violence because he knew that he could not fight with the British people, who had rifles and military force. Indians were unarmed and there was no trace of guarantee that victory would come in the path of violence even if it was adopted. So, he tried to kindle love in the British people (who followed the Bible) through non-violence. He said, “Although you beat us and kill us, we will not harm you”. Those Britishers were also religious people since they read the Bible and gave a lot of importance to love as preached by God Jesus. Gandhiji was intelligent in selecting this path of non-violence in the case of the British people. Hence, the path shall be selected as per the context of the situation.

You cannot apply non-violence to every context. Suppose some mischievous and stubborn children are going in a wrong way, you should scold and beat (violence) them to drive them to the right way. Otherwise, they’ll be spoiled. Suppose a bad person is very powerful, you should try to kindle love and kindness in him. Then only, you can win him. Suppose a dog is coming to bite you and you are stronger than the dog, you can beat it with a stick following the path of partial non-violence. Suppose a lion is coming towards you, can you beat it with a stick? It will finish you immediately. Therefore, you should choose the path of violence or non-violence depending on the context.

23. Swamiji, I have heard that people, who destroyed temples and idols of God, not only got destroyed but also got their families destroyed. Is it true and why?

Swami replied: We don’t know whether it is true or false since it is an assumption since you have not mentioned the details of those criminals. Many times, histories were falsely created. Please mention a particular specific incident and ask the question. Since this incident involves not only harming good and non-violent people, even God is involved here. Hence, a double punishment (punishing the criminals and their families) is perfectly justified.

24. Family members of Mohammad were killed after Him, and sons of Krishna killed each other. What is the reason?

[Swamiji, family members of God Mohammad were killed after Mohammad left the body. All the sons of Lord Krishna killed each other. What is the reason for this and how should we correlate these two aspects?]

Swami replied: Everyone dies based on their individual karma or deeds. So, as per the deeds, the fruits will be there. You need not connect the killing of the family of Mohammed to Mohammed and killing of the Yadavas to Krishna. It is '*Kāka-tālīyaka-nyāya*', where a crow lands on the palm tree and a palm fruit falls down coincidentally. There is no link between the two incidents. Even if the crow is not landing on the palm tree, the palm fruit is ready to fall down. Yaadavas tried to mock the sages and the sages cursed them due to which all of them killed each other. In the administration of God, no curse or no blessing will affect you unless you do a bad deed or good deed respectively. *Even if somebody gives blessings and if you have a bad fruit, you will be punished only and not benefitted based on the given blessings.* Therefore, Krishna is not linked with the destruction of His family members and Mohammed is not linked with the destruction of His family members.

25. Padanamskaram Swami, Is there any spiritual significance behind Sati Sumathi's extreme devotion towards her husband?

[A question by Shri Divakara Rao]

Swami replied: Sati Sumati stopped the rising of Sun to protect her husband from the curse of a sage. She was carrying her husband on her shoulders to the house of a prostitute since her husband was interested in that prostitute. In the ancient days, the husband was considered as God (*patireva daivam*). So, she followed that concept although her husband was not a good person. In our Puranas, some stories like these were created and inserted by some selfish scholars, who wanted to suppress women and make them worship their husbands as God even though the husbands were bad. The scholars went to the extreme that every husband (male) shall be worshipped as God. That is why, the purana (smriti) is not an authority and the Veda (shruti) alone is the authority (*śruti smṛti virodhe tu, śrutireva garīyasī*). This story of Sumati is not in the Vedas and it exists only in Puranas, which means that it can be an insertion (prakshepa). Even the Mahabharatam written by Sage Vyasa originally contained only 7,000 verses. After insertions, the Mahabharatam now has 1,25,000 verses. Therefore, Smriti has no independent authority and only the Veda has independent authority. The Veda says that all the souls are not only women but also wives of God (*striyaḥ satīḥ puṃsah*). All the souls are maintained (Bhaaryaa) by God and so He is the maintainer (Bhartaa) of all souls, be it male gender or female gender. Clearly, the story of Sumati in the Puranam is contradicting this concept in the Veda and hence, it must be rejected. The Veda never supports caste, gender or religion. The Veda supports only merits and good qualities. Ravana was a brahmana by birth and Rama was a kshatriya. But, if we analyse their qualities, Ravana is a demon and Rama is the divine hero. In

this case, a brahmana was the villain and a non-brahmana was the hero. Therefore, we shall do sharp analysis and find what is the truth.

We should not blindly depend on the books or persons except the Veda because the Veda is preserved by oral recitation from many generations through many scholars across the country. It cannot be deviated because even if some scholar in some place inserts something, other majority of scholars will not agree and correct it. Therefore, the Veda is the genuine authority. Some non-vegetarians say that the Veda recommends the killing of animal and we can eat it. The Veda also says to kill the animal and give that flesh as prasadam to God (*yajña prasādam - yajña śiṣṭam*). But, the word '*pashu*' is not an animal to be killed but the animalistic nature with you (*manyuh paśuh*) is to be killed. Even the word aajyam (*kāma ājyam*) is not the ghee that is to be burnt in the yajna fire but it is your desires that are to be burnt. Therefore, there is nothing wrong in the Veda because it is spoken by God through sages. Wrong understanding comes due to misinterpretation by foolish or wrong scholars. Of course, God is beyond logic, but it does not mean that He will tell illogical things. Whatever God speaks is very much logical and absolutely correct. Therefore, it is always better to follow the Veda and analyse with scientific logic. The Veda means any logical concept spoken by anybody in any language since God always speaks logical true concepts through any devotee.

Once Smt. Bhavani (wife of Shri CBK Murthy) quoted an illogical statement and asked Me why God Vishnu had to say something like that in the Vishnu Puranam. As far as My knowledge goes, God never told like that in the Vishnu Puranam. I asked her how did she learn about this statement. She replied that she heard it in the serial of Vishnu Puranam telecasted on TV. This is how misinterpretations are propagated! Tomorrow, that video creator may want to support BJP political party and he will make God Vishnu say that those who vote for the election-symbol of lotus will get salvation! Whatever is telecasted on TV cannot become the authority. When Puranas themselves have no authority before the Veda, how can the Puranas shown on TV have authority? See the fate of God Datta to answer ridiculous questions like these. Anyway, the Veda is the best authority and the only authority. Not the Puranams and not at all the Puranams shown on TV!

26. Is there any spiritual significance of the colour of the skin of the incarnation?

[Shri Divakara rao asked: Is it true that Your skin colour was blue when You incarnated as Lord Krishna. Is there any spiritual significance to it and how it is practically possible?]

Swami replied: '*Chandra neelima*' means the black spot present on the moon. Neelima means black colour. The word neela stands for black, not for blue. 'Neela' is an alternate word for 'Kaala' or 'Krishna'. '*Bālāmbuda*

śyāmalah’ means very tender cloud, which is slightly black in colour. This light black colour is in fact the colour of Krishna and it is very attractive. God Krishna is a human incarnation of God and no human in this world is blue in colour. In the case of energetic forms of God, God Brahma is red in colour, God Vishnu is blue (pale dark) in colour and God Shiva is white in colour. We should not give importance to the external beauty and colour but focus on devotion and good qualities of God, which are the best internal beauty.

27. Is bribing a small amount to avoid a bigger bribe accepted?

[Mrs. Suganya Raman asked: Dear Swami, a principal of a college tried to bring some lecturers to the college just for one day of inspection done by NAAC. If the count of lecturers is not accurate, the Board would either cancel new seats to the college or the college management has to pay a hefty amount to the board members to get the papers signed. Is bribing a small amount to avoid a bigger bribe accepted?]

Swami replied: After all, justice is justice and injustice is injustice in the view of God. Injustice will always be punished by God and justice will always be supported by God. If some sin is happening by the management in giving bribe or by inspection committee in taking bribe or staff members in cheating the inspection, every sin will be punished by God. Small sin will receive small punishment and big sin will receive big punishment. If justice happens, there will be good fruit and if injustice happens, there will be bad fruit and that is the end of all these incidents. If justice and injustice are decided by the worldly court or some human agency, then that agency may also be bribed. But, God cannot be bribed. The fruit will come for sure with added interest, even if it takes a long time (*kalpa koṭi śatairapi*). Wise scholars always pray God to give the punishments as early as possible so that interest will not be added to it. Generally, the devotee of God follows justice and opposes injustice because the likes of God should be the likes of the devotees and the dislikes of God should be the dislikes of the devotees in order to please God.

28. Devotees in Your service are leading a very happy life. Does this mean that You are angry on Your devotees?

[Ms. Laxmi Thrylokya asked: Paadanamaskaram Swami, You said in Datta Vedam that difficulties come to us by Your grace and happiness comes to us by Your anger. But, the devotees in Your divine service are leading a very happy and peaceful life with minimum worldly tensions. Does this mean that You are angry on Your devotees?]

Swami replied: You said that My devotees are leading a happy life but you didn’t mention what kind of happiness it is. Materialistic happiness like getting lot of money and living luxurious life will bring pride to the soul. Consequently, he/she will get ego and do sins. As a result, I will be angry

and they will be punished. How can you say that these are My blessings? Your terminology and sense of your words is causing the whole problem.

When God Rama was ruling Ayodhya, He constructed a huge bell. If any injustice happens, anyone can come and ring the bell so that Rama will come down and enquire. One day, a dog came and rang the bell. When Rama enquired, dog said that a samnyasi bet him with a stick. Then, Rama asked what punishment should He give to that saint. Dog replied that Rama should make him a trustee of a temple. Rama was confused listening to this. Dog explained, “O Rama! I was a trustee of a temple in my last birth. I did lot of good work and never touched even one paise of God. Although I was so careful, some money must have been misused sinfully, which is why I am given the birth of a dog as punishment. If this undisciplined saint is made as trustee, he will commit so many sins and he will be continuously punished from birth to birth. So, make him a trustee of a temple”.

When you are learning divine knowledge, every word should be perfectly analysed to find out the truth. A scholar writing commentary on the Vedic sentences will take lot of care about every single word in deciding the right meaning. Therefore, scholastic depth in grammar is very much essential and all Shastras have to be read to understand the philosophy. So, a very careful analysis is needed everywhere. Then only, you will understand the truth. In the Datta Vedam, it is told that if I am pleased with somebody, I will give him difficulties. Here, difficulties mean materialistic difficulties, which are far better than materialistic happiness. When materialistic happiness comes, you will lose attention, become careless, forget God, get a lot of ego and finally commit sins, which result in My anger. If you are in materialistic difficulties, you are always alert, active, careful and pray God all the time at least due to the pressure of those difficulties and due to this, My grace flows on the devotee. Therefore, if you want to rise spiritually, you must pray God for materialistic difficulties. If you want to get temporary happiness in the materialism, pray God for materialistic happiness, which will spoil you spiritually. When God Krishna asked Kunti to select a boon, she said, “So far, we led our lives in difficulties only. Today, the war is over. Dharmaraja is made the king and all our difficulties have ended. All these days, I was constantly praying to You due to the pressure of difficulties. I have come almost to the end of my life and now, You are giving me materialistic happiness. I will slowly forget You and stop praying You. How unlucky I will be! Therefore, if you are pleased with me and want to grace me, You always give me materialistic difficulties (*Vipadah santu nah śāśvat*)”.

Let Me share My personal story today. When I was staying in Guntur, I was working as professor and I was getting good money. Everything was

happy and there were no materialistic difficulties. Then, I got bored with happiness just like a person, who craves for hot dishes after eating many sweet dishes continuously. Therefore, I did Mahaanyaasa Rudrabhisheka on one day to worship God Shiva. Generally, everybody does sankalpa to attain wealth and happiness, etc. But, when I made the sankalpa, I asked for all types of difficulties (*asta kaṣṭa prāptyartham...*). I asked for extreme poverty (*pūrṇa daridra siddhyartham...*). Through that, I wanted to improve My spiritual knowledge and devotion to God (*tadvārā jñāna vairāgya bhakti siddhyartham*). My wife Smt. Kumari, who is a scholar in Sanskrit (Vidya Praveena) understood this sankalpa I made and was shocked completely. She furiously asked Me that why I asked for such extreme difficulties from God. I jokingly replied, “Who asked you to listen to My sankalpa?” Then, I had an actual vision of God Shiva. Generally, people take sankalpa asking for wealth (*aiśvarya siddhyartham*), luxury (*sarva saukhya prāptyartham*), success (*sarva vijayārtham*), etc. God Shiva in the upper world gets bored on hearing such routine sankalpas asking for wealth, etc. during Rudrabhishekams here and He continues to sit in meditation. When I told this abnormal sankalpa, He jerked suddenly and opened His eyes. He was amazingly looking at Me with surprise. I enjoyed this vision for some time. That very night, Shani Deva (Saturn) appeared before Me and said, “I am here to deliver difficulties to you within a month. God ordered me to do three things - to attack your life, move you from one place to another and give you poverty. But, I have a lot of respect for You. Out of these three, I will do two things only because I have the power to give this exemption”. I told him to exempt Me from attack on My life. He agreed and disappeared. Since I know that he will complete his job within a month, I asked the maid of My house to stop coming and told My wife to spend every rupee carefully. Fortunately, or unfortunately, on the same day, My seven and half years shani period also started in gochara. For the next seven and half years, I suffered a lot of poverty. I resigned from My job and a lot of quarrels happened at home and it was highly difficult. During those difficulties, I evolved Myself spiritually to the sky. Every minute, I was remembering God and developed a lot of devotion.

I alone know what is My pleasure and what is My anger. I often appear in reverse gear to others but I am always in correct gear. All other people are in reverse gear thinking that they are in correct gear. People comfortably approach Lord Venkateshwara or Goddess Lakshmi or God Hanuman or God Rama or God Krishna, etc. Nobody goes to God Datta because He is always against you since you are always wrong and He is always correct. Though it appears as reverse gear, it is correct gear. Though majority are in a particular gear, it is wrong gear and we think that He is in the wrong gear. Similarly,

you have to understand that materialistic happiness will always lead you to fall in the spiritual life because ego will come and you will do several sins. Therefore, extreme materialistic happiness is not good. Of course, extreme grief in the materialistic life is also not good. Anything in excess is not good. ***It is better to be satisfied with whatever you have and don't try to grow more materialistically.*** One week back, an employed devotee phoned to Me from Bengaluru and said that he wants to purchase a new house in Hyderabad. He already purchased a house recently and he wants to take a loan on his salary to purchase a second house now. I advised him, “If you have the total amount in your hand, purchase the second house. Don't take a loan to purchase a second house. Suppose something happens to your job, you cannot pay the loan. Later on, unnecessary difficulties will start. By the will of God, you get a good amount of money at certain point in life. When you get the good amount of money in hand, you cannot possess that cash for a long time since it can cause income tax issues and security issues. Relatives will become your enemies if you don't give them some cash. Therefore, you will be forced to invest it and buy a property. Here, you are not desiring to buy a property. You are buying it because you want to get rid of the money you got in hand. This buying of property will not bring you any tension because it is graced by God and not desired by you. Therefore, too much greed in materialistic life will certainly bring difficulties”. Then that devotee asked, “Swami, are You telling not to buy a second house due to the astrological analysis based on my horoscope?”. I replied, “I am telling from the highest level and not from common astrological level. I am telling you as God Datta, whose analysis is always correct”. Then, he feared and dropped the call. This is nothing but our anxiety and greed to grow more and more materialistically. When you die, you can't take a single paisa with you. You have to leave all your materialistic wealth here itself. Are you going to carry on the wealth along with your dead body? (*Nī pāḍe mīda vesi kaṭṭa kaṭṭi tīsukupotāvā? Emi cesukuṇṭāvu?* as said in Telugu). In such case, why don't you be happy by praying to God, by developing devotion to God and by living in the service of God. ***You are a bloody rascal and biggest fool if you are craving for materialistic progress. All scoldings should be used for the soul running after materialism.*** You should be happy with whatever is sanctioned to you by God. When God sanctions something, you will not lose it and you will not have tension about it. When you want something and attain it by your will, you have spoiled all your lifetime in worry and tension by maintaining it. If you never think about God, you will never get the bliss of God.

29. We learnt that You show anger on us only to reform us and uplift us. Can we pray You to always show anger on us?

Swami replied: Human being is the greatest scholar in twisting the concepts. You are getting difficulties because of your bad deeds in the past. When you are getting difficulties, you worship Me continuously. Since you are worshipping Me continuously, I show My grace on you. Therefore, when you get difficulties, you will worship Me and I grace you. Do not twist this in reverse order and blame God for your difficulties! The reverse order of these two statements can be said in poetic way. **An example:-** If air moves, the mosquito will not move. This can be poetically told as that if mosquito moves, air will not move. Actually, reverse is true. Similarly, when worldly difficulties come, you develop lot of devotion to God and hence, God is pleased with you. **This can be told as:-** If God is pleased, it means you have difficulties. Similarly, when worldly happiness comes to you, you become proud and commit sins, God will be angry with you. **This can be poetically told as:-** If God is furious, you will get materialistic happiness.

When you are happy materialistically, you will not be alert and commit sins due to ego and fearlessness. Then, I will become angry on You due to your sins. Do not twist the concept by saying that it is because of My anger that you are happy materialistically. Another angle is that anger of God shows the deep love of God on souls. For example, your child has a disease and you took him to the hospital. You know that he will get cured in 10 days, if you give him tablets and in 2 days, if you give him injection. You ask the doctor to give injection so that your child will be cured quickly although it gives pain to the child. Similarly, God is so anxious to punish you and reform you quickly. The ignorant child thinks that parents are angry on him and giving injection. Similarly, ignorant souls think that God is angry on me and hence, punishing me. But, God is the kindest and has climax love on every soul. The proof for His highest kindness and love is hell, not the heaven. Hell shows that He is so anxious to put you in hell and reform you quickly. Therefore, the punishments given by God to souls show His climax love on human beings. He is so anxious to reform you as early as possible so that you will travel in the right path and reach eternal bliss.

30. Are Ego and Selfishness dependent on each other? Which of them is most dangerous in the spiritual path?

Swami replied: Although God doesn't like both ego and selfishness, selfishness is most dangerous to the soul than ego. Ego can be controlled but selfishness can never be controlled since it is spontaneous and inherent quality of the soul. Ego can be killed or controlled, when God gives some punishment to the soul like health issues, financial problems, etc. But,

selfishness, which is inherent to the soul, cannot be controlled. So, you must divert that selfishness towards God. Loving yourself is selfishness and loving God is devotion (*ahaṅkāramu nantamu cesi, mamakāramunu maralcumatani, Nārāyaṇuḍu naṭanamunāpi, dārini cūpu dariki cercunu* – Bhakti Ganga Telugu Bhajan). You worship God very obediently by putting namaskaras, sashtanga pranamams, which means that you have no ego before God. But, the basis of your worship is to get some benefits from God, which is selfishness. Your attraction towards the fruit is selfishness. You must divert your selfishness to God by replacing God in the place of fruit.

31. Kindly tell me about the conversation between Saktuprastha and Lord in human form at the time of his testing?

[Smt. Chhanda asked: Padanamaskaram Swami, May I get many more opportunities to wish my Lord a very happy birthday in Human form like today. You made our lives sacred by showering Your special knowledge even to a very ordinary soul like me. On this very special day, can I request You to kindly tell about the conversation between Saktuprastha and Lord in human form at the time of his testing?]

Swami replied: I have already answered this. *When God comes to test you, He always gives a small hint to you that He is God.* Saktuprastha and his family were starving for past 10-15 days due to drought in their village. Everyone around was hungry and struggling to find some food grains. Food alone was the need of the hour. Saktuprastha collected some small grains and prepared food. He, his wife, his son and daughter-in-law divided the food into four parts and were about to eat. That is when God entered their house as a guest and asked for food. First hint is that no beggar or guest comes to a drought-hit village. Saktuprastha gave his share of the food to the guest. Then the guest asked for more food and his wife gave her part. This itself was too much to do but the guest asked for some more food. This is second hint because no sensible human being asks for more food from another hungry person. Definitely, He is not a human being. They offered the third share to the guest. Immediately, He asked for some more food. If you analyse, the guest must either be a demon or God Himself. Therefore, the hint is that all tests of God are extremely abnormal. The abnormality itself gives the hint that He is God. If he was an ordinary human being, he wouldn't have shown such extreme abnormality although some abnormality may exist. Even after eating three parts of the food, He was asking the last fourth part. No human being will do it since his conscience will not allow him to do like that. Definitely, it must be God Datta! They got the hint as a flash in the brain. Unless He is God Datta, He will not ask like this abnormally. So, this was the conversation that took place between Saktuprastha and the guest. Since

it was a drought, they were only talking about food and no other topic could be there.

32. Which one to select between the two goods?

[Padanamaskaram Swami, in a situation where I have to select between two goods, how to make the final decision? May I be always at Your divine lotus feet, Chhanda]

Swami replied: When two goods are there, analyse and see which is a better good and do it. If there are three goods, analyse and see, which is the best and do it. If there is only one good, you have to follow that good only!

Swami commented at the end of the Satsanga:-

So, 32 questions are answered, which are equal to the age of Śaṅkara (He lived for 32 years). Śaṅkara said, “*Jñānāt eva tu kaivalyam*”, which means that spiritual knowledge is the highest path that leads to merge with God. This satsanga is also the direct spiritual knowledge given by God Datta.

Chapter 14

March 11, 2023

O Learned and Devoted Servants of God,**1. Are punishments postponed or burned for a reformed soul?**

[Shri Durgaprasad asked: Paadanamskaaram Swami, You mentioned that even for a reformed soul, the punishments are only postponed (by keeping in cold storage for a very long time) and not cancelled. But, Gita says *Jnanagni Sarvakarmaani...* meaning the karma file is burnt whole together after reformation through knowledge. Kindly remove my confusion. At Your lotus feet, -Durgaprasad]

Swami replied: When this soul is reformed, the file of deeds and fruits of one type of sins (stealing is one type, killing is another type etc.) goes into cold storage. This file is not burnt because there is a probability of repeating the sins in future in which case the file becomes active once again. If the soul is permanently reformed, the file is permanently kept in the cold storage and such a situation is almost equal to the burning of the file. The Gita mentions burning in the view that the reformed soul will not repeat the sin once again in future. Burning means the gross file going into subtle state and the subtle file can become gross file at any time whenever God wishes. We also see that in the final dissolution, the creation is totally destroyed. Scripture says that 12 suns rise to burn this entire world. But, here, burning means the entire world going into subtle state from gross state. You should not take burning in the literal sense, but you should take this in the implied sense (Lakshanaa).

2. How to understand in-depth the personality of God?

[Mr. Talin Rowe asked: Dear Your Holiness and most excellent Swami, Blessings onto You and Your devotees. In the path of Nivrutti, You have explained very much about the importance of theoretical devotion and the importance of knowing the Divine personality of God. How are we to understand in-depth the personality of God? There are stories of You and we can spend time with the human incarnation, and we can read scriptures and observe, but the depth of the personality seems unable to be comprehended, considering the unimaginable nature of God. The attributes of the personality of God are beyond my understanding, I try to imagine all the best qualities ever described and use those as the base description of God however it's so hard from a human's point of view. Humans are limited due to selfishness, ego and limited point of view. Plus, the inability for us to express our own personality qualities or even imagine the depth of them as effectively as we may feel or want to express and understand them. So to understand Your personality, it seems so difficult. How are we to learn in depth about the personality of God? Thank You Swami Thank You Swami. By, Talin]

Swami replied: After all, a fan of a film actor is so much attracted to the personality of his hero actor that is projected in a few film-shows so that he commits suicide on hearing the death of his hero! Can't a devotee get that much projection of divine personality through scriptures and through the devoted speeches of spiritual preachers? The personality of the mediated unimaginable God is to be taken as the reference because personality does

not exist in the case of the unimaginable God. Starting from the first energetic incarnation of the unimaginable God, up to various energetic and human incarnations, you can collect the total information of the first energetic incarnation because the first energetic incarnation called God Datta or Father of Heaven containing the merged unmediated unimaginable God alone forms various energetic as well as human incarnations. All the aspects of all the incarnations (energetic and human) collected, gives the total personality of the Father of heaven. The Father of Heaven or the first energetic incarnation of unmediated unimaginable God is the absolute God because there is no trace of difference between the unmediated unimaginable God and the mediated unimaginable God or Father of Heaven. Father of Heaven is the mediated unimaginable God and you cannot find any difference between a naked person and the same person clothed. The various aspects of the personality of Father of heaven are divided among various incarnations. To get such total information of all attracting aspects of the Father of heaven, one must have full faith in the universal spirituality, which means that all incarnations of all religions of the world are various roles played by the single actor-Father of heaven or the original absolute God. In the case of the fan terribly attracted by the cinema hero also, he has the basic knowledge that all heroes of all films are the various roles of the same basic one actor-hero. His climax attraction towards that hero is the total sum of various heroic aspects of various hero-roles played in various films of the same basic hero. Hence, you can get the complete attraction towards the total actor-God by believing that all Human incarnations appeared in this world and all energetic incarnations explained in scriptures are the various roles of the same basic actor-God. This complete attraction collected from various incarnations is called the depth of the attraction to God. Depth is nothing but all-round information about various angles of the divine personality of God. Depth indicates the accumulated quantity collected due to various good qualities of the divine personality.

3. Did Vasudeva and Devaki remember their previous births?

[Shri Hrushikesh asked: Dear Swami, one of my friends asked the below question. Request You to kindly answer.

Question: Vasudeva and Devaki were Kashyapa and Aditi in their previous birth, they asked Lord Vishnu to grant a boon, that Lord Vishnu to be born as their child for three future births. Did Vasudeva and Devaki remember their previous births? Did they remember about the boon they asked? Did they know that their previous life boon is being fulfilled now? Did they know that Krishna was Vishnu? Also if they didn't know that they were Kashyapa and Aditi in previous birth, how could they enjoy the fulfilled boon by God? Also, I would like to know if Gopikas also knew that they were Rushis' in their previous births and that they asked Lord Rama for a boon to hug Him by transforming themselves into Women? For which Lord Rama said that it will be fulfilled in future birth? Did Gopikas remember their previous births? Did they know that previous life's boon is being fulfilled by God in

this life? If God would give the opportunity to know about their previous life's boon, don't You think that they will be in a blissful state knowing that their boon is being fulfilled by God in this life? Kindly clarify? Pranaam to Your Lotus feet, Hrushikesh]

Swami replied: All the cases mentioned by you were sages, who have done very severe penance for several previous births. If the point is strong, even an ordinary soul is remembering it from its previous birth. Such sages, who were like burning fire altars for millions of previous births, certainly will have the superpowers by which they can easily know all their previous births not to speak of just one previous birth. Sage Naarada told that Gopikas knew the divinity of Krishna (*Māhātmya jñāna...*- Bhakti Sūtram). You need not think that they passed the tests of God due to their supernatural powers. Many Gopikas complained to the mother of Krishna about stealing of their preserved butter for their issues by Krishna. Bond with life partner is a weak bond and hence, in the test related to this bond, all passed. Bond with wealth is also almost a weak bond in which they could have passed the test also if the test was conducted on the bond with money only. But, this test about the bond with money is joined with the bond with issues. The bond with issues is very very strong due to which alone the parents fail in the bond of money also. Sage Vyasa was the king of all sages. He was the founder of the entire spiritual knowledge. Such sage ran after his son called Shuka (who was going away from the house intoxicated with the devotion to God) crying, “O Shuka! O Shuka! Please stop”. Now, you can understand the position of the sages born as Gopikas.

4. Does karma yoga only prepare one for jñāna yoga, which in turn leads to liberation?

[Dr. Nikhil asked: Padanamaskarams Swamiji, an eminent preacher belonging to the Advaita tradition claims that as per the Gītā, the step of karma precedes jñāna. I have formulated a question based on that claim and request Your kind clarification. Regards, Nikhil

Question: An Advaita preacher said: We agree that the paths of karma yoga (action of sacrifice & service) and jñāna yoga (spiritual knowledge) are not two parallel paths leading to the same goal, but sequential steps that lead to the same goal of mokṣa (liberation). So, in the spiritual path, one step leads to the other, which in turn leads to the final goal of liberation. This was explained by Lord Kṛṣṇa in the Gītā, as “*Sāṅkhya-yogau pṛthak bālāḥ...*—Gītā 5.4” and “*Yat sāṅkhyaiḥ prāpyate sthānaṃ tadyogairapi gamyate ekaṃ sāṅkhyam ca yogam ca...*—Gītā 5.5”. Bhakti (devotion) is not mentioned separately in this two-step division of the spiritual path, because, according to us, bhakti is included in both the steps of karma and jñānam. Our main disagreement with You is that we believe that the step of karma precedes the step of jñānam. We say that the step of karma yoga is only preparatory as it leads to the purification of the mind (*Yogayukto viśuddhātmā*— Gītā 5.7; *Yoginaḥ karma kurvanti saṅgaṃ tyaktvātma śuddhaye*— Gītā 5.11). These two sequential steps of karma followed by jñānam also correspond to the Karma Kāṇḍa and the Jñāna Kāṇḍa portions of the Veda. Lord Kṛṣṇa was referring to these two portions of the Veda when He said that He had revealed these two paths in the ancient past (*Loke'smin dvividhā niṣṭhā purā proktā mayānagha*— Gītā 3.3). As stated above, the Upāsanā Kāṇḍa of the Veda, which corresponds to bhakti (devotion) is already included in the Karma Kāṇḍa and the Jñāna Kāṇḍa and hence is not mentioned separately. It is well-established by Śrī Śaṅkara

that the Karma Kāṇḍa is only a preparatory step to purify the mind before a person can study the Jñāna Kāṇḍa.]

Swami replied: If Krishna referred the Veda that contains Karma Kaanda (action) in the beginning and Jnaana Kaanda (Knowledge) later on with the Upasana Kaanda (Devotion) in between, why Krishna Himself mentioned jnaana yoga in the beginning and Karma yoga in the second step of the verse? (*jñāna yogena sāṅkhyānām, Karma yogena yoginām*). This sequence is maintained by Him in other places also (*Ekam sāṅkhyam ca yogam ca...*, *Yat Saṅkhyāiaḥ... tat yogairapi...* etc.). Even the Brahmasuutras mentioned jnaana yoga as the first step (*Athāto Brahma Jijñāsā*). In the Upanishads also, the Father-preacher advises his son to enquire about Brahman in the beginning (*tat vijijñāsasva*). In the Veda, the details about Karma Yoga consisting of Karma Samnyaasa (cooking the food for the participants of spiritual seminar) and karma phala tyaaga (spending for the materials required for the preparation of food) was elaborately dealt due to which the first place was given. The importance of the first place is to tell that karma yoga or practical devotion is more important than theoretical jnaana yoga and bhakti yoga. Hence, karma yoga is the final step that yields the final fruit. Let us analyze logically also. Karma yoga means service and sacrifice to the divine preacher. Suppose we do both these to a preacher and suppose his preaching gives wrong knowledge, are we not put to loss on both sides? Shall we ask the preacher to return the cost of service and the money sacrificed as Guru Dakshina since his knowledge is not satisfying to us? First, we must hear the spiritual knowledge from the preacher and then decide whether the knowledge preached by the preacher is excellent true knowledge (*Prajñānam*) or not. If His spiritual knowledge is excellent and mind-blowing, then, we shall continue to serve Him to get further knowledge. Then, we can also sacrifice Guru Dakshina, which is not a pre-requisite like the tuition fees paid in schools or colleges. You may argue that we are paying the tuition fees in school or college during the time of admission itself. Here, you must know the difference between a Sadguru preaching true spiritual knowledge and the school teaching some materialistic knowledge. In the materialistic knowledge, syllabus exists with standard concepts present in the prescribed text books. There are authorities to check whether the teacher is teaching well and completing all the syllabus or not. The teacher will be warned or removed if found defective. Such system is not present in the program of preaching the spiritual knowledge by the Sadguru. Pre-payment of fees does not involve much risk in a school or college. It is not so in the preaching of the Sadguru. Moreover, prescribed fees exist in materialistic education whereas Guru Dakshina to Sadguru is not prescribed but depends

on our capacity and devotion to the Sadguru. Even if you want to serve the incarnation of God, you must identify and know the incarnation so that you can serve Him and this indicates jnaana yoga (knowing the incarnation) first and Karma yoga (serving the incarnation) in the subsequent stage. In the Gita, some say that first 6 chapters are Karma yoga, the next 6 chapters are Bhakti yoga and the last 6 chapters are Jnaana yoga. This is the funniest joke. Everywhere in the Gita, these three yogas were discussed at random wherever necessary. If you go very deep into the meaning of any verse in the Gita, it contains all the 3 yogas and thus, every verse itself is a mini Bhagavad Gita. Enquiry about anything is Jnaana yoga, which develops interest in it (Bhakti yoga) and finally serving it practically is Karma yoga. This is the sequence for any human being having a little common sense.

5. Why did Gopikas want to have illegitimate sex even when Lord Krishna warned against it?

[Shri Ganesh V asked: Padanamskaram Swamiji, Why did the Gopikas want to have illegitimate sex even when Lord Krishna warned against it? According to a recent answer given by you regarding lust Vs love, you clearly mentioned that Gopikas aim to have sex with Lord Krishna was to please Him and not their selfish lust which was non-existent. Then why did the Gopikas want to have illegitimate sex despite Lord Krishna warning against it? If Lord Krishna warned against it, then they should have stopped it. At your divine feet, Ganesh V]

Swami replied: Krishna warned Gopikas and this was testing the intense love of Gopikas towards God. Gopikas were sages having the knowledge of previous births. Gopikas knew that Krishna was Rama, who promised them to have sexual embracement in the next birth when He descends as Krishna. Krishna was already prepared for the sexual embracement with Gopikas as per His previous promise given to them. It is certainly illegitimate sex, which is also questioned by king Parikshit to sage Shuka about the abnormal sex of Krishna with married Gopikas, He being the protector of justice (*Pratīpa mācarat Brahman, Para dārābhimarṣanam-* Bhagavatam). The point is that why Krishna chose illegitimate sex with married Gopikas instead of a mere sexual embracement as promised by Him to them in the previous birth? If He developed desire for sexual union instead of sexual embracement, He could have married the unmarried Gopikas and could have had the legitimate sex with them because Rama promised just a sexual embracement only to the sages and not the actual sexual union! If this is asked by anybody, such fellow is the most ignorant!

Now, let us analyze thoroughly the whole background. The sages thought that they had already defeated the bond with money and the bond with children with reference to the bond with God. They thought that only the bond with life partner was leftover to be defeated. Hence, they

approached God Rama praying Him that they will embrace Him after becoming real females (using their miraculous power) proving that all souls are women and wives of the only male God. The sages thought that by this, they have got themselves liberated from all the three strongest worldly bonds (*eshanaa trayam*). But, God felt that they had not given the tests for money and children. Moreover, by changing the gender with miraculous power does not change the gender thoroughly. Hence, even for this test, God asked them to be born as real females in the next birth. Apart from this test of the bond with life partner, God also wanted to test the other two bonds by stealing the butter preserved for their children and this was the most important test because even sages failed to cross the bond with children. The bond with life partner can be tested only when Gopikas are married and the physical union was the complete test, which involves the sacrifice of life partner for the sake of God. Hence, the total program was planned perfectly for the Gopikas to give them total salvation. Total salvation was possible only when these three strongest worldly bonds are tested in which God competes with the life partner, the money and the children. Now, you can understand the reasons for Krishna advising them to go back criticizing the illegal sex as the greatest sin.

6. Was the test towards the life partner or issues and wealth conducted first?

[Padanamaskaram Swamiji, Which test was conducted first for the Gopikas? Was the test towards the life partner conducted first or the test towards issues and wealth conducted first? In popular life stories of Lord Krishna it is shown that the test towards issues was conducted first and later the test towards life partners took place. If the hardest test was conducted first and many of them failed, what was the purpose of the second test for all Gopikas? He could have conducted the second test only for those who had passed the hardest test. At your divine feet, Ganesh V]

Swami replied: The hardest test was conducted first to show that even sages have failed in this test, which was wrongly thought to be the easiest test by sages. They never asked God to test these two bonds because they themselves gave the pass certificate. The test for the life partner was conducted to show that almost all Gopikas easily passed over this test since this bond is very weak. When all passed this test, it clearly shows that the test of the bond with life partner can be got through by anybody in the creation. Krishna did not conduct the hardest test first and did not call the passed candidates only for the life-partner-test. The reason is that the plan of the tests was maintained confidential. If the sages were to know the whole sequence of these three tests, they would be very careful at least for one time only to pass the tests. The test is done to know the general tendency of any bond without giving test-precaution. Then only, it will be a test for their natural behavior. If the test is known, emergent precautions will be taken for the sake of passing the test. The first test was about issues and as the issues

are small, the mothers possess excess of fascination. Hence, the childhood of their issues was the proper time. If Krishna allowed only passed candidates, again it will denote the test.

7. Is God more pleased if we don't follow His words at times?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, Lord Krishna orally told to Gopikas to go away to their houses when they approached Him in the midnight. But, Krishna internally was moved by their strength of devotion in not going back and was pleased with their opposition. We usually think that one should follow the words of God to please God. But, this incident always makes me doubt the words of God. Is God pleased more if we don't follow His words? What is the correct measure to know whether God is pleased or not? Can't we rely on the words of God in every case? Or should a devotee analyze what God says and come to the conclusion based on instincts? - at Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied: Any policy shall not be generalized to all contexts. Since Gopikas opposed Krishna's advise to go back to homes, it shall not be generalized to all contexts and if a thirsty Krishna is requesting Gopikas for some drinking water, Gopikas shall not refuse the request made by Krishna applying the previous policy to all contexts! In the previous contexts, Krishna is testing Gopikas whether their love for God Krishna is greater than their love on God (Krishna) involved in the promise made by them during their marriages that they will follow their husbands in all aspects without any deviation (*Nāṭicarāmi*). In order to prove that God is greater than their promise made on God, Gopikas opposed Krishna in this context and their opposition was very much appreciated by the heart of Krishna. You must always do very sharp analysis about the importance of the context in practicing a concept.

8. Why did the Gopikas fail in the joint test of issues and money when they could overcome lust?

[Ms. Thrylokya asked: Gopikas were sages. They did a lot of penance in their previous births for God and sacrificed lust for hormonal sex by refusing even the most beautiful heavenly dancers during their penance for God. In this way, they sacrificed their selfish happiness for the sake of God by deviating from even the marriage-promise on God. When they have burnt their selfishness by their penance, why most Gopikas (sages) failed in the joint test of issues and money?]

Swami replied: If a lady lost a golden ring from her finger, does it mean that she lost all her golden jewels? The gold is still present on her body as golden bangles or golden chains. Similarly, when the sages could refuse even the heavenly dancers for the sake of their fascination for God during penance, does this mean that they have burnt all their selfishness? Even though the selfishness in sex with the other gender was burnt, the selfishness in the fascination for their children was not at all burnt. This point was proved by Sage Vyaasa, who ran after his son, Shuka, quitting the home. Hence, fascination in one worldly bond might have been crossed and this does not mean that fascination in all worldly bonds is crossed. Nobody crossed the

bond with children and the chakra called Anaahata situated in the heart says that nobody crossed this wheel. 'Anaahata' means not beaten by anybody so far.

Chapter 15

March 13, 2023

O Learned and Devoted Servants of God,**1. How can one distinguish a good person from a bad one during a short interaction?**

[Mr. Talin Rowe asked: Hello Shri Datta Swami, blessings unto Your divine grace. Thank You always for answering questions.

My question was how does one discern a good person from a bad person? We can only see what a person acts like in the little bit of time we interact with them. This isn't to mention the time away from us, their thoughts, their intentions or especially their past lives to give us insight into if a person is good or bad? In one of your discourses you mentioned that harming bad people is good and helping them is sinful, and vice versa for good people. How should we proceed? Thank you and have a nice day]

Swami replied: This is a problem existing in nature and for this problem, there is no miraculous solution. If you are God, then only you can solve this in no time because you can judge the approaching person as good or bad even without glancing such person. We are human beings and do not possess such miraculous powers. Hence, the only solution in the case of normal human beings is that you shall observe the person for a long time to judge whether he/she is good or bad. However, one short way exists. If the person is a strong theist, we can believe him/her to be a good person because the theist fears for God, who severely punishes the sinners. This works to a large extent, but, we have to beware of atheists acting as theists in order to cheat the public.

2. Based on shloka 11 of Jivatma Tatva Prakaranam, can we conclude that all human incarnations are also past eternal?

[Shri Lakshman asked: Padanamaskaram Swami, Question 1: This is with reference to the newly added shloka (11) to the Jivatma Tatva Prakaranam, where You mentioned that the mediated God (God Datta) is also past eternal. So can we conclude that all human incarnations are also past eternal.]

Swami replied: God Datta is mediated unimaginable God. Here, there is one energetic medium only. In the case of Krishna, above God Datta, a human medium exists. The first case is God with silk shirt and the second case is the same God with cotton coat above the silk shirt. Whatever conclusion was derived in the case of God Datta, the same conclusion is arrived in the case of God Krishna. Before God Datta enters the human medium, such human medium is only a medium without God and hence, we can call such medium as Krishna and not God Krishna. Once God Datta enters and merges with Krishna, Krishna becomes God Krishna. Similarly, before the entry of unimaginable God, the energetic medium (energetic body

with soul of imaginable awareness) is called Datta and not God Datta. Once the unimaginable God enters and merges with Datta, Datta becomes God Datta. Whatever status exists for God Datta, the same status exists for God Krishna. Hence, if God Datta is past eternal, God Krishna is also past eternal.

Why is God Datta past eternal? Let us start the whole episode with the Parabrahman or unmediated unimaginable God, who is past eternal. The whole story starts with Parabrahman only and not with God Datta. The unmediated Parabrahman wanted to become mediated for the sake of meditation of devoted souls. Parabrahman created the first energetic medium (energetic body and soul of imaginable awareness) from some created energy and required space called Paramavyoma to accommodate the energetic medium. This created energetic medium is called simply Datta and not God Datta. Parabrahman entered and merged with Datta so that Datta became God Datta. Datta is only the dress for the person called Parabrahman. When we utter the word 'God Datta', the word is indicating the Parabrahman only and not the dress. The dress or Datta is certainly past-non-eternal, but, God Datta or Parabrahman is past eternal because there is no difference at all between Parabrahman and God Datta since Parabrahman is naked without medium and God Datta is the same Parabrahman with medium. Our erroneous impression is that God Datta means the medium or dress and not the person (Parabrahman) wearing that medium or dress. Hence, whatever status exists for Parabrahman, the same status exists for God Datta. You cannot say that the Prime Minister naked in the bathroom alone is the Prime Minister and when he comes out with dress is not the Prime Minister. In such a case, he has to attend all meetings with dress as an ordinary person and not as the Prime minister!

3. Does shloka 12 of the same Prakaranam mean that Datta becomes detached from the soul in the human incarnation during deep sleep?

[Question 2: In the 12th shloka of Jivatma Tatva Prakaranam, in the deep sleep case of the human incarnation, as mentioned in the Mandukya Upanishat, only Ishwara is present. Does it mean that God Datta is detached from the soul component in the human incarnation during deep sleep? At the lotus feet of Swami, I remain, G Lakshman]

Swami replied: The incarnation is always a two-component system in single phase. One component is God and the other component is a selected-devoted-human being. The single phase is the visible human being-component since the God-component is invisible. In deep sleep, the human being-component disappears because the imaginable awareness is not generated from the resting brain-nervous system i.e., related to the thinking process because the rest part of the brain directing other systems is always active and working. In such case, the soul exists as the single God-

component. I will illustrate this with an example. A ring is made of gold (God-component) and copper (human being-component). The ring is the soul. If the copper-component disappears, the gold-component remains and hence, the ring remains. This is the case of any incarnation (energetic or human). In the case of an ordinary human being (or energetic being), the ring is made of copper-component only and hence, if copper disappears, the ring disappears. Hence, in deep sleep, the soul exists as God in incarnation whereas in the case of an ordinary human being, in deep sleep, the soul disappears and hence, the experiencer is absent. As a result of this, the deep sleep is full of ignorance only without the experience of any knowledge.

In these answers, the word soul that strictly stands for inert energy is used loosely to mean the individual soul, which is awareness. The word soul in strict sense should be taken as individual soul only.

4. Does God merge with the soul only and not with the gross body in the incarnation?

[Ms. Thrylokya asked: Paadanamaskaram Swami! You told that God merges with both the body and soul of a selected-devotee while forming human incarnation. The answers given by You to the questions of Shri G Lakshman in yesterday's satsanga in the context of deep sleep, show that God merges with the soul only and not the body.]

Swami replied: When we are talking about deep sleep, it pertains only to the soul (loosely meaning individual soul that stands for awareness) and not to the body. Hence, the context of merge of God with the body is completely irrelevant to the present context. What I mean is that the present discussion about the soul in deep sleep is not disturbed whether God merged with the soul only or with the soul and the body. However, I am giving the total picture of God merging with the body. When God merges, He merges with both body and soul as told in the Veda (*Antarbahiśca...*). But, God can conveniently withdraw from the body to allow the body to perform its natural properties so that other human beings can freely mix with the incarnation. But, whenever necessary, God can extend into the body from the soul for performing a specific miracle that needs the divinity of the body. When Krishna wanted to lift the hill on His tender little finger, the body needs divinity thereby, possessing supernatural strength so that the little finger can lift and also maintain the huge hill on it for seven days continuously. In this context, God extended into the body from the soul. There is no difficulty in the extension of God from the soul into the body because body and soul are made of the same causal material, called energy. Matter and energy are physically distinct phases of the same component, called energy.

5. Is it correct to transfer sinful money to God?

Swami replied: If the sinful money is already earned, it is better to spend it for God because God alone can digest the sinful money, which is a horrible poison that not only destroys the sinner but also his future dynasty. While earning sinful money, you should have sharp analysis. If you are offered sinful money, which was already earned by another sinner, rejecting it is not a wise thing. If you reject, the sinner will spend it for doing further sins. You take that money, but, do not enjoy it. Instead, you spend it for divine purposes. The important precaution is that you should not earn money in sinful way from a righteous person. If the money is holy (earned by justice), you shall not touch it in sinful way. This policy need not be applied for another context where you have to earn sinful money from a sinner. In that context, you earn the sinful money and spend for a justified purpose without yourself enjoying it or storing for your future generations.

6. How do I remember You and worship You every minute even without difficulties?

[Smt. Sudha T asked: Padanamaskaram Swami! Thank You Swami for protecting us at every moment. During difficult times, I am remembering You and worshipping You alertly. Other times, my mind is thinking about worldly people only and worldly issues only. How do I remember You and worship You every minute even without difficulties?]

Swami replied: There are three stages. 1) Living in only worldly affairs, 2) Living in worldly affairs and affairs of God and 3) Living in affairs of God only. You are present in the second state. It means you have climbed from first state to second state. Now, you want to reach the third state. The same staircase steps exist from second state to third state, which you have already seen while climbing from first state to second state. Therefore, you need not ask Me about the staircase steps. But, you have put a condition for the third state, which is that there shall not be difficulties in the third state. This is not possible because the natural constitution of the third state is that it is full of difficulties. But, there is one way to avoid difficulties in the third state. In the third state, you are fully intoxicated with the devotion to God. In such a state, you will not be aware of the difficulties even if they exist. If you are experiencing the difficulties, it means that you have not reached the third state.

7. Please suggest me a way that I should not forget Your grace on me even in future and become egoistic.

[Swami, You told us personally that You would protect us as long as we have faith that You are protecting us and You would stop protecting us if we start thinking that it is our talent. For today, I am remembering You as our Protector. Suggest me a way that I should not forget Your grace on me even in future and become egoistic thinking that I am the doer. Please save me from ego because I cannot imagine a day without Your grace in my life. I cannot afford to lose Your protection on me.]

Swami replied: Your question is very simple because it contains its full answer in your question itself. I told that you will get protection as long as you remember God. If you forget God thinking that you are protecting yourself, you will lose the protection from God. Hence, the simple answer for getting the protection from God is to remember God all the time. Do you want God to help you in making you remember Him always? This is the worst insult to God. A girl approached a boy and said, “In spite of my hectic efforts, I am not getting love on you. Please do something so that I can develop love on you”. If the boy is sensible, he will slap the girl telling, “Who asked you to love me?”. If the boy analyses deeply, he may enter into depression thinking “Am I so ugly not to be loved by this girl?”. Hence, either God will become angry with you or will enter deep depression. You can ask God anything, He will grant it without hesitation and with lot of happiness. If you ask God for devotion, God will enter into very long and deep depression thinking “Human beings are attracted by so many items in the world. Am I such a worst item so that nobody is getting devotion on Me in a natural way and hence, everybody is asking for the devotion”? Devotion is from the side of the devotee and not from the side of God. Attraction to God shall be from the side of the devotee and not from the side of God since God is not a politician, who bribes people to attend his public speech.

Chapter 16

March 17, 2023

O Learned and Devoted Servants of God,**1. Is Jesus a Messenger or the Son of God?**

[Ms. Thrylokya asked: Paadanamaskaram Swami. I have found several videos on a discussion between Christianity and Islam regarding the point that whether Jesus is a messenger or the son of God. Please give me a clear picture on this topic.]

Swami replied: First of all, you must understand the basic concept in Christianity, which is the Divine Trinity. God, Holy Spirit and Son of God constitute the Trinity. You must clearly know the details of each item of this Trinity.

God:- God is beyond space because God is the generator of space. Space cannot exist in God before space is generated. If space exists in God before its generation, it means that space is not generated from God because already space is existing in God before its generation. You don't see the pot (shape of the pot) in its cause, which is the lump of mud before the pot is generated. This means that God has no spatial dimensions. It means that God has no volume. Any item, not having volume can never be imagined even if you break your head for millions of births. This concludes that God is unimaginable. This God gives the proof of His existence through unimaginable events called miracles. Genuine miracles exist in this world apart from magic, which appears as a genuine miracle, but on analysis it can be easily found out that this magic is a false miracle. Due to the existence of magic, you shall not conclude that all miracles are magic only. Atheists blindly become rigid in negating even the genuine miracles also as false magic. Therefore, unimaginable God exists because of the existence of genuine miracles in this world. The source of all these genuine miracles is the unimaginable God.

Holy Spirit:- Spirit means energy i.e., quite different from the clearly visible matter. Awareness is also spirit because it is a specific work form of inert energy i.e., generated in the functioning brain-nervous system. Soul is the awareness and is considered to be the meaning of the word 'spirit'. Hence, all forms of energy can be treated as spirit and especially the invisible form of energy or awareness is treated as spirit.

The above explained God shall not be thought as awareness because God also knows and thinks. But, the unimaginable God need not be awareness to think or know as per the worldly logic about awareness. The

unimaginable God is omnipotent and due to the omnipotence, the unimaginable God can be omniscient and omnipresent. This means that even though the unimaginable God is not present anywhere in this world, God can be effectively omnipresent and omniscient. We can understand this with a small limited example. A king knows the information from every place of his kingdom with the help of his secret CID system even though he is not present physically anywhere. The omnipotent God knows everything of the creation without physically present anywhere and in His case, the CID system is not necessary due to His omnipotence. Without being present anywhere in creation (because He is beyond space or world), He is aware of everything and He is capable of controlling anything due to His omnipotence. Even though He is unimaginable, He can possess great attributes through His omnipotence and for this, the best example is that He has the attributes of knowledge and thinking even though He is not awareness. In this way, you need not be worried with the fight between one party saying that God is attributeless and another party saying that God is with attributes.

Such unimaginable God thought of creating the creation and such thinking was done before creation. Hence, in the time of such thinking there is neither inert energy nor a materialized nervous system. The inert energy functioning in the nervous system produces awareness. The inert energy is obtained from the digestion of food. Such awareness alone can think. But God thought to create this creation and, in that time, there was neither matter nor energy to produce awareness. Therefore, God thought not due to awareness but thought due to omnipotence. Such unimaginable God wanted to express Himself to energetic beings (having energetic souls and energetic bodies) present in the upper worlds to be created in future. Hence, He created the first energetic body and some space in which the energetic body could be accommodated. Then, the unimaginable God merged with this energetic body making it as His permanent residential address. This body and that little space are never destroyed even if the entire creation-space disappears. This is the first energetic incarnation that can be seen only by the energetic beings living in the upper energetic worlds. Neither those worlds, nor those energetic beings can be seen by human beings unless God wishes. Hence, this energetic body and soul is not visible to human beings and therefore, we can conveniently call this energetic incarnation as spirit. Thus, the first energetic incarnation is named as Holy Spirit, which is the relevant incarnation of God for the upper unseen energetic worlds containing unseen energetic beings. This means that the unmediated unimaginable God is mediated with energetic body. Mediation of an unmediated item is called as incarnation. The mediated item is not at all affected by the medium and

hence, Holy spirit is nothing but the unimaginable God mediated in an energetic medium. The energetic medium may have form or may not have form. If it has form, such incarnation is called as Father of Heaven in Christianity and God Datta in Hinduism. In Islam, such unimaginable God is called as Allah. Some divine devotees experienced Allah as formless light and this means that the same first energetic incarnation (Holy Spirit) is mediated by light energy without form. In Hinduism also such situation is mentioned in the Veda where God appears as formless spirit (God mediated in formless energy), called 'Yaksham.' The same God mediated in energetic form is called 'Father of Heaven' or 'God Datta' in Hinduism. If Islam says that Allah is formless, we have to take unimaginable God as Allah. If Islam considers the appearance of Allah as bright light energy, it is the formless first energetic incarnation or Holy Spirit. It is very important to note that the original unimaginable God is not at all different from the first energetic incarnation. In fact, the first energetic incarnation (Datta or Father of Heaven) created all this creation, maintains it and finally withdraws it from gross state to subtle state so that after some interval, the same subtle creation is manifested into gross creation just like the same film reel is projected as the next film show. Remember that this first energetic incarnation merged with some more selected energetic beings to become other energetic incarnations.

Son of God:- In the creation, along with the upper unseen energetic worlds in which unseen energetic beings live, the earth is also created along with seen humanity on it. The media of human souls on the earth are bodies made of matter and some inert energy. The soul made of awareness (awareness is also a form of inert energy only) is the common item between an energetic being and a human being. The difference is only the external gross body, which is made of inert energy in the case of energetic beings and is made of matter and some inert energy in the case of human beings. Just like energetic incarnations are relevant to the upper energetic worlds, the human incarnations are relevant to this earth. The first energetic incarnation merges with selected human devoted beings to form various human incarnations. The first energetic incarnation merges with both soul and body withdrawing itself from the body and confining to the soul only whenever it is necessary. *Generally, God withdraws Himself from the body so that the body remains with its natural properties so that fellow human beings can mix with Him freely to clarify their doubts in spiritual knowledge.* The main aim of the incarnation of God (unimaginable God) is to clarify the doubts of devotees in spiritual knowledge.

Now the question is that whether God Himself directly comes down as incarnation to clarify the doubts of devotees or God sends some messenger to clarify the doubts of devotees. On this point, the answer from the Gita is that only God comes down in a relevant form to preach true spiritual knowledge and clarify the doubts. No other soul has that capacity to preach true spiritual knowledge and to clarify any doubt except the ultimate original God. The unimaginable God is not only beyond imagination but is also invisible and hence, such God takes a relevant form as medium and comes down for this purpose and such form is called incarnation. There is no difference between the unimaginable God and His visible incarnation. A naked person in the bathroom came out wearing some dress and there is no trace of difference or any type of modification between the original God (naked) and His incarnation (same naked person but clothed). Unmediated-unimaginable God (Nirguna Brahman) cannot be caught by the mind-eye just like an unclothed naked person cannot be caught by the eye. The same God becomes clothed (Saguna Brahman) can be seen by the souls and the medium (cloth) may be energetic (silk cloth) or may be human (cotton cloth). These two are only different states of the same item and the state cannot bring even a trace of difference in the item. In this way, one should realize that the goal in every religion is the same one item called God.

When God wants to do some work on the earth, He can send some close soul to earth in order to accomplish such work or may come down if the work is very complicated, which can be done by God alone. All the works can be done by the servant souls with the strength of God's grace. But, one work can't be done by souls and that is the propagation of spiritual knowledge and clarification of doubts in spiritual knowledge. The knowledge preached by God can be brought down to the earth letter by letter. But, if a critical doubt is posed by a devotee, sometimes, the messenger can't clarify that doubt so effectively as done by God. Hence, the Gita says that whenever preaching true spiritual knowledge comes as the main program, God Himself will descend down (*Jñānī tvātmaiva me matam*). ***A servant is that soul coming down to earth to do any type of work except propagating true spiritual knowledge and clarification of any doubt posed by any soul.*** This exceptional work can be done only by the God in the form of Human Incarnation on the earth. If you confine the word 'messenger' to the soul that brings down the message of God as it is, the word messenger can apply even to a close soul of God. But, the work is not strictly limited to just pass on the message as it is. The work is further extended in all angles when doubts are shot by the receivers of knowledge. If the messenger gives a wrong answer, it cannot be rectified later on since the omniscience of God is tarnished.

Hence, the answer should always come perfect in the very first instance itself so that the omniscience of God is undisturbed at any time. Therefore, whenever you use the word messenger in the sense of carrying on the spiritual knowledge to the world along with perfect clarifications of various doubts asked by devotees, there is no second person other than God and like this, God alone is the messenger and messenger alone is God. Some simple works like killing a demon etc., can be done by another devoted soul to God in which such danger does not exist. This does not mean that every messenger is God because even some human souls try to become messengers of spiritual knowledge. It only means that God alone becomes the messenger of true spiritual knowledge. Since the propagation of true spiritual knowledge along with clarification of every doubt in spiritual knowledge is the main program of the incarnation, every incarnation is a messenger. Therefore, there is no fourth category called messenger except the above explained trinity in which God exists in all the three states. Krishna, Buddha, Jesus, Mohammad, Mahavir Jain, Gurunanak etc., are the messengers, Who mean the Incarnations of God. There is no difference between God, Holy Spirit and Son of God because the same unimaginable God mediated in energetic medium is the Holy spirit and the same unimaginable God mediated in materialized medium is the Son of God. There is no difference between Holy Spirit and Son of God.

In the context of such clear background, why did messenger Mohammad (Mohammad is the Human Incarnation of God, called as 'Son of God' and every messenger is Son of God or God Himself in mediated condition. Son means that the medium is created by God. From the point of the medium, the messenger is called as Son of man and from the point of God, the messenger is called as Son of God) rejected the concept of Human Incarnation? His precedent messenger was Jesus, Who was horribly crucified by the public of that specific region. Mohammad wanted to prevent the humanity from this greatest sin and hence, rejected the concept of Human Incarnation God even though He Himself was the Human Incarnation. His generous heart shall be realized in this great sacrifice of His own fame to protect humanity from such a greatest sin. If Muslims and Christians understand this true background, they can be united and both can be united with Hinduism also. By union, individuality need not be lost. There are several states in India like UP, Punjab, Andhra Pradesh, Tamilnadu etc. Every human being belongs to its individual state while simultaneously belongs to the entire nation called India. Similarly, every religion retains its own religious individuality and simultaneously becomes a member of Universal Religion or Spirituality. The main concept of Universal

Spirituality is that one shall follow his/her own religion and shall not criticize other religions. Buddhism also comes under Universal Religion because the silence of Buddha about God means that He is expressing God as unimaginable, Who can be best represented by silence. The silence of Buddha on God is misunderstood by His followers as negation of God. The differences among religions have come due to differences among the followers of religions due to their little knowledge. The founders of all religions are various forms of the single God alone representing the basic unity of all religions. The basis of every religion is God, heaven and hell since these three exist in every religion. Heaven and hell establish the merit of justice and the defect of sin or injustice in worldly life (Pravrutti). Heaven encourages merits of justice and hell discourages sins of injustice. God is the founder for Pravrutti and also Nivrutti (spiritual life). The fundamental essence of every religion is one and the same and the difference is only in the external culture and the language of scripture. The founders (single God in different forms) of all religions introduced merits and some ignorant followers introduced defects into all religions. Change of religion is meaningless because of the existence of merits and defects in every religion. If you are criticizing the form of God of another religion, you are criticizing the form of God of your own religion because God is the common actor in both the form-roles. Each scripture is written by the same God suiting to the culture of a set of people of a specific region, which brings the superficial difference because the fundamentals of scriptures of all religions is one and the same. If you are criticizing the scripture of any religion, you are criticizing your own scripture because the same God wrote both the scriptures.

The main defect of almost all human beings is ego-based jealousy towards co-human beings. When God comes down in a co-human form, naturally, the ego-based jealousy of the human beings becomes very powerful and as a result, the Human Incarnation of God is always repelled by general humanity. If the current goes in your house, you will not mind about it if the current also was absent in your neighbour's house. This means that you cannot tolerate the greatness of your co-human being. In that case, you may question that why God did not come down in a super-human form so that the ego-based jealousy will not come out? The answer for this is that God wants to mix with all human beings in a free way so that there is no excitation in any human being disturbing its ground state of mental balance so that doubts can be freely asked. For this purpose, God is confined to the soul of the incarnation only so that the body is not divinized exhibiting natural properties of human nature encouraging co-human beings to mix

freely with incarnation. If greatness is not exhibited, free mixing with human beings is the merit and negligence from co-human beings is the defect. If greatness is exhibited, repulsion due to ego-based jealousy is the defect and attraction to His divine personality is the merit. The Human Incarnation has to maintain a very critical balance in its behaviour towards co-human devotees. The Incarnation also behaves like a true devotee so that such behaviour becomes the practical example for other devotees to be followed. By this, the co-devotees treat the Incarnation as a devotee and not as God. Another complicated point is that the same Incarnation behaves in various levels as per the level of the devotees. If the devotees feel that the Incarnation is only a human being, the Incarnation behaves like a messenger sent by God so that the ego-based jealousy of the co-devotees is pacified (lowest level of devotion). If the devotees feel that the Incarnation is greater than themselves, but, not the greatest God, God behaves like the Son of God, Who is greater than the devotees, but, lesser than the Father-God (middle level of devotion). The devotees, who have conquered their ego-based jealousy and recognize the Incarnation as God, Who came down to preach the true spiritual knowledge, the Incarnation behaves like God Himself (highest level of devotion). These three steps are that of Messenger, Son of God and God respectively. I am in the light (pure dualism with God), the light is in Me (intermediate state) and I am the light (pure monism with God) are the three steps in which the Incarnation moves based on the level of surrounding receivers of knowledge. All these three steps were revealed by Jesus and the second and third states could not be tolerated by the surrounding devotees resulting in the cruel crucifixion of Jesus. Prophet Mohammad revealed Himself in the first state (Messenger) only, which is the safest step avoiding effects of ego-based jealousy like crucifixion and He propagated this step only for the safety of any Human Incarnation that comes to preach true spiritual knowledge in this world. This shows the practical intelligence and efficient administration of God in the form of Mohammad.

2. How to resolve the following two contradictions found in the Veda?

[Dr. JSR Prasad asked:- In the Veda, there are statements showing mutual contradictions like:-

1) *Na karmaṇā...* says that the action (karma) will not help in pleasing God and *Kurvanneveha karmāṇi...* says that the action (karma) must be done to please God and

2) *Prajātantum mā vyavacchetsiḥ...* says that issues must be generated and *Na prajayaa...* and *kiṃ prajāyā karishyāmah...* say that issues are useless to lift the soul by pleasing God. How to resolve these two contradictions found in the Veda itself?]

Swami replied:- The first contradiction regarding the word ‘karma’ can be removed by taking the meaning in two different contexts because the word ‘action’ is a general word not specifying any particular action. When the action is praised, it should be taken in the sense of doing action to earn

the fruit or money or wealth. The Gita gives a lot of stress on practical devotion, which is sacrifice of service (karma samnyaasa) as well as fruit of action (Karma phala tyaaga). Between these two, the latter is emphasized much (*Yastu karmaphalatyāgī..., tyāgāt śāntih...*). Hence, the fruit of action or work is very essential and for that action is more essential because it is the source of the fruit. Such action or work cannot be denied and it should be praised. Therefore, in this context of praise of action, the first quotation can be taken. When action is condemned, we can take the meaning of the word karma as the rituals in which the precious food i.e., ghee is blindly burnt since it is opposed by the Vedic statement that food shall not be wasted at all (*Annam na paricakṣīta*). In this way, we can remove the contradiction by taking different specified actions in different contexts.

The second contradiction regarding the issues represented by the word ‘*prajaa*’ cannot be removed by adopting the above first method because the meaning issues is specific for the word *prajaa* and is not general to have different meanings as per different contexts. The contradiction can be removed by selecting two different cases. The issues are stressed in the case of majority of humanity because most souls cannot control their biological need, which is sex (*kaama prakriti*). For such majority souls, the issues are stressed because even if the stress on issues is not done, majority will marry and get issues. In such case, the scripture is only reminding about what already is existing and not insisting the opposite action on what is not existing. This means that since biological need is existing already, biological need is stressed and scripture is not forcing the person controlling the biological need to succumb to the biological need (*Śāstram jñāpakam na tu kārakam*). Hence, in the context of receiving a saint only ‘*Na karmaṇā...*’ is recited by the receivers and not ‘*prajātantum...*’. In this way, the contradictions in the Veda can be removed and the statements can be correlated.

3. Why did Shankara condemn the path of action and support the path of knowledge?

[If the path of action or work is so important in view of the sacrifice of fruit of work, why did Shankara condemn the path of action (Karmamaarga) supported by Puurvamiimaamsaa propagated by Mandana Mishra and supported only the path of knowledge (Jnaana maarga)?]

Swami replied:- If you carefully analyse your question derived from the answer given by Me for your first question, there is no need of opposition. The reason is that Shankara condemned the Karmamaarga, which is in the sense of rituals. In the above answer also, the rituals (karma) are condemned by the Veda. Hence, Shankara is in line with the Veda. He never condemned the work to be done to earn the fruit of work because if it is done so, the most

important concept of sacrifice of the fruit of work is damaged by Shankara. In fact, He practiced this concept so that we can confirm that Shankara is a very strong supporter of this concept since practice is always greater than theory. He did the work of praising Goddess Mahalakshmi through the most beautiful prayer (Kanakadhaaraa stotram) composed by Himself. The fruit of His work is the rain of golden fruits from the hands of Goddess. Shankara is very poor begging for food and needs a lot of wealth for the stability in the life. Nobody in such state will donate all the golden fruits to the poor lady. At the maximum, a person existing in the place of Shankara may donate one golden fruit to the poor lady! But, Shankara donated all the golden fruits without aspiring even for one golden fruit and this shows that Shankara is the topmost example in doing the sacrifice of fruit of work. How much importance would such a supporter of the fruit of work give to the work that generates the fruit! This means that Shankara did not oppose Karmamaarga in which the sense of Karma or work is to earn the fruit for sacrifice.

Chapter 17

March 18, 2023

O Learned and Devoted Servants of God,**1. Since Lord is the husband of all the souls, how could the sex between Lord Krishna and Gopikas become illegitimate?**

[Smt. Lakshmi Lavanya K asked: Namaste Swami. You are always saying that God is real husband of all souls and all souls are His wives, then how could sex between Lord Krishna and Gopikas becomes illegitimate! I feel this was legitimate and sex between Gopikas and their husbands was wrong because both are wives of Lord Krishna. How could anyone say that sex between two ladies is legitimate. Please clarify. Thank You Swami.]

Swami replied:- The word husband (Bhartaa) means maintainer and the word wife (Bhaaryaa) means maintained soul. Between the maintainer and maintained soul there is no difference in the gender. The employer need not be male and employee need not be female. In the olden days, the husband is employed earning money to maintain his wife. But, in these days even females are employed and are earning money equally or even more. If the wife alone is earning money and the husband is maintained by the wife, the wife is the husband and the husband is the wife as per the meanings of the words Bhartaa and Bhaaryaa. In such case, there is no relationship between these two words and the gender. Males may become husband or wife and females may become wife or husband. The males are told to be females before God by which the given message is that the males shall not exhibit gender ego atleast before God. In this way, God is said to be male (Purusha) and husband (Bhartaa) and all the souls are females (Prakruti) and wives (*Striyah satīḥ puṃsah...*-Veda). Is the ultimate God male or female? This is another angle. The shaakteya school says that Aadiparaashakti (female) is the ultimate God and even Brahma, Vishnu and Shiva are subordinates to Her (*Turīyā kā'pi tvam...*—Shankara). In the place of Aadiparaashakti, God Datta (Ishvara) is mentioned by Vedaantins. Aadiparaashakti or Anaghaa is said to be power of God Datta. In such case, power is more important than the possessor of power. Some say that the power is under the control of possessor of power. If you go to the topmost position for the sake of the ultimate God, such God is called Parabrahman or the original creator, who is unimaginable and beyond gender. In this way, the original maintainer of souls is beyond gender. The Parabrahman is merging with a human medium like Krishna to become God Krishna. But, the same Parabrahman is merging with a human medium like Raadhaa to become Goddess Raadhaa. Both Krishna and Raadhaa are exact equal and one and the same because in both,

Parabrahman is Purusha and the medium other than Parabrahman is Prakruti. In what way both are different? The difference is only that one is male and another is female. But, in both, male Parabrahman and female medium exist in common. Then, how can you say that Krishna is male and Raadhaa is female? In essence both are male and female. The only point based on which we can say that Krishna is male and Raadhaa is female is that the body of Krishna is male whereas the body of Raadhaa is female as per the difference between male characteristics of body and female characteristics of the body. But, body itself is fundamentally female or Prakruti. Hence, this difference in the male and female is in the feminine body or Prakruti only. Therefore, the difference in the gender is not fundamental. If this is known, the gender ego of males will vanish.

The superficial gender-difference is useful for sexual relationship to generate children for the extension of humanity on the earth so that whenever God comes down as incarnation, the earth is not vacant and souls will be playing in different roles in each generation for the entertainment of God. Gopikas had children from their husbands only and not from God Krishna. In fact, every soul is born as a male or female child by the will of the Parabrahman, who is present in God Krishna in fully merged condition. Hence, every child is born by the will of God Krishna as told by Him in the Gita (*Ahaṃ bījapradah pitā*). The will of God is beyond the sperm of male and the ovum of the female. The sperm and ovum combine by the will of God only. The fertilized ovum is safe and develops in to child by the will of God only. God Krishna is called Father based on the superficial male characteristic of His body and in fact, He is both Father and Mother and strictly speaking He is beyond father and mother and in fact, everything (*Tvameva mātā ca pitā tvameva...Tvameva sarvaṃ mama deva deva—Gita*). **Hence, God is to be viewed as the ultimate goal with whom all relationships or bonds of love and affection exist.** Even though other bonds exist, all these worldly bonds are vacant without love like all the taps without a drop of water and only one tap is full of water and that one tap is the single bond with God in which love overflows and this state is called Nivrutti. Nivrutti is not a single tap having some water while other taps also have water. Gopikas succeeded as wives because they attended the dance at Brundaavanam. They failed as mothers because they complained to the mother of Krishna objecting the stealing of their butter preserved for their issues by Krishna. The test of stealing butter carried 66.66% marks because it is a joint of two questions. The dance at Brundaavanam carried 33.33% marks because it is the test on single question. Since all Gopikas attended Brundavanam dance and got 33.33% marks, what is the use of analyzing the

answer for this single question again and again, which is insufficient and inefficient to give at least pass mark (40%)? If the answer for this question alone is 100%, all the Gopikaas should have reached Goloka because in the examination of God Datta 100% marks give pass and even 99.9% marks give failure in the total test. It is waste of time to ponder over this answer for this question, which does not give even minimum pass even though we get 100% marks for this answer of this single question. Instead of this useless question, it is better to concentrate on the second joint question by answering which alone, one can get 66.66% marks that gives first class as per the present system of examinations. Even as per the present examination system, 33.33% is a failure only. Even as per the examination-system of God Datta, 66.66% is twice greater than 33.33%. There is a hope for the first candidate to get 100% and there is no trace of hope for the second candidate to get pass mark i.e., 100% as per God Datta. After getting 66.66% first, it is better to think about 33.33%. This is the reason why Krishna concentrated on the joint-question test first in the childhood (10 yrs-long time) and then only conducted the single question test in youth (2yrs-very short time) later on.

The only candidate getting 100% marks passing the total test without any grace mark is Raadhaa, who faced lot of opposition from the society for leaving her husband and marrying Krishna secretly, maintaining the marital life with Krishna in high confidence by meeting Him rarely so that the prestige of Krishna is saved since frequent meetings may spoil the secrecy and avoiding children also for the same goal. She is the exceptional candidate, who already passed the total test with 100% marks even before attending the test! Somebody asked that why Krishna allowed all Gopikas for the second test when all of them failed in the first test. The reason for this is that He did not make the secrecy of the tests revealed because in such case some extra care might have been taken, which does not reveal the real behavior. When the test is announced, students prepare for the test and their preparation does not reveal their knowledge that is present in their brains in natural state. To Know the knowledge digested perfectly and existing in the brain in natural way, slip test is conducted without announcing the date of examination. Actually, this slip test shows the knowledge possessed by the brain always in natural condition. ***The knowledge present in the brain due to extra preparation may go out of brain after the examination.*** This is the reason why Rama refused to conduct the test for the single question when sages approached Him with single question test (test about life partner). When all Gopikas passed this single question test, what is the use of discussion about this test, which is like shooting the dead serpent with AK47 gun again and again? It is like conducting a very serious seminar about eating

meals as if it is very difficult subject, neglecting about passing the IAS examination as if it is a very simple issue!

2. Why are the waker and the dreamer said to be made of seven parts in the Māṇḍūkya Upanishad?

[Dr. Nikhil asked: Padanamaskarams Swamiji, I offer the attached question at Your divine lotus feet. Why in the Māṇḍūkya Upanishad are the waker (viśva) and the dreamer (taijasa) said to be made of seven parts (saptāṅga), whereas the Prājña is said to be single and undifferentiated (ekībhūta)? Your servant, Nikhil]

Swami replied:- The waker and dreamer refer to the ordinary individual soul because both these waking and dreaming states are common to incarnation and ordinary souls. In the case of deep sleep represented by the Praajna, this state is for incarnation only in which the soul is the leftover God. In this state, in the case of ordinary human beings, the soul or individual soul is totally absent. The individual soul is always a part of the creation and can have the composite nature having several parts. God is always one only without any second item (*Ekamevādviṭīyaṃ Brahma, Neha nānāsti kiñcana*– Veda).

3. Can service be done even from faraway places or is it solely geographically dependent?

[Mr. Talin Rowe asked: Blessed Swami, please enlighten me on a question to clear some worries I have at Your convenience.

Realizing the human Incarnation seems extraordinary difficult under normal circumstances. Especially in today's time where the population is relatively high compared to known historical estimates. From a few angles it seems very difficult for someone to be exposed to the incarnation, then have the ability to come worship and to serve You in person. What should someone do if they want to serve You but don't have the resources or skills at their present moment to do so? Can service be done even from far away or is it solely geographically dependent? Thank You Swami, I hope You and those around You have a very great day. Thank You sincerely, Talin Rowe]

Swami replied:- Best service will come only if the devotee is far. The reason is that a devotee, who is close to human incarnation is always observing the external gross body, which always exhibits its natural properties like hunger, thirst, sleep, illness etc. God does not interfere with the natural properties of the external medium, which always makes a strong impression on the minds of the close devotees that the incarnation is after all an ordinary human being. This develops free intimacy leading to negligence that facilitates to clarify the doubts in spiritual knowledge freely without any excitation that the incarnation is the ultimate God that came down to the earth for propagating spiritual knowledge. Gopikas became the strongest devotee because God Krishna never came back to their village once Krishna left them. The Veda says that which is before eyes is repelled and hated whereas that which is far from eyes always develops deep attraction (*Parokṣa priyā iva hi devāḥ, pratyakṣa dviṣaḥ*).

4. What is meant by past eternity of God as eternal means existing in all times?

[Shri Phani asked: In one of Your messages, You said that God is past eternal. God is beyond space and time. How can we understand the past eternity of God as eternal means existing in all times like past, present and future? All the mediated incarnations (energetic or human) are eternal only existing in all the times. How can past eternal be understood in this context of mediated incarnations?]

Swami replied:- Eternal definitely means that which is permanent in past, present and future (*Trikālābādhyā sattā*). But, Dr. Nikhil introduced this terminology like past eternal, present eternal and future eternal and I felt that he is also correct because past eternal means that the item existed throughout the past time and did not perish after some little time in the past. The time that passed before creation was very very long. Suppose, I wanted to say that a human being existed in past, which was some millions of years before creation (an assumption only). But, that human being lived for its full lifetime, which might have been 100 yrs. Now, I cannot say that this human being was past eternal because he did not live for all those millions of years. I have to say that this referred human being was not past eternal. Suppose I say that human being lived all the millions of years in the past till the beginning of this creation (an assumption only). Therefore, the terminology like past eternal, present eternal and future eternal can be justified in view of the above discussion. Past eternal means that the item existed throughout the past time that ran till the starting point of creation and disappeared in the beginning of creation and hence, it will not exist in the future also. Such an item is past eternal and present non-eternal and future non-eternal. If you refer an item which is eternal in the past, present and future, you can say that it is simply eternal, which means that it is past eternal, present eternal and future eternal. Such terminology was used in philosophy (Vedaanta Shastram) by ancient scholars like ‘*Sādiranantaḥ saṃsārah*’, which means that this world is having beginning (which means that it is past non-eternal), but, is existing in the present (present eternal) and will exist in the future (future eternal).

5. Is causing fear considered a sin? Do provocations through ignorant actions lead to sin?

[Mr. Talin Rowe asked: Hello Your Holiness Datta Swami, may praise be healed onto Your glory for all eternity. My question is pertaining to sin. It’s been stated by You that sin is a result of either force or fear. If you accidentally cause someone to fear you without intending to do so, such as say in the case of a person who you stumble into or you scare an animal while driving a motor vehicle, or you say something that unwittingly triggers a fear or forceful response from someone else, is this considered a sin? Do provocations through ignorant actions lead to sin? Thank You sincerely for answering our questions and true gratitude to you always. I hope You and Your devotees have a wonderful day. Best regards, Talin Rowe]

Swami replied:- Any definition is general with some exceptional angles. Fear results in sin and this means as soon as you do some action, your consciousness introduces some fear of hell by which you can know that you are doing a sin. In fact, God speaks to you through your consciousness that what you are doing is a sin. Of course, a sinner doing sins continuously may not get this fear because the sinful nature predominates the voice of God. The sinful nature is producing lot of noise, which prevents you to hear God through consciousness. You cannot hear your phone sitting in a railway station full of noise of public and noise of trains coming and going. If your sinful nature is absent or very little, you can hear your inner consciousness, which is the voice of God. Good people hear clearly their inner consciousness and decide whether an action is merit or sin (*Satām hi sandeha padeṣu vastuṣu, pramāṇa mantahkaraṇa pravṛttayah*).

6. Other than the four main sins, which are gateways to hell, what are the other sins?

[Praise unto Your Holiness, Hello Swami, In Your Sutras You mention that the 4 gates to hell are 1. Illegal Sex, 2. Illegal Acquisition of Wealth or Corrupt gain of Wealth, 3. Violence through Anger, 4. Over fascination to worldly bonds. You mention these as the major categorical sins, with the triggering factors being

Force and Fear which are the ultimate driving initiator's in all sin.

Other sins have also been mentioned by You such as the waste of food. So there must be others sins that You dislike, and that are important to avoid for our welfare and the welfare of others! I am hoping for further guidance on sin, and what is the best way to please God? Thank You, You are the greatest Guru! Best regards, Talin Rowe]

Swami replied:- Sins leading to the hell are mainly three, which are illegal lust (kaama), violence through irrational anger (krodha) and illegal acquisition of wealth through corruption (lobha) as said in the Gita (*Trividham narakasyedam...*). In these three, other good people are affected directly. I have added another gate, because four gates exist on all the four sides. The fourth gate is illegal fascination that pains the legal bonds. However, this can be included in the first gate. Already, I have spoken about the point of fear resulting in sin in the above answer.

Chapter 18

March 19, 2023

O Learned and Devoted Servants of God,**1. Is the mediated God the source for the will of God, including likes and dislikes? Is the unimaginable form of God beyond prayer?**

[Mr. Talin Rowe asked: Blessings on to You and Your devotees today Lord Datta Swami! I am sitting thinking about Your will, and from an answer You gave for a previous question. You mentioned that the unmediated form of God is beyond personality. Whereas the mediated energetic form of God may contain personality traits. It led me to wonder if the will of God including likes and dislikes is conducted by the mediated energetic version? So for example the plan that God has for His creation, how He would like it to be, and all changes that are done to it, including our relationship with God, are from the will of the mediated form, Datta?

This is rather than the unimaginable, inexpressible God, although there can be no misidentification that they are not the same, because the mediated form is God through a mediated expression of His choosing.

My thinking being that will and desire are a form of personality, and that if the unimaginable God is beyond these, then creation must be actualized upon through the mediated form.

This thinking is through the context that creation isn't real from the perspective of the unimaginable. This would lead to the thought that creation must be upheld by the will of Datta.

If this is also the case, does this mean that the unimaginable form of God is beyond prayer? In the sense that the creation cannot have any effect or interaction with the unimaginable form of God except through the mediated form of God? I apologize if I need to clarify, please enlighten me to any defects in the angle of the question. At Your lotus feet, Talin Rowe]

Swami replied:- You must mainly remember always that the unimaginable God is omnipotent and that there is nothing impossible for the unimaginable God and hence, all logical doubts get answered by themselves for which we need not supply any logical background. Our logical doubts are entertained in the creation done by the unimaginable God or by God Datta. We must remember always that there is no trace of difference between the unimaginable God and God Datta as far as omnipotence is concerned. The only difference is that the unimaginable God is invisible and is also unimaginable whereas God Datta is externally visible and imaginable. The internal core is the unimaginable God only. The external form in God Datta is visible and imaginable while the internal form of God Datta is also imaginable and visible, but, the internal form is having unimaginable nature. Even the external form of God Datta is having unimaginable nature if the unimaginable God extends into the external body in the case of any miracle to be done using the external body. In the case of the unimaginable God, the internal and external forms are not only having unimaginable nature, but also, are directly unimaginable to our imagination. In the case of God Datta, the

internal and external forms are imaginable as in the case of any energetic being, but, the form of God Datta (internally and externally) has unimaginable nature. The unimaginable God became God Datta only means that the unimaginable entity having unimaginable nature became the imaginable entity having the same unimaginable nature. This conversion itself is unimaginable and is possible due to the unimaginable nature of the unimaginable God. We shall stop any attempt to analyze the unimaginable-invisible original God and we shall also stop to analyze the unimaginable nature of God Datta even though we are able to see God Datta.

The 'will' is a form of inert energy called as nervous energy and is an imaginable item that belongs to the creation. This 'will' happened in the unimaginable God even before creation. For the generation of will, inert energy (energy) and a materialized nervous system (matter) are necessary. Before creation, neither energy nor matter existed. Yet, the will is generated in the unimaginable God due to the omnipotence of God and not due to the existence of awareness (material of will) in the unimaginable God. Hence, there is no need of any discussion regarding the will of the unimaginable God. Before the generation of the first energetic form of the unimaginable God, the above explanation based on omnipotence is the only mechanism of will. But, after the generation of the first energetic being, the body and soul (awareness) are generated with which the unimaginable God merged. Now, the omnipotence of God is not required because the will has its basic material (awareness), but, omnipotence exists in such awareness due to the merged unimaginable God based on which the process of creation by God Datta starts. The will is a part of the personality in the form of Datta (before the merge of the unimaginable God), but, the same will of God Datta is having unimaginable omnipotence also due to the merge of the unimaginable God. Datta means a simple energetic being created by the unimaginable God and God Datta means the same Datta having unimaginable power after the merge of the unimaginable God with Datta.

2. What are the differences between Salvation, Moksha, Mukti, and Nirvana?

[Hello Great and Unrivaled Swami, What are the differences between Salvation, Moksha, Mukti, and Nirvana? In one of your discourses, You've mentioned that Moksha is freedom from worldly bonds, where Salvation might be the ending of a soul's subsequent action of sin. Many adherents to different faiths believe that there is an end to the reincarnation cycle. I am wondering what the differences between these concepts are? Thank You for Your care and wisdom. Talin Rowe]

Swami replied:- Liberation from worldly bonds can mean Moksha because the meaning of Moksha is simply liberation from worldly bonds for which there may not be any other cause. A stone has Moksha because it is liberated from all worldly bonds being inert by nature. Moksha or mukti

means the same liberation from worldly bonds without any other reason because the inertness of the stone itself is the sufficient reason. In the place of the stone, if you take a soul made of awareness, there must be some reason for its liberation from worldly bonds, which is not the inert nature because it is awareness or soul and not an inert stone. If the reason like suffering from worldly bonds exists, it can be salvation. Here, the soul is attached to the suffering due to which liberation from worldly bonds results. This is detachment from worldly bonds due to the attachment to some pain. The suffering is the result of the past sin of the soul. If the liberation from the worldly bonds happens due to the attachment to God, such liberation from worldly bonds can be called as Nirvaana. In both salvation and Nirvaana, detachment from X due to attachment to Y is the basis and much difference does not exist between salvation and Nirvaana. All these four terms are used for the liberation of the soul from the worldly bonds due to strong attachment to God and the differences explained here are not strict.

3. Do the books written by You make the traditional Vedas obsolete? Is there still a need to study them?

[Great and generous Shri Datta Swami, There are many different spiritual and scriptural texts available in the world today across world religions. There are a great many books and additional expository pieces of literature available for spiritual aspirants as well. You've highlighted in Your discourses and videos that the Vedas are some of the most unadulterated spiritual texts due to them being orally passed from scholar to scholar over a very long period of time.

You have also composed great works such as the Datta Veda Sutram, Sri Datta Vedam, Datta Upanishat, Shri Datta Guru Bhagavat Gita and many others. Do these new works by You, make obsolete the traditional Vedas? Is there a need to research in depth other scriptures when Your writings are available to study? In essence my question is if a spiritual aspirant is seeking knowledge in written form, should they seek it from all these places, or should in depth study of Your writing be sufficient? Thank You for taking Your precious time to answer our questions. Warmest and highest praise at Your feet, Your devotee, Talin Rowe]

Swami replied:- I have taken the essence of the scriptures of all religions present in this world along with the Vedas of Hinduism and the fundamentals are one and the same in the scriptures of all religions. Some superficial differences may exist, which are based on different cultures of different sects of people living in different regions and these differences based on cultures upon mixing with the same basic spiritual knowledge resulted as different religions. Pure water is the basic spiritual knowledge and when this is mixed with different colors, you get different colored solutions, which appear as totally different from each other since we do not realize the common basic pure water like spiritual knowledge. The water is the main basis of all these colored solutions, which is the main common content. The colors are minor components masking the commonality of the basic pure water creating ignorant difference. Unless we expose this fundamental

concept, world peace cannot be attained permanently. All My works are in this direction and all concepts necessary for this achievement are well explained. My works are related to the central common spirituality present in all the religions present in this world.

4. Does Incarnation exhibit miracles to attract people apart from preaching the spiritual knowledge?

[Shri Abhiram asked:- Is it the correct impression to think that an incarnation exhibits miracles continuously attracting people from all sides apart from preaching the spiritual knowledge?]

Swami replied:- The correct impression on the true incarnation is preaching true spiritual knowledge that leads the soul towards the goal of pleasing God with true love, performing miracles not for its name and fame but to help devotees in getting their problems solved through miraculous powers about whom positive hope exists in the mind of God for proper development in the spiritual path. A true incarnation is not interested in its personal name and fame because God got bored by the name and fame (sweet dishes) in the upper worlds and came down for getting negligence and opposition (hot dishes). Hence, the true incarnation always tries to hide itself from name and fame and due to this reason, it never exhibits miracles. Only a false incarnation, which is a demon after attaining some miraculous powers from God through rigid penance, exhibits some miracles continuously for getting personal name and fame about which it is craving since it never enjoyed good name and fame previously. A true incarnation performs miracles secretly to help the devotees for their spiritual progress and this is the only context for the performance of miracles. Otherwise, miracles are very harmful to the true spiritual path. In true spiritual path, detachment from worldly bonds is to be attained as the attachment to God increases gradually. The miracles solve the worldly problems and give worldly happiness by which the attachment to the worldly bonds increases more and more. If one worldly problem is solved, 99 worldly problems appear so that the devotee is more vigorously searching for miraculous powers only and not for true devotion to God because the previous miracle increased his/her attraction towards worldly bonds and not towards God. God is pleased only by the proof of true love, which is karma yoga (sacrifice of service and fruit of work) without aspiration for any fruit in return. Miracle is quite opposite to this concept because it is based on the fruit in return, which is getting worldly happiness by solving the worldly problem. The path to God is based on issue devotion or fan devotion in which aspiration for any fruit in return does not exist. Solving worldly problems through the miraculous power of God is either by prostitution devotion (getting practical benefit by showing theoretical devotion through prayers and songs) or by business devotion

(getting practical benefit by showing some practical devotion). Hence, miracles divert the devotee from the true path to a false path. A true incarnation is doing more miracles always secretly to help the real devotees whereas a false incarnation is doing few miracles only always to increase its publicity and to divert the real devotee from the true path to false paths. Glittering gold is always not true gold. The true incarnation is always anxious to lead the true devotee to the true God through true path and does not bother about anything from devotees because it itself is the ultimate donor for all true devotees. The true incarnation always speaks the harsh truth because it does not have any aspiration from any devotee at any time being omnipotent and does not care to please any devotee except to do real and permanent welfare to the true devotee. A false incarnation tries to please the devotee by twisting the true knowledge. Recognition of the true incarnation of God is the most important first step in the spiritual path.

5. How does God judge the sense of love and surrender?

[Mr. Talin Rowe asked: Holy Lord Datta Swami, may we all shower You with sincere love. My question is about the root nature of sacrifice... is sacrifice defined by love, selflessness or is it defined by comparative loss?

You have given many examples of sacrifice and I can't help but feel a sense of adoration for devotees who have in their hearts put God above all else. Many of these stories are linked with a degree of extreme adversity and of sacrifice in what would be considered very painful or difficult circumstances. I know that love is tested by fire, but is the love solely tested by extreme circumstances? In some cases it's discussed as a percentage of total available wealth. In others it's about the bond to the sacrifice given.

In the hearts of many others I would think there is a feeling of sincere love and devotion towards God. Yet is the intensity of the love based on the internal reflection of the soul towards its relationship with God or is it proven through the external Karma and sacrifice done by the gross body towards God? How does God judge the sense of love and surrender, especially when the way that devotees may demonstrate this may differ so greatly? Thank You and Warmest regards to You, Talin Rowe]

Swami replied:- Sacrifice is always measured with standard reference to the attachment to self and self-related worldly bonds. Sacrifice always has an object that is different from self. The self is also an object and the attachment to self and self-related bonds becomes the standard reference in the case of every human being. A difficult situation promotes the attachment to self and self-related bonds, which tries to decrease the attachment to external objects. The most important aspect in this topic is the practical side rather than mere theoretical side. The practical angle in this topic also increases the attachment to self and self-related bonds. All these are various parameters encouraging the attachment to self and self-related bonds. Love and selflessness come under the theoretical side that terribly influences the practical side. The comparative loss is directly a practical aspect. Everywhere

theory and practice are interlinked with each other. This is the most important practical aspect of true love towards the object that is different from self.

6. Bala Swami said “One should be asleep in dealing with the world and awake with knowledge in the matter of God”. Please explain.

[Smt. Lakshmi Lavanya K asked: Namaste Swami. In Bala Swami's prophecy, he said, "One should be asleep in dealing with this world, awake with knowledge in the matter of the Supreme, only then will real happiness be attained." Please explain. Thank You Swami.]

Swami replied:- This means that detachment from the world and attachment to God gives real happiness.

7. Thank You Swami for taking care of me and protecting me in all aspects.

[Namaste Swami. Recently I told You that quality of our hostel food is worst. Two days ago, District food commission visited our school, warned the principal and cooks to cook delicious food and told that they will visit and check the quality of food weekly thrice until the last working day of school. I am the class teacher of 9th class. Yesterday morning one of 9th class students fell into the well but she didn't get even a scratch on her body. Thank You Swami for taking care of me and protecting me in all aspects.]

Swami replied:- Every sin will be punished by God without any partiality and exception. Of course, God gives a chance to rectify the sin through reformation because non-repetition of the sin is the ultimate aim of God.

Chapter 19

MAHA DIVINE SATSANGA ON 20 & 21-03-2023

March 20, 2023

O Learned and Devoted Servants of God,

(This Maha Satsanga was attended by Smt. Chhanda Chandra, Shri. Soumyadip Mondal, Mr. Samadrito Mondal, Shri Anil Kumar Chandra and Smt. Anjali Chandra residing at Mumbai along with some devotees of Hyderabad. The points briefly are presented here, which radiated from Shri Dattaswami)

- 1) The result of any action decides whether that action is good or bad. If you tell a lie and due to that if some good happens to a good person, such lie is merit. If you tell the truth and due to that if some bad happens to a good person it is sin. Bad happening to a bad person is merit and bad happening to a good person is sin. Hence, ends decide the quality of action.
- 2) When you give an example as simile, the simile must be confined to one or two comparative aspects only and shall not be extended to more or all aspects. If the face is compared to the Moon, only to one aspect, which is the pleasantness of face and Moon, the simile is confined. Other aspects like black spots, full Moon and absence of Moon etc., shall not be touched in the comparison. Hence, in spiritual knowledge, the examples given must be confined to one or two intended aspects and we shall not extend the simile to other aspects since such extension will bring confusion.
- 3) The Monism philosophy of Shankara resembles the policy of communism, which is high democracy since every soul is said to be God. The soul is God (*Jīvo Brahmaiva nāparah*). Here, one point is to be noted, which is that Shankara told that one soul is God and it is not different from God. He did not say that all souls are God (*Jīvāḥ Brahmaiva nāparāḥ*). He also did not say that every soul or any soul is God (*Jīvo Brahmaiva ko'pi ca*). If you take the meaning of the statement of Shankara in very precise sense, it means that a single soul selected by God becomes God. The selected soul alone becomes the inseparable limb of God (which means that the selected soul is as close and as inseparable as the limb) and this is qualified monism of Ramaanuja. Here, dualism is accepted fundamentally, but, monism also exists since the devotee is inseparable. The devotee is compared to the limb of the body and not the direct limb. The father says to his two beloved sons that

both are his two eyes. In this sense of simile only, the whole-limb relationship between God and soul is mentioned here. Removing this misunderstandable relationship, the dualism of Madhva says that God and devotee are two different items like a Master and a servant. The most important point in all these three philosophies is that the above relationships exist between God and a devotee only and not between God and an ordinary soul.

- 4) Monism distributes the divinity to all souls equally like the policy of communism aiming at distribution of wealth equally to all souls by telling that every soul is God, which is near to liberal democracy concentrating on maximum socialism. Qualified monism resembles Aristocracy in limiting socialism to a few only. Dualism saying that no soul is God resembles Monarchy. ***This can be treated as spiritual politics. The spiritual economics also exists in accepting formless God or God as statues and photos based on the policy of economics to prevent unnecessary expenditure*** because in such lines the food is offered to God, which is not at all even tasted by God. If the concept of human incarnation is accepted, it will eat whatever is offered by the devotee and this will lead to loss of money. Here, the concepts are not important, but, the basic economic policy is strong to follow economically convenient lines.
- 5) The three steps of philosophy are related to various levels of the receivers of knowledge. The first level is Monism (advaita), which shall be spoken to the low level people having 100% ego and jealousy like atheists because we have to say that the atheist is God. The atheist will not accept somebody else as God. Shankara adopted this method in the case of atheists by telling that every soul is God. Then, Shankara asked the atheists whether he exists. The atheist told that he exists because everybody feels that he/she exists. Then, Shankara told that since every soul exists and since every soul is God, the result is that God exists. Shankara made the atheist to say by his own mouth that God exists. The next middle level of people is 50% ego and jealousy. For this level, the qualified monism of Ramanuja is suitable because it says that the devoted soul is not complete God, but, a tiny part of God. The high level of people having 0% ego and jealousy are suitable to the dualism of Madhva, which says that the devoted soul is separate from God and is a servant of God.
- 6) These three states of philosophy of the three divine preachers are exhibited by the same one incarnation as the receivers of its knowledge change. The incarnation will express monism for the people having 0%

ego-jealousy. For the people having 50% ego-jealousy, the incarnation will behave like the inseparable Son of God following qualified Monism. For the people having 100% ego-jealousy, the incarnation behaves like the separate Messenger (servant) of God following dualism.

- 7) Knowing the attractive details of Mumbai city is first step called jnaana yoga (knowledge) and this is stressed by the first divine preacher, called Shankara. On hearing the knowledge about Mumbai, developing inspiration to visit Mumbai is bhakti yoga (devotion) as propagated by the second divine preacher, called Ramanuja. The third step is called karma yoga (practical devotion) as stressed by Madhva and this consists of two sub-steps called i) Karma samnyaasa (sacrifice of service or energy) and ii) karma phala tyaaga (sacrifice of fruit of work or matter). The latter is more valuable than the former because a lot of energy is condensed to become a very small amount of matter as per $E= mc^2$. Sacrifice of service in this example is spending physical energy to walk up to the railway station. Then, the ticket upto Mumbai is purchased by sacrificing money and this is sacrifice of fruit of work. After this, the spiritual effort of the spiritual aspirant is completed as said in the Gita (*tyāgāt śānti ranantaram*). Shankara emphasised on theoretical knowledge by coming first to the earth (*jñānādeva tu kaivalyam*). Then, Ramanuja came and emphasised on theoretical devotion (*vedanādeva tu kaivalyam*). Finally, Madhva came and emphasised on practical devotion, which is sacrifice of service and sacrifice of fruit of work (*Īśvara jīvayoh sevya sevaka sambandhaḥ*). The sequence of the divine preachers is also the sequence of the three steps (knowledge, devotion and practice) in the spiritual path. This is the correct sequence because after hearing the knowledge from the preacher, you are inspired (devotion) to do some service and sacrifice of fruit of work as Guru Dakshina. This appears to be quite a natural and justified sequence. Some say the reverse sequence is correct by saying that the first 1/3 part of the Gita is practice, the second 1/3 part is devotion and the last 1/3 part is knowledge. In fact, every verse of the Gita is a mini Gita explaining all these three steps! This is not correct because after doing service and sacrificing Guru Dakshina you may not be getting inspiration because inspiration comes before doing practice. Suppose the final knowledge delivered by the preacher is the worst, then, the service and sacrifice become a waste if they are not refundable! You cannot say that we are paying fees while the admission of the student to school or college takes place. The system in school or college is different because the teachers are supervised by the higher authorities in teaching the

prescribed syllabus. In the spiritual field, such a supervision does not exist.

- 8) Practice is the most important final step for which alone fruit will yield. The mango fruit appears on the mango plant (practice) alone. Even though water (knowledge) and manure (devotion) are needed for the mango plant to be alive and to grow to yield the fruit, you cannot get even a small mango fruit even for hundred tanks of water and hundred bags of manure respectively. Hence, certainly knowledge and devotion are very essential for getting fruit, but, mere knowledge and mere devotion without practice cannot yield the fruit. Generally, people comment that the knowledge of God (Brahmajnaanam) is very complicated, but, in fact, ***the knowledge of God is very very simple. The practice of this knowledge is very very difficult.*** A person who unable to practice spiritual knowledge hides his incapability by throwing the blame on knowledge.
- 9) The Veda contains the description of practice (Karma Kaanda) upto 80% and the rest 20% is devotion (Upaasanaa Kaanda) and knowledge (Jnaana Kaanda). Practice involves doing ritual called yajna, which is cooking the food and serving it to the hungry participants of the seminar on spiritual knowledge. The physical fire (laukikaagni) is used to cook the food with ghee and it is burnt in the hunger fire (***vaiśvānarāgni***) of the participants and this is the real way of doing sacrifice. Misunderstanding this, priests are burning the ghee in the physical fire while the Veda says that the food shall not be destroyed (***annam na paricakṣīta***)!
- 10) There are three levels in every aspect. For example, satsanga is the discussion about the knowledge of God by devotees. If the proceedings of satsanga are typed and are propagated, the participants of satsanga can again and again remind the knowledge by reading it again and again. Not only this, even others, who did not participate in satsanga also know the spiritual knowledge by reading the typed script i.e., propagated. Such type of thinking about self benefit and benefit to others is the middle human level. The upper divine level of angels is that this knowledge shall be propagated so that somebody else may be benefited even though we, the participants of satsanga are not benefited. The lower ignorant level of demons is that this knowledge shall not be propagated so that nobody else shall be benefited, even though we, the participants of satsanga are not benefited.

1. Why did Ramakrishna Paramahansa give two comments, which contradict each other?

[A question by Smt. Chhanda Chandra]

Swami replied: A newly married devotee told that his wife is objecting for the delay in his arrival to home due to delayed satsanga. Shri Ramakrishna received this comment while He was going from the temple to Panchavati for meditation on God. Here, He was walking from the lower level (world) to the higher level (God). Shri Paramahansa advised the devotee simply to divorce her as if to throw away a chappal that is inconvenient. The devotee was shocked and stood standstill. After some time, Shri Paramahansa was returning back from Panchvati (God) to the temple (world). Then, He told the devotee that the divine Mother will solve the problem. When His goal was God, while He was ascending from the world to God, He did not care for the worldly affair in view of the value of God compared to the value of the world and this is called *aarurukshu (ārurukṣoḥ muneryogam...-Gita)*. After reaching God, the devoted soul is called *yogaaruudha (yogārūḍhasya tasyaiva...- Gita)*. Descending from God to world is *avarohanamaarga* and ascending from world to God is called *aarohanamaarga*. When He is coming down to the world, He is concerned about the worldly affairs. When He is ascending up towards God, He is concerned with God only forgetting completely about the world. Hence, such contradicting comments were given since God and the world are opposite to each other (*dūramete viparīte viṣūcī – Veda*), which means that both God and world are opposite north and south poles.

2. Why God Krishna divided Himself and His army called Naaraayana senaa to fight with each other joining the opposite sides?

Swami replied: Yaadavas in the Naaraayana Sena were very strong and may have caused disturbance to the world in future. Krishna would have to take another incarnation to destroy the Yaadavas. Krishna wanted to finish the work in this life itself and avoid the strain to come again for this purpose. He arranged the whole story in such a way that the Naaraayana Sena is selected by bad Duryodhana and get destroyed because the bad side is always destroyed. This shows the intellectual capacity of God.

3. Why Swami was telling that the third deep sleep state belongs to Ishvara (God Datta) and the fourth turiya state belongs to the unmediated unimaginable God (Parabrahman)?

Swami replied: The four states described in the Maanduukya Upanishad belong to the human incarnation. The four states are i) Awaken (jaagrat), ii) Dream (Swapna), iii) Deep sleep (sushupti) and iv) The final (turiya). The experiencer in these four states is called as Vishva, Taijasa,

Praajna and Turiya respectively. The first two states are common to the soul of an ordinary human being, which is present in human the incarnation also since both God-component and human being-component are present in the incarnation. The human being-component in the incarnation undergoes the first two steps as in the case of the ordinary human being. In the third state (deep sleep), the awareness or soul disappears since the resting brain-nervous system is not generating the awareness. In this third state, only the mediated God-component (God Datta) is leftover as stated by Shankara (*suṣuptyeka siddhah*) since the second component disappeared. When the incarnation is formed, God Datta merged with the selected human being-component and therefore, God Datta (Ishvara) alone is leftover. The experiencer in this third state is described by the Veda as God Datta by giving several divine adjectives like Creator of everything (*sarvasya yonih*) etc. In the case of an ordinary human being, there is no experiencer because the awareness disappeared totally. Since God Datta is mentioned in this third state in the case of the human incarnation, the Parabrahman or unmediated unimaginable God also must be mentioned in a separate fourth state since Parabrahman merged with God Datta. On the whole, the case taken here is not the ordinary human being but the human incarnation of God.

4. Please clarify whether the soul has to finally merge with God sometime in the future?

Swami replied: The merge of God with soul can take place since it is the wish of the omnipotent God to form the incarnation. In this formation of incarnation, God is descending down (avataara) and soul is not ascending to become God (uttaara) by the wish of the soul. Soul can never become God and God can always become the soul because the former is the wish of the soul while the latter is the wish of God. Altogether, this means that soul can become God if the omnipotent God wishes so and not by the wish of incompetent soul. Hence, the only possibility for the merge of God with the soul exists only when God wishes so and not when the soul wishes so. The advaita philosopher shall understand this point very well and shall remain as the permanent servant of God without the aspiration to become God. Even if a soul wishes one time to become God, the soul is permanently disqualified forever to become God. These advaita philosophers are constantly chanting the statement, which is *Ahaṃ brahmāsmi* (I am God) thinking that by such thought when repeated continuously will make him to become God! The advaita philosophy of Shankara was only to convert the atheist to theist. That program is over and many souls in India are theists. When the program is over, you cannot extend it afterwards. The pongal discount on clothes was

given by a shop during the festival of pongal (samkraanti). When the festival is over, you can't demand for the same discount!

5. Both Hanuman and Raadhaa were the incarnations of God Shiva playing in the roles of devotee and since we worship Hanuman as God, why not we worship Raadhaa also as God?

Swami replied: As per the justified logic, there is no objection to worship Raadhaa as God. In fact, I find more positive points in Raadhaa than Hanuman. For example, we find the tradition of uttering the name of Raadhaa as "Raadhe Raadhe" among devotees and not "Hanuman Hanuman". Hanuman always pressed the holy feet of Rama and the reverse never took place. But, Krishna pressed several times the holy feet of Raadhaa. Hanuman is becoming the future Brahma to stay in Brahmaloaka. But, Raadhaa already became the queen of Goloka, which is above Brahmaloaka. Both Hanuman and Raadhaa acted in the roles of the highest devotee to God. Both are equal in service and sacrifice. But, Raadhaa got a higher fruit than Hanuman since Goloka is above Brahmaloaka. The question comes about the reason for such higher status of Raadhaa. The reason is that Raadhaa as a female faced a lot of criticism and torture from society in following Krishna even though she was married to a different person, called Ayanaghosha. Hanuman was also married to the daughter of Sun, but, as a male never faced any trouble from the society due to his marriage. Even though God Hanuman is said to be the embodiment of courage, Raadhaa excelled Hanuman in the quality of courage by withstanding fire like criticism from the society.

6. How to explain the continuous wave motion picture in the concept of alternating gross and subtle states of the creation in manifestation and subsequent dissolution taking place continuously?

Swami replied: The crest represents the gross state while the trough represents the subtle state. Between these two states, a line connects both in ascending as well as descending directions. The ascending line denotes the process of conversion of subtle state to gross state while the descending line denotes the process of conversion of gross state to subtle state. *The wave motion is continuous, which means that the creation is never destroyed completely by God and the creation is future eternal even though it was not past eternal.* Future eternal because the world never disappears in future even though it was born sometime in the past. The film reel was produced after the shooting program. The film reel is never destroyed in the future and is preserved for the next show after the previous show finishes. No fool destroys the reel after putting up one show and prepare the film reel by repeated shooting. But, the film reel also can be destroyed if the producer of

the film wishes. Hence the future eternality of the creation depends on the wish of God.

7. A devotee can have the option between two items in the same pravrutti, but, how to chose better between pravrutti and nivrutti?

Swami replied: Such a question is very much natural. A central government employee can be transferred to any place in India. Suppose the employee is transferred to some foreign country, the problem is very serious. But, some people are trying very seriously to get a job in a foreign country because the salary is very high. One person thinks that it is better to stay in India so that he can be in touch with all relatives frequently whenever he wishes. Another person thinks that it is better to go to a foreign country and earn a lot of money that helps him to get more enjoyment. Therefore, choosing an option in India or choosing the option to go to a foreign country to earn more depends on the state of mind of a person. Therefore, whether it is the option in pravrutti or option for nivrutti depends on the state of the soul. ***If the option is in pravrutti, justice must be the guiding factor. If the option is for nivrutti, the natural and spontaneous attraction to God is the guiding factor.*** If the option for nivrutti stands as unstable wavering state, it reflects the equilibrium between interest for pravrutti and interest for nivrutti. The action of such a devotee is in between both interests. In such a state, even if you preach to follow one state only and if the devotee is neither bending to pravrutti nor nivrutti, this means that he has 50% interest in pravrutti and 50% interest in nivrutti. Unless the interest becomes 51% in nivrutti, the devotee will continue in the state of suspense only. Hence, in this matter, the advice from anybody is meaningless because the action of the devotee is purely based on the percentage of interest present in such devotee.

It is told that the fruit of nivrutti is the highest and the best (*nivṛttistu mahāphalā*). Such highest and best fruit is given by God only present in the extreme state of happiness. But, the same God opposes nivrutti because ***He knows thoroughly that no soul changes the interest by advice.*** Even though Krishna opposed the Gopikas, the interest of Gopikas towards nivrutti was very high so that the advice of Krishna was completely opposed by the Gopikas, especially when Gopikas were the highest devotees of Krishna. This is one wonder from the side of the Gopikas and the other wonder from the side of Krishna is that Krishna became very much pleased with the opposition of the Gopikas. This is the greatest confusion in the Bhagavatam! Nivrutti means love towards God and pravrutti means love towards worldly bonds. God does not appear to support nivrutti because it is selfish affair. Only a politician carries on the propaganda that encourages love of the voters towards him. God is not such a worst politician. Hence, God appears as if He

is opposing nivrutti. He always recommends for pravrutti. God always says that pravrutti is mandatory whereas nivrutti is optional. If a devotee follows nivrutti only in spite of the opposition from God, the interest of the devotee is very high and in such a state, God is also very much pleased. But, God never exposes His pleasure so that the souls can easily think that God is not interested in nivrutti because nivrutti is His personal love with devotee. Hence, the answer for this question is that the devotee will act as per his/her interest only and the advice even from God cannot change it. Hence, God gives full free will to the devotee only because the devotee himself/herself will decide based on the strength of his/her interest only. Nivrutti is invented and developed by devotees only and not at all mentioned by God. Of course, God is mostly pleased with nivrutti giving the highest and the best fruit, but He never even mentions anything about nivrutti. He always appears as if He is opposing nivrutti. He always insists on pravrutti. Elders always recommend their issue to become a graduate atleast, but never recommend passing IAS and become at least a district collector. Similarly, the common pravrutti is the minimum expectation of God, which is that the soul shall follow justice and avoid injustice in the worldly life. Nivrutti is the climax of expectation of God, which is the most difficult, but has the highest permanent and best fruit.

March 21, 2023

O Learned and Devoted Servants of God,

8. Why does Sadguru make the devotee feel that he is sacrificing his hard earned money?

[Smt. Chhanda Chandra asked: While a devotee offers some money to the Sadguru, who is the incarnation of God Datta, God Datta will see that the devotee feels that the devotee is sacrificing from his/her hard earned money. This will make the devotee never feel that he/she is donating from the money given by God Datta to the devotee. Why?]

Swami replied: If the devotee feels that God Datta blessed him with wealth, the devotee will certainly think that he/she is donating something based on gratefulness. If this is the case, such sacrifice will not represent the true love of the devotee on God Datta because anybody will sacrifice something if such person thinks that God Datta blessed him with the wealth. In such a case, the sacrificed Guru dakshina will not express the true love of the devotee towards God Datta. Generally, every theist thinks that whatever wealth is achieved, it is only by the grace of God. Hence, this general feeling naturally comes to the mind of every devotee and if the devotee gives Guru Dakshina based on such feeling, the sacrificed offering does not represent the true love of the devotee. It only represents the gratefulness of the devotee

towards God. God always likes to see only the extent of true love of the devotee and not the extent of gratefulness. True love comes out only when the devotee firmly believes that the wealth belongs to him/her only and then sacrifices something from his wealth. Therefore, God Datta will influence the mind of the devotee to forget the concept that God is the real giver of wealth to anybody in this world.

9. Please clarify whether a disciple increasing the number of doubts as time proceeds represents the lack of understanding of the knowledge of the Sadguru.

Swami replied: When the Sadguru preaches spiritual knowledge, there is no question of not understanding the knowledge. This may happen with some normal human preacher. The knowledge preached by the Sadguru is always very clear and clarity is the fundamental aspect of the preaching of the Sadguru. The reason for this clarity is that His preached knowledge is always true. Truth is always 100% clear. Confusion comes only when the knowledge is not true. The Veda says that the first characteristic of divine knowledge preached by the incarnation of God is truth (*satyam jñāna manantam Brahma*). The clarification for the increase of number of questions by the devotee is that the devotee is going more and more deep in the knowledge preached by the Sadguru and hence, more and more number of doubts in the form of questions are coming out. It only shows that the depth of the knowledge of the devotee is increasing day by day.

10. Why was Chaitanya Mahaprabhu not represented with His statues and whether He was murdered?

Swami replied: Chaitanya Mahaprabhu died with heart attack and there was no incident of His murder. He is very much represented by beautiful photos. Everyday, He used to get the personal vision of Krishna. Raadhaa incarnated as this devotee to propagate the climax devotion to God.

11. What are the qualities of a true disciple approaching the Sadguru?

[A question by Shri Soumyadip Mondal]

Swami replied: The fundamental quality of a disciple approaching the Sadguru is the quest for knowing all the details of God, true path to reach and please God and the true information about the soul. ‘*Gu*’ means the ignorance about these three concepts, which is like darkness. ‘*Ru*’ means the true knowledge about these three concepts, which is like the radiant light removing the ignorance. Hence, Guru means the shining sun, who removes the deep darkness. The initial form of God Datta (Guru Datta) was God Brahma, who is the author of the Veda, which means the knowledge. Goddess Sarasvati, the form of speech, is the power of God Brahma existing on His tongue. ‘*Sat*’ means the absolute reality standing for God. Sadguru

means God incarnated as preacher. The disciple must have patience in understanding the divine knowledge. If the knowledge is perfectly understood, inspiration for God will be generated resulting in practice and practice alone yields the final fruit. The knowledge of Sadguru is always related to practice and hence, it generates practice in the disciple. Mere theoretical knowledge without the practical aspects is of no use. The main requisite of a true disciple is that the disciple must have true love for God. Guru preaches the path to reach God. Sadguru carries practically the devotee to God. If the disciple is able to recognise the Sadguru, there is no path because the disciple has already reached the goal. The disciple, who reached the goal and did not recognise the goal is to be sympathised more than the disciple, who is far from God and is travelling to reach the goal. Sadguru is both the guide and the goal. The realization of the complete truth of the Sadguru is a very important quality of the disciple.

If any human being wants to know the true nature of God, God says that He is just the reflection of devoted human being as said in the Veda (*rūpaṃ rūpaṃ pratirūpo babhūva*) and the Gita (*ye yathā māṃ prapadyante, tān stathaiva bhajāmyaham*). What is the nature of the devoted human being? The nature of the devoted human being is one way traffic, which is “Oh God! I will not sacrifice anything for you. Please give me everything”. The same one way traffic of the devotee is reflecting in God just like an object is reflecting in a clean mirror. God is very pure and hence, very clean mirror. Now, what God is telling to the devotee? He is telling the same one way traffic, which is “Oh devotee! I will not give anything to you. Please sacrifice everything to Me”. Since we are purely responsible for this kind of unkind nature of God, what is the solution? The only solution is that we should sacrifice everything to God without aspiring for anything from God. If we do this, the nature of God will at once change and God will give everything to us without taking anything from us because God is just a pure mirror reflecting our nature. You may doubt God saying “suppose I sacrifice everything and suppose God does not give anything to me”. Immediately God will also doubt us (because He is just a pure reflecting mirror) saying “suppose I give everything to the devotee and suppose the devotee does not give anything to Me”. Hence, if you have no practical faith on God, God also will not have practical faith on us.

True love has no place for any doubt or for any logic. True love is always one way traffic only. For example, let us take the example of a fan’s devotion. A fan of a cinema hero, who commits suicide on the death of the hero is the perfect example of true love. In the function of the release of every cinema of his hero, the fan spends from his pocket only without aspiring for

anything in return from the hero. Actually, the hero is not giving anything to the fan. Hence, you become a true devotee only when you sacrifice without expecting anything from God in return. Such a state of devotion is the ultimate goal. If this ultimate goal is written on a board and is hung at the door of the temple, all temples will be perfectly vacant proving that such a true devotee does not exist in this creation.

12. After knowing that human birth is very rare, what is to be done by us?

Swami replied:- The first step is study of spiritual knowledge from the Sadguru. If the knowledge is perfect and all round, your inspiration will be also full and your practice will be also perfect because practice is the reflection of the knowledge. If your knowledge contains errors, the practice also will go wrong at some place. If the knowledge is incomplete, your practice also is incomplete without a perfect end. If a student is not good in the study, his professional practice will be severely affected. If you are a doctor, your study will affect your profession and the patient dies. Hence, you must complete your first step with perfection in every angle so that your further steps reflect your perfection in your previous step.

13. People say that knowledge, devotion and practice are the alternate paths to reach the same goal called God. Please explain.

Swami replied:- This is a misunderstanding of Arjuna in the Gita. Krishna spoke about the path of knowledge and the path of practice. Arjuna thought that both these paths are alternative roads leading to the same God-goal. Arjuna also questioned Krishna that while preaching the first path, why Krishna is recommending about the second path also for the same person. Then, Krishna clarified that the goal of both paths is one and the same and also that both paths are not the two alternative roads to God. In the same line leading to God, knowledge forms the first part and practice forms the other part. Hence, one shall follow both paths to reach God because the path is one only having the prior part as knowledge and the latter part as practice. You must acquire the knowledge and follow the practice to reach the goal.

14. Please clarify whether importance should be given equally to every path since all the three paths are quantitatively equal.

Swami replied:- The single path to God contains three parts. The first is knowledge, the second is devotion and the third is practice. The three parts exist but need not be equal always. The quantity of a part depends on the nature of the devoted soul. One may take a very long time to study knowledge, but may develop inspiration immediately. For him, practice may come immediately or may take a very very long time. A scholar, who spent a very long time in the study of knowledge, may not practice it due to the

lack of inspiration or devotion. In this way, depending on the nature of the devotee, the quantitative duration of each step differs. But generally, knowledge takes a very long time, inspiration takes a very little time and practice takes some moderate time. Since inspiration is momentary and abstract, Krishna did not recognise it as specific part of the path and hence, Krishna mentioned only two parts: knowledge and practice. If inspiration or devotion is not developed, the fault may lie with the preacher in the sense that the defective knowledge could't inspire the disciple. Alternatively, there may not be perfect digestion of the knowledge preached by even the Sadguru and the defect lies with the disciple.

15. Why was Jesus punished with crucifixion?

[A question by Shri Samadrito Mondal]

Swami replied:- Unless Jesus was killed the hearts of the priests could not be pacified because they were burning with ego based jealousy against Jesus. The knowledge of Jesus was so sharp and truthful that it enraged them with a lot of jealousy. When God comes in human form, the human forms of the souls repel since the media is common. This repulsion between common human media will not be effective if Jesus was having a lower profile. But the profile of Jesus was highest and generated the highest ego-jealousy in the hearts of the priests. The quality of the knowledge of Jesus was at an unimaginable high level and subsequently the ego-jealousy of priests was also at an unimaginable high level resulting in the cruel punishment, which was also at an unimaginable high level.

16. How to lead worldly life along with spiritual life since both are opposite to each other?

[A question by Shri Anil Chandra]

Swami replied:- If you are leading a spiritual life, God is pleased with you and the worldly life becomes very simple and very easy by the grace of God because after all this world is under the full control of God. In fact, this world is just the will of God. If you are leading only a worldly life, God will not interfere with you and allows your worldly life to go on as per your merits and your sins. ***Be sure that God will not harm you if you don't lead a spiritual life.*** Spiritual life is an option for souls. God is very particular about worldly life. He wants only one thing from you in worldly life, which is that you should not harm good people and innocent living beings. You can harm bad people, in case you are capable, so that you can control bad people and their sins. If you are not able to do this, it does not matter. At least do not cause any trouble to good people and innocent living beings.

17. Why are good people suffering here and bad people are enjoying here?

[A question by Smt. Anjali Chandra]

Swami replied:- The merit of good deed or sin of bad deed is punished either in this world while living or in heaven and hell after death. The merit is enjoyed here or in heaven. Sin is punished here or in hell. God wants to give more enjoyment for good deeds to good people. God also wants to give more suffering for sins to bad people. The enjoyment in heaven for the same good deed is thousand times more in heaven than here. Similarly, the punishment in hell for the bad deed is thousand times more than here. Therefore, God wishes that a good person must enjoy merit in heaven and suffer punishment for sin on this earth so that the good person enjoys happiness at climax level and suffer with pain at minimum level. For this purpose, good people suffer at the minimum level on earth and enjoy at the maximum level in heaven. Similarly, bad people enjoy here at the minimum level and suffer at the maximum level in hell. This means that you are seeing only the minimum suffering of good people here and the minimum enjoyment of bad people here. By this, you are misunderstanding the whole concept. This means that you are unable to see the maximum enjoyment of a good person on earth (because he undergoes enjoyment in heaven only) and also you are unable to see the maximum punishment-suffering of a bad person on earth (because he undergoes punishment in the hell only). By this, you are standing in a false conclusion that a good person is suffering and a bad person is enjoying on this earth. Now, we must find out the reason for the difference between earth and heaven or hell in either enjoyment or suffering. The reason for this difference is that the soul is with a materialized gross body on earth and the soul is with a very sensitive subtle body (made of mind and little inert energy) so that the soul undergoes more experience of any fruit in the upper world (heaven or hell) than on earth. If you take a good person, he will not be allowed to experience good fruits here since the enjoyment becomes minimum. The good person will be allowed to experience bad fruits here because he will suffer at the minimum level only. Similarly, a bad person will not be allowed to experience bad fruits since his suffering becomes minimum. The bad person will be allowed to experience good fruit here so that he will get only the minimum enjoyment. We always misunderstand the divine administration of the omniscient God.

18. You told that Shankara said that the scripture speaks following the nature of the receiver. Will the statement of the scripture apply to all contexts?

[A question by Prof. Dr. J S R Prasad]

Swami replied:- The scripture is a reminder (*jñāpakam*) only based on the practical nature of the receiver and is not an enforcing ruler (*kāarakam*) against the nature of the receiver. This makes the scripture to make all to follow the scripture because the advice is only as per the strong nature of the

receiver of the scripture. A person kills the animal to eat it as food and scripture says to kill the animal (*paśumālabheta*) at a specific stage of the ritual. By this, we shall not argue that the scripture is the enforcing ruler to make the person to kill the animal in the ritual. Even if the scripture does not say this, the person is going to kill the animal and eat it. Hence, the person did not kill the animal because he was forced by the scripture to kill the animal and then say that the sin must go to the scripture and not to the person.

Let us take a different context. The person is not going to kill the animal even if the scripture orders to kill the animal. Following his strong nature, the scripture says that one must kill his animal nature and not the actual animal (*manyuh paśuh*). This statement is in accordance with the already existing strong nature (not to kill the animal under any circumstances) of the person.

I am reminded about an ayurvedic doctor present in our village. If a patient suffering with fever asks him “Is buttermilk good for fever?”. The doctor says “Buttermilk is the best for fever because it cools down the body and reduces the heat. You have very good knowledge in Ayurveda medicines”. Suppose the same patient says “Will the buttermilk not damage the health especially when fever exists?”. The doctor says immediately “Buttermilk is worst for fever and damages the health and lungs. What a stupid you are in thinking to drink buttermilk while in fever”!

Scripture is not like the above ayurvedic doctor. The scripture certainly shows the true path in worldly life (*pravrutti*) or spiritual life (*nivrutti*). The above statements are only for rigid people. The scripture certainly says that the second path is correct and this statement is in reference to a non-rigid person anxious to know the ultimate truth. The same scripture says that doing rituals blindly without analysis destroys the soul (*karmacito lokaḥ kṣīyate*).

Chapter 20

March 24, 2023

O Learned and Devoted Servants of God,

1. Paadanamaskaram Swami, is Pravrutti the basis of Nivrutti or vice versa?

[A question by Ms. Thrylokya]

Swami replied: Both Pravrutti and Nivrutti mutually support each other.

1) Pravrutti as the basis for Nivrutti:- If the devotee is settled in Pravrutti in earning his/her own expenses for food, etc., there will be no misunderstanding in the minds of the public that the devotee is preaching spiritual knowledge to earn livelihood. When the devotee is preaching without expecting anything from others, others will hear the spiritual knowledge with very high attention. After hearing the knowledge, they may offer food, Guru Dakshina, etc., for which there is no force from the side of the devotee. This is a very important point in propagating spiritual knowledge.

2) Nivrutti supporting Pravrutti:- Today, every soul is doing many sins to earn illegitimate money (dhaneshana) for the sake of happiness of life partner (dareshana) and issues (putreshana). Due to this, Pravrutti is spoiled. If the devotee is attached to God (Nivrutti), the worldly bonds like life partner and issues become spontaneously detached. Such detachment of worldly bonds due to attachment to God alone is meaningful. Hence, due to Nivrutti, Pravrutti gets purified and is well supported because the earning of sinful money is minimized due to weakened worldly bonds. Today, earning sinful money is the main core of sin. Hence, both Pravrutti and Nivrutti are mutually supporting each other.

2. Some people manage in the office without doing work but with talent of speech. Is this not an injustice?

[I find some people do not work, but due to their talent in talking earn more money. Some people work very hard, but do not earn due to their lack of communication skills. Is this not injustice?]

Swami replied: Don't get any tension on this aspect. The omniscient and omnipotent God takes care about such injustice with lightning speed. The first person will lose that sinful money due to some unexpected damages and in addition undergoes a lot of tension. The second person will not face any unexpected damage and lives happily with whatever is granted by God. If this aspect of divine administration of God is known, the second person will not undergo any tension seeing the first person.

3. Is it justified to say that the sinner and meritorious person shall be seen equally as said in the Gita?

Swami replied: In the Gita, a verse (*Vidyāvinaya sampanne...*) says that both good person and bad person must be seen equally. It does not mean that you have to see both equally. It only means that without any undue partiality, you must see a good person as a good person and a bad person as a bad person. Suppose the bad person is your relative and the good person is an outsider. Then, you should not say that the bad person is good and the good person is bad. If you say like that, you are seeing the two cases without the equality of justice. Equality (*Samadarśinah*) means just considering the good and bad qualities without any other factor of partiality.

4. In the Gita, chapter-12 verse -17, it is told that the devotee will not see good and bad (*Śubhāśubhparityāgī...*). Is this justified?

Swami replied: Here, the devotee is intoxicated with the climax of devotion to God. In that state, he does not differentiate which is good for him and which is bad for him. If you take this meaning in a twisted way, it means that such a devotee will not see what is good and what is bad to others. The twisted version is not correct. The first version of meaning is correct. It only means that the devotee does not care about his profit or loss. For example, Prahlaada was in climax devotion by which he did not fear for elephants, etc. which were used to kill him. He also did not see that he will be benefitted if he follows his father. He was immersed in the madness of devotion of God Vishnu and did not differentiate his personal profit and personal loss or damage. A really mad person is quite different, who does not care about good and bad for him and for others also.

Chapter 21

March 27, 2023

O Learned and Devoted Servants of God,**1. What is the message given by Gopikas in refusing the advice of God Krishna?**

[Ms. Thrylokya asked:- Swami! What is the final message given by Gopikas in refusing the advice of God Krishna that they should go back to their homes, otherwise, they will face horrible hell?]

Swami replied:- God is greatest and hence, greater than anything and anybody as said in the Veda (*Na tat samaścābhyadhikaśca...*). **Therefore, God is greater than even the advice of God.** The love related to the greatest God is also greatest than anything and everybody. This proves that their love towards God can't be disturbed even by God! This is not foolish rigidity of Gopikas since this point is correct only in the context of God testing devotees. Except this one context, in all other contexts, the advice of God was never rejected by the climax devotee. The reason is that in this context of testing the devotee, God speaks from the tip of tongue and not from the heart and hence, God speaks lies in this context. There is a story indicating that God is always the greatest. While constructing the bridge on the sea, monkeys were writing the name of Rama on each stone and were dropping stones into the sea. Due to the power of the name of Rama, the stones were floating on the water. A monkey came to Rama and told that the name of Rama was more powerful than Rama because Rama was unable to build the bridge while His name was building the bridge. Rama just smiled at the comment of the monkey. The monkey went and dropped the stone after writing the name of Rama on it as usual. The stone drowned immediately. The monkey understood that the power of the name of Rama is due to the power of Rama Himself.

2. How is spiritual knowledge embedded permanently into future lives?

[Mr. Talin Rowe asked: Hello, Guru Datta Swami! Your wisdom is always cherished. The goal of the propagation of spiritual knowledge is for the permanent reformation of the soul. How does the information imprint on the soul, in order to make lasting impressions? How does it stick? Thank you, Talin Rowe]

Swami replied:- How the impression sticks to the brain is a doubt to be clarified by biological scientists. Let's take a negative example for understanding the concept more clearly. A terrorist always is very rigid in doing violence because the impression that violence alone solves social problems is very very strongly impressed on his brain so that the impression always guides practice. The technical explanation of the mechanism of the strength of impression does not come under the scope of spiritual knowledge.

However, I can say that the strength of impression of a concept comes from the depth of the faith that the concept is true. If the concept itself is true, it will strongly impress on the brain of everybody even though there may be variation in the time period based on the intensity of interest or strength of brain.

3. How are Yugas related to Earth and humanity?

[Blessed Datta Swami, please help with clarification on the concept of Yugas. Are Yugas a historical time keeping tool, or is there a greater meaning behind them that is not apparent? Is it important to know the different Yugas other than as exemplary materials, and as a means to keep Your devotees in our collective memories? Thank You, and salutations on You, Talin Rowe]

Swami replied:- From the angle of an individual soul, the Yugas are based on the progress and fall of spiritual knowledge of the soul. From the angle of the collective society, the Yugas are based on time frames in relation to the earth. Both fixation and flexibility run side by side in this concept.

4. Do different forms of God make different decisions?

[Highest salutations onto You Swami. In Your Bhagavat Gita, You explain the differences between forms of God as being different aspects of the divine personality fulfilling functions as different forms of God yet having the fundamental identity of Datta, the expressed identity of the Unimaginable God. I was wondering if different forms of God have different agency in decision making, or if all decisions are being made through the single source of Datta? Thank You, and at Your Lotus Feet, Humble regards, Talin Rowe]

Swami replied:- The Father of heaven (God Datta) and the unimaginable God are one and the same just like a naked person in the bathroom and the same person clothed outside are exactly one and the same. Different forms of God are only different dresses of the same one God or the different roles of the same actor. The forms allow for difference in the speeches related to different roles, but, basic contradiction will never be there. To uplift different sects of devotees, different methods have to be adopted and for this purpose, there may be superficial difference like the difference in different colored water quantities. You will find unity if you go to the basic foundation levels like protecting justice, punishing injustice and reflection of divine love as per the levels.

5. Is family life an obstacle for spiritual life?

[Smt. lakshmi lavanya K asked: Namaste Swamy. I want to discuss some points in detail based on Your previous answer, please correct me if I am wrong. God Shiva incarnated as both Hanuman and Radha. I feel Hanuma showed us how to do personal service to God, Radha showed us how to cross Dareshana, Dhaneshana, Putreshana for the sake of God. Here my question is i) if someone doesn't want to marry or doesn't want to have children because they feel husband and children are obstacles in their spiritual life, waste of wealth, time and energy and they want to spend all their time, energy, wealth for God only, is their decision correct?]

Swami replied:- I have explained this point several times, but, unfortunately nobody is catching the basic point. The basic point is that the

person addicted to wine and not drinking milk has crossed the phase of right and wrong. In this example, we can continue to argue with the addicted person that what he is doing is completely wrong and we can even threaten him by saying that he will not only be fully destroyed here but also will go to the hell after death. There is perfect ground for us in this case. Take a different case. A person is refusing to drink milk addicted to divine nectar obtained by him due to some unimaginable luck. In this case, can we have even a trace of ground to fight with him regarding right and wrong? Even in the above case of wine, there will be no fruit at all even if we make hectic efforts because of his addiction even though the addiction is totally wrong due to the defect of the objective item (wine). Now, in this example of divine nectar, the objective item has full merits and therefore, in this case we don't have any ground based on two factors:- i) In the severe addiction, no effort can be fruitful and ii) The objective item has full merits. If you travel in the right path, the goal is to please God and hence, goal (God) is far far more greater than the path. In the addiction to even the wrong goal, worldly right and worldly wrong (Pravrutti) disappears, which we can condemn at least orally. In the addiction to the best goal, we don't have place even to condemn orally! Such a soul addicted to the best goal is praised by scriptures, angels and sages.

6. Shall we need to hide our emotions on You for the sake of Your prestige?

[You said Radha met Krishna rarely, secretly and didn't have children for the prestige of Krishna, But You also said that God incarnates on earth only to bless His devotees with bhagya chathushtayam. Shall we also hide our emotions on You for the sake of Your prestige?]

Swami replied:- You shall not view Raadhaa as a personality of emotions only. Her emotions were always controlled by her spiritual knowledge. Radha is the incarnation of God Shiva, who is misunderstood as emotional without much wisdom of analysis. For example, it is said that God Shiva became emotional and killed Yama, the deity of death in the case of His best devotee called Maarkandeya. It is thought that He killed Yama due to His natural hasty emotion and then realized His mistake by giving life back to Yama. God Shiva gave an explanation to Yama by raising a valid point, which was that He gave life to the husband of Savitri since she praised him and violated his duty. But, in the case of Maarkandeya, a devotee of God Shiva, he is strict in his duty! Nobody in the creation thought about this point except the most wisest God Shiva. *Emotion shall be generated by knowledge and not by ignorance.* Knowledge is the first step, emotion or devotion is the second step while practice is the final third step. Knowledge is the cause and emotion is the product. If the lump of gold is one kg., the jewel prepared from it also weighs one kg. One must complete the first stage

of knowledge and then only go into the third stage of valuable practice through the second stage of emotion or devotion. If the first stage is ignorance-iron, you will get one kg. iron jewel only as the product by which your practical value becomes zero. Emotional love is the common basic material in all types of divine bonds just like gold is the common material in all types of jewels. The weight comes from gold and not from the design of jewel. Gold is not confined to one form of jewel only and one form of jewel does not mean that the material in it is always gold. There can be golden chain and golden ring. Similarly, there can be copper chain and copper ring. The value of the jewel depends on the weight of gold and not on the design of jewel. If the metal is copper, whether it is chain or ring, it is cheap only.

7. Radha got 100% marks because she was the incarnation of Shiva. How should we get 100% marks?

Swami replied:- Along with Raadhaa, other Gopikaas also passed due to addition of 0.01 grace mark from God. There is no distinction in the passed candidates because in the examination system of God Datta only pass and fail exist as the two results and hence, mark sheets are not given.

8. Which one do You prefer? a) No family life with total sacrifice for God; or b) with family life but giving preference to God.

[Not having husband/children to spend their total time, energy, money only for God and having husband/ children but giving preference to God without expecting anything in return, are both the same. If not, which do You prefer?]

Swami replied:- The lowest stage is preferring family life only without God. The middle stage is preferring both God and family. The highest stage is only preferring God. All these three stages represent the spiritual journey from world to God called as Aarohana maarga (ascending order of journey). When Ramakrishna Paramahansa was going from temple (world) to meditation place, called Panchavati (God), a newly married devotee asked Him that he is troubled by his wife for going late to home due to spiritual talks with Paramahansa. Then Paramahansa told “leave the wife”. The devotee was in the middle stage and Paramahansa showed the highest stage to him. He also practiced the highest stage by not even touching His wife. Since the devotee was unable to rise from the middle stage to the highest stage, while returning back (from God to world as incarnation) Paramahansa consoled him by granting stable position in the middle stage till he becomes capable to reach the third final stage. Paramahansa told the devotee that thereafter he will not face the problem. This shows that miracles are done by incarnations only to solve problems of real devotees about whom God has full hope of spiritual progress. Miracles are done by a demonic soul for its publicity to enjoy name and fame in the world.

9. How do we know whether You are pleased with our work or not?

[I am experiencing a lot of difference in my life after You came into my life, only You are handling each and every situation in my daily routine, But still I want to live with You. Is my wish wrong? You are saying pleasing God is best, in trying to please You we do mistakes, how should we know that You are pleased by our work or not?]

Swami replied:- If you are thinking about the pleasure of God for your work, your next aspiration will be to aspire for some fruit in return from God for the sake of your selfish pleasure. Even if the devotee says “I don’t have any aspiration for any selfish pleasure. But, I need to know whether my work is pleasing God or not because then only I can proceed continuously in my work since I have the confidence that my work is pleasing God”. The answer for this type of statement is “After walking on the road, suppose you have reached the Y junction. One way will certainly lead to hell with liquid fire. Another way will lead to blissful abode of God. But, you don’t know which way leads to hell and which way leads to God. In such a case, it is better not to travel in any way since both are unknown ways. You must stop the journey at the junction till you get perfect information about both the ways. Stopping at the junction means to stop enquiring the measure of pleasure of God every time by asking God “How many kgs. of pleasure you have now due to my work?” The pleasure of a person can be easily known and need not be known orally only. Sometimes a person may reply that he is pleased with the work for the sake of avoiding hurting the other soul. The superconsciousness (consciousness in the state of contact with God) will certainly reveal the truth. If you are clear to your innermost consciousness, that is the clear instruction from God.

10. Why did Lord Shiva incarnate as a lady named Radha?

[Someone asked me why God Shiva incarnated as lady, I told them people criticized Hanuman because of not having any bonds, He was able to spend all His energy, time for God's work, so He incarnated as lady and housewife to show how to cross all bonds for God. Is my answer correct? Thank You swami.]

Swami replied:- God Vishnu became the wife of God Shiva when God Vishnu became Mohini, the most beautiful dancer. Here, God Vishnu is incarnated as Krishna and God Shiva is incarnated as Raadhaa and their husband-wife relationship was balanced. A better explanation is that both are one and the same God for whom the gender-difference is not at all significant. God Shiva and Goddess Parvati are also equal and one and the same. You must know that Goddess Parvati incarnated as Draupadi because the five faced God Shiva incarnated as the five Pandavas. God Shiva as Radha maintained the romantic bond of love with God Krishna whereas Goddess Parvati as Draupadi maintained brotherly bond of love with God Krishna. In this specific drama, God Krishna is the role of master. When Krishna’s finger

was cut, all the romantic bonds ran in different directions for a piece of cloth to be used as bandage. But, Draupadi tore her just worn new sari for the sake of bandage and defeated all the romantic bonds. Here, the lesson taught to devotees is that the weight of sacrificed love is important and not the type of bond of love. Raadhaa was also in this scene. Did she also run for a piece of cloth? Radha was shocked to see the blood of Krishna and stood like a statue with a completely paralyzed mind. Neither she won nor she was defeated. She allowed the victory of Draupadi who was Goddess Parvati (her husband being Shiva). In fact, from the angle of the spectator, Raadhaa was slightly defeated by Draupadi because emotion was not controlled by knowledge in the case of Raadhaa. Whatever may be the intensity of emotion, knowledge of Draupadi could control her emotion so that she could serve Krishna immediately. In the case of Radha, her knowledge could not control her emotion and hence, she could not serve Krishna immediately. Regarding the case of Hanuman, He was like Draupadi without losing the control of knowledge on emotion and was always successful in serving God. In the angle of successful service to God, Hanuman (God Shiva) and Draupadi (Goddess Parvati) stand equal indicating that there is no gender-difference in successful service to God. Another indication is that the bonds of Hanuman and Draupadi with God have no angle of romance. It is a thorough misunderstanding that the highest bond with God is involved with romance and hence, gender difference exists. The highest status of this bond is shown by the highest fruit called Goloka, which is above the abode of God. This is not correct because the fruit attained by male Hanuman is not inferior in any way from the fruit obtained by Raadhaa. If Raadhaa is the queen of Goloka, Hanuman is the future king of Brahmaloaka, which is the abode of God. Hanuman is becoming God and only one God will create, maintain and destroy the creation. By this it results that Hanuman is becoming God Brahma, God Vishnu and God Shiva. Raadhaa is the queen of one upper world, whereas Hanuman is becoming the king of the entire creation. You may say that Goloka is above Brahma loka and Krishna is at the feet of Raadhaa. But, Hanuman, the would-be God created Goloka and not Raadhaa. From the analysis of so many points, we can say that both Hanuman and Raadhaa attained the same highest fruit if you see the fruits collectively in various angles. Even Krishna sat at the feet of Raadhaa due to excess of love to the devotee and not due to any inferiority. This equality of Hanuman and Raadhaa in the total value of their fruits shows their external oneness as devotees (roles) and also shows internal oneness since both are incarnations of God Shiva (actors) due to which the gender-difference is ruled out.

Chapter 22

March 28, 2023

O Learned and Devoted Servants of God,**1. Isn't it better to follow a dualistic structure of perception?**

[Mr. Talin Rowe asked: According to Vedantic philosophy, there is no separation between creation and creator in the sense that the creation is the universal consciousness, as made manifest by the creator. So understanding the monistic foundation of the universe, then what? Or more practically once we realize the transient nature of worldly bonds, and the sole permanent relationship between our manifested consciousness and The Lord then what?

I love the Lord. I understand that The Lord is the true constant, and that from the perspective of me, an iota of creation, the universal Father is the only true bond. So of course I love my Father. I'm appreciative of Him. If I could force myself to be less selfish, and show this appreciation to an even greater extent, I would. I still have to experience creation through the lens of a sentient individual. There may even be varying levels of sentience in the universe. But currently as far as science has proven, Humans are the only beings that have the cognitive capacity to articulate their own experience through self-realization and consciousness.

As a human I still have to experience dualism, and then articulate the reason and purpose for my own existence, while finding meaning in it. I feel emotionally out of my depth to be able to truly and qualifiedly appreciate the true significance of divinity despite wanting to so bad, if only to reflect this in the amount of love, wonder and respect that I understand it to be deserving of. Yet even the comprehension of singular underlying consciousness from a Vedantic angle is out of my emotional league. Much less the full weight of the significance of divinity.

However this leads me back to the question, okay now what?

From the perspective of Individual souls, we are eternal as it pertains to the creation as long as God allows us to remain in existence. Then until the destruction of creation by the form of Shiva, or even after through Brahman are we rolled back out to face our karmic continuation. This is while our individual experience is from the point of view of separateness. I can't merge my consciousness with another's, even if I can comprehend the monistic nature of energy in the universe. Even if I recognize all consciousness as equally valuable, and important. This being from the point of view of creation, as it relates to manifested creator.

What is the purpose of understanding it? I doubt from the time from now until Kalki will humanity become United, and fully understand our universal relationship and union as creation.

Although I sincerely wish for world culture to begin to align itself with the values and virtues that are appreciated by The Lord, and see this reflected in our collective adherence to Gods commandments. It just leaves me feeling deeply depressed. I don't have the physical capability of even appreciating myself fully, much less the responsibility of appreciating everything else, and then that's just the footstep. To top it all off, everything is to be treated as divine! How inexpressibly monumental that perspective seems. My mind groans thinking about how to perceive it in this way, especially in a way to treat it with reverence and respect. I feel like groaning aloud. I wish I was more exuberant about others and childlike in behaviour.

I still feel dualism as extremely relieving. Monotheism is very good. It makes it simpler the keep my mind on a single pointed nature and that is The Lord. There is less difficulty than in perceiving all things as divine and the Lord in them.

So, to summarize, all of creation may be a result of the same consciousness, but we still have to experience, life separately. Feelings of happiness, sorrow, pain and pleasure all separate from one

another, caused and connected to one another. So isn't it better from a day to day perspective to operate within a dualistic structure of perception? How are we to live in an endless cycle of lives? How do we keep finding meaningful existence?]

Swami replied:- To ask an ocean of questions even separately makes the answer a multi-ocean. Another special feature of your question is that many questions interact with each other as a multi-dimensional net and the answer for this becomes an unimaginable multi-dimensional net. It is better to ask every point as a single isolated question so that every answer becomes crystal clear. Even if you accumulate a mountain of crystal-clear concepts, the whole mountain looks as a very big single crystal giving very huge clarity. Bits of all concepts become one answer to your one question. Such a mega concept is a composite of obscure bits of answers, becomes a major confusion resulted from the interaction of bits of confusion. Please ask a single question with full clarity and even if you ask several questions at a time, there is no problem because the crystal-clear answers will not interact with each other since they exist as separate answers for separate questions. For this, one must have a lot of patience and Shankara says that the first quality is to have an infinite quantity of patience. First, we have to procure the building materials separately and then, we have to build the mighty building and in both stages, infinite patience is required. You must reduce your lightning speed while switching over from one point to another point. ***Monism is in the case of the divine human incarnation only and the word monism cannot be used anywhere near an ordinary human being.*** We, the ordinary human beings must start with perfect dualism with God that fixes us in the posts of servants in the service of the master-God. Monism must be also thoroughly understood because the ultimate goal of our spiritual journey is only the contemporary human incarnation of God.

2. How to change the selfish love to unconditional love?

[Smt. Amudha Sambath asked: Padanamaskaram Swami, below questions arise in my mind based on couple of discourses (True essence of yoga; Pleasing the God searched result), unable to understand the core or depth meaning on it completely. Please help me in understanding the concept Swami.

How to change selfish love to unconditional love? Parents love their children because of blood relations and the love is pure and they would not be expecting anything in return from their children. But Swami only You the Lord love us unconditionally but as I out of my selfishness love you with some expectation in the form of protection or any other worldly benefits (whether we expect or not, You are always holding us Swami). But It's only selfish love when we expect something from the God.]

Swami replied:- This is the single unsolved problem in spiritual knowledge since the beginning of the creation of souls. All My speeches, answers and writings are related to this single problem only in one direction or the other. You cannot change anything into any other thing. You have to replace the item about which you want to change with another fresh item.

Water cannot change into milk. You have to throw out the water and replace the vessel with fresh milk. Whether the place is world or God, only replacement is the way and not changing the water into milk by using some miraculous power. If God changes water into milk by using His miraculous power, He should do the same thing for every individual. If the answer to the question is supplied to every student writing an examination, what is the fun of conducting the very examination itself? The attachment to God must be spontaneous and not by a slow regular mechanism. The detachment from worldly bonds must not be isolated and it should be due to attachment to God only. You must develop your attraction to the divine personality of God and such attraction will be always without any aspiration for any fruit in return from God. I have given issue devotion and fan devotion as ideals where love is without any aspiration. This path is issue devotion in the initial stage and fan devotion in the final stage.

3. How to overcome self-doubt?

[How to overcome self-doubt? Compared to bond with parents, children, husband/wife, false guru etc the bond with self is very strong. In conclusion, I am working for my own benefits in loving the God. I feel only selfishness and I am not doing anything to please God. To please and satisfy God; putting His entertainment as Goal but what is bothering is I doubt myself on the process. At Your Divine Lotus Feet, Amudha]

Swami replied:- All problems in this path spontaneously disappear if the attraction towards the divine personality of God is strongly achieved in the mind. If such attraction is not completed, one or the other doubt will be continuously coming to the mind. The mind is the source of doubts and intelligence is the source of decision obtained using strong logical analysis. You can take the help of the Sadguru in the clarification of your doubts.

4. Why is the same word Brahma used for the Creator God, who incarnated from the womb of God Vishnu?

[Smt. Sudha Rani asked: Padanamaskaram Swami. Nee Runam deercha jalanayya Rishi Raja! Nee dayanu pogada jalanayya Shri Datta Swami!

Enumeral Thanks to You Swami, for giving me peace on all controversial days.

Swami the Energetic Brahma God is different from the Parabrahman. Why is the same word Brahma is used for the Creator God, who incarnated from the womb of God Vishnu? Is He the best among the Trimurtis? If so, how? .

Being the Creator God, Lord Brahma should be first incarnated. But according to Shaivas, Lord Shiva first incarnated. According to the Vaishnavas, Lord Vishnu first incarnated. But in both cases, the third incarnated is Lord Brahma, who should be the First. Lord Brahma is also not clearly understood like the unimaginable Parabrahman. Please enlighten these two entities relatively.]

Swami replied:- Fans of God Vishnu say that God Vishnu created Brahma and God Brahma created God Shiva. Fans of God Shiva say that God Shiva created God Brahma for creation and God Vishnu for the subsequent ruling. Fans of God Brahma say that God Brahma created God

Vishnu for ruling His creation and created God Shiva for destroying His creation. All these quarrels end if you can recognize God Datta, who is the actor in the three roles. One has to agree that God Brahma is the first form of God Datta, who came out for creation in the beginning. God Datta was called as Parabrahman because there is no trace of difference between Parabrahman and God Datta, who became God Brahma, the first energetic incarnation of God Datta. Parabrahman can't be worshipped since He is beyond space and God Brahma is also not worshipped and the real reason is the same above reason. Both the unimaginable God and God Brahma have the same name Brahman. God Datta is famous for preaching the knowledge and Brahma is also famous for preaching knowledge since He is the author of the Vedas and the Goddess of speech resides on His tongue. The comment that God Brahma is not having worship is also not correct because God Brahma is worshipped as God Datta.

5. Brahma should be first incarnated being the Creator but not so as per Shaivas or Vaishnavas. Please enlighten.

[Being the Creator God, Lord Brahma should be first incarnated. But according to Shaivas, Lord Shiva is first incarnated. According to Vaishnavas, Lord Vishnu is first incarnated. But in either cases third incarnated is Lord Brahma, who should be the First. Lord Brahma is also not clearly understood like the unimaginable Parabrahman. Please enlighten these two entities relatively.]

Swami replied:- The above given answer clarifies this.

6. What is the food mentioned in the following verse? Is this food for the body or which is taken through the Indriyas?

[Smt. Chhanda asked: Padanamaskaram Swami. In Shruti there is a verse *Aaharashuddhou satvashuddhih satvashuddhou Dhruva smritih*. I read it in one of the books written by Swami Vivekananda but could not understand the meaning properly. Swami, what is this food that is mentioned here? Is this food for the body or which is taken through the Indriyas? Was there any difference of opinion in Ramanujacharya and Shankaracharya philosophy on this food? I am sure there was not. Kindly enlighten me by explaining it. Always at Your lotus feet my Lord, Chhanda.]

Swami replied:- Food mentioned here is the proper healthy food taken by body. The food taken through senses is the direct food for the mind. Even health science agrees with the link between body and mind and thereby the link between food and mind is also accepted. The food at the gross level taken by mouth and at subtle level taken by other senses have very good influence on the mind. The subtle food taken by the senses pertaining to worldly affairs and spiritual affairs have a lot of direct influence on the mind and the behavior of the soul. There is no difference of opinion on this matter among the three divine preachers.

7. How did Ajamila get salvation without doing any practical service to God?

[Smt. Lakshmi Lavanya K asked: Paadamaskaram Swami, In Bhagavatam, a devotee called Ajamila gets salvation by calling his son named 'Narayana' at the time of his death. How did he get salvation without doing any practical service or sacrifice to God throughout his life? In Karthika

puranam, so many stories are there. How did they get salvation by lighting a lamp without any practical service or sacrifice. Thank You Swami.]

Swami replied:- All these stories are based on the single basic concept of encouraging everybody towards the devotion of God from every low, lower and lowest level. These are called as Arthavaadaas, which mean the lies told in doing some good only and not at all even a trace of bad. In this line, every step is directly linked to the ultimate goal. A verse tells that the person even uttering the name Ganga River directly goes and stays in the abode of God Shiva forever (*Gaṅge Gaṅgeti yo brūyāt...*).

8. Is the creation already in its fully developed state?

[Mr. Talin Rowe asked: Hello! I just want to say to thank You to You for answering these questions and for everything. We who know are blessed in finding a teacher of Your degree are so extraordinarily lucky and blessed. It's truly a real miracle. Thank You to Surya for forwarding all of my emails as I can imagine that getting so many, in such a rapid pace, Surya must be thinking... what's wrong with this guy! I hope You're feeling well. Please let me know if You want anything from me. Talin Rowe. Here are all the questions I've written down that have just popped into my head. I hope that if You find some to be useless or to not help in any way that You'll forget I asked!

Does creation already belong in its fully developed state? Meaning all changes done on the energy of the system are already done. From the point of view of God, thus keeping time as a non-constraining factor?]

Swami replied:- If you go to see a picture, you will have better entertainment if you do not know the whole story of the picture. The thrill and anxiety continue only when the story is not known to you in advance. The same concept applies to God to get complete entertainment from His creation-picture. The only difference is that the film show seen by you is with unknown story and also uncontrollable by you if you don't like some scene. In the case of God, the total picture is with unknown story, but, controllable by God at any stage. It is like your imaginary world created by you in awaken state. Another major difference is that God's imaginary world (i.e. this creation) is materialized as real world before your eyes while at the same time can be controlled by God like your imaginary world. The imaginary world becomes the real world because God gifts His absolutely reality to the imaginary world so that it becomes another absolute reality. One absolute reality can't do any miracle in another absolute reality. But, an imaginary world of God that became the absolute reality is not inherently absolute reality, but is called as relative reality. The absolute reality can do miracles in relative reality and thus, can control the whole relative reality at any stage by withdrawing its absolute reality from the whole creation or any part of the creation. Hence, freewill is given to the entire creation so that changes occur based on full freedom and simultaneous rigid natural laws. The human being in this world is given full freedom to change its destiny unlike in the upper

worlds in which the soul experiences the fruits of its own deeds without any freedom as told in the Gita (*Svabhāvastu pravartate*).

Chapter 23

March 29, 2023

O Learned and Devoted Servants of God,**1. Is Datta the sole permanent mediated incarnation? If so, what about in other universes?**

[A question by Mr. Talin Rowe]

Swami replied:- The entire creation can be taken as a single universe in which God Datta is the first expressed eternal energetic incarnation of the unimaginable God, called Parabrahman.

2. What is meant by “real” versus “non-real”?

[What is meant by real versus non-real? Or is this just a phrasing in order to further differentiate the complete difference in nature of unimaginable God and our experience as souls? Is there a reality that is more real than our reality which is the domain of God? Or is God the sole item in that unimaginable reality, thus making it the absolute reference for all realities, that have a cause from the absolute reference being the unimaginable God?]

Swami replied:- Reality is always one only and the other is non-reality or unreal. This is qualitatively the fundamental concept of reality. There can be various grades in reality based on the quantitative differences due to concentration and dilution of an item expressed as gross state and subtle state. Based on this, the Jain philosophy classifies the truth as seven fold (Saptabhangii). A subtle thing may give rise to the doubt of existence or non-existence. A very subtle thing may be thought as non-existent. All these are different phases based on concentration and dilution and reality is the common concept. Non-reality never exists whereas reality may give rise to doubt of non-existence based on the extent of dilution. The Gita clearly proves two items only which are existent and non-existent (*Nā'sato vidyate bhāvo...*).

3. How is it possible that subtle and causal bodies exist and have thoughts while the gross body is left here?

[In the Datta Bhagavat Gita, it is written: “If we remove inert energy (by not giving food to You) and remove Your brain and nervous system (by doing surgery), if still awareness exists in You, we shall certainly treat You as God.” After death, we still have a soul, and this soul exists in energetic form... in Buddhism, there is the concept called as Bardo, or an intermediate state. Here your consciousness is said to exist whereas your gross body is non-existent. How is it possible that a subtle and causal body can exist and have thoughts while the gross body has passed away? Isn't awareness and thoughts generated from food items?]

Swami replied:- If the theory is correct in the way you have presented here, how do you explain the remembrance of details of previous births in some cases as reported often? Absence of explanation for this question infers

the theory that the individual soul with all main impressed ideas leaves the gross body at the time of death. The food items are converted into inert energy and inert energy is converted into awareness in the brain-nervous system. The soul leaves the gross body entering a subtle body made of inert energy and takes energy as food directly from cosmic energy so that the absorbed inert energy is converted into awareness in the subtle body. Such a mechanism is not impossible from the view of science today.

4. Does the relative awareness of Lord Datta before unimaginable God pervades Him, have any impact on the personality of God?

[Does the relative awareness of Lord Datta from prior to the unimaginable God pervading Datta, have any impact on the personality of God? If The unimaginable absolute God is beyond divine personality, is it the divine personality of Datta the mediated God who we are blessed to get to know better? Are the personalities of the mediated incarnations, determined by the mediated or a reflection of the mediator?]

Swami replied:- The energetic body of Datta was created with the pure soul without any thoughts and the unimaginable God merged with Him as soon as Datta was created. This pure soul of Datta is with zero thoughts. It is just like pure awareness created from food and unimaginable God entered Datta to make Him God Datta and the personality (thoughts) of the unimaginable God alone exists as the personality of God Datta. *It is just like our personality after taking food that got strengthened without the addition of any new thought introduced from inert energy of food.* The unimaginable God is not beyond divine personality (divine qualities) and the only point here is the unimaginable background mechanism of maintaining the divine personality without inert energy and without a materialized nervous system. The thought system is maintained without awareness in the unimaginable God and this is due to the omnipotence of the unimaginable God. The same personality of unimaginable God exists in God Datta and thus, we say that there is no difference between the unmediated unimaginable God and the mediated unimaginable God, called as God Datta.

5. Please clarify. In attachment to God, let's say the bond becomes very, very strong. Can we say that God is the highest and the most important bond in a devotee's life?

Swami replied:- The bond with God may become strong or weak, which has nothing to do with the strength of God. The strength of this bond can make the devotee more and more strong due to the omnipotence of God.

6. What is the end of the spiritual path? Is this the purpose of human life?

[What is the end of the spiritual path? We say that a person is a spiritual aspirant, that they are on the spiritual path, what is this path? Where does it lead? Is this the purpose of human life?]

Swami replied:- The end of the spiritual path is to please the Father of heaven and this is the stage of the final fruit. Naturally, this is the most important aspect of the spiritual life of a soul.

7. In the relationship of God and devotee, is the aspiration for love, wrong?

[In the relationship of God and devotee, is the aspiration of love, wrong? Let's say you do not aspire for any practical fruits, you trust the meaning of love. Is it wrong that in wanting to give your love, to aspire for love in return? Is this a type of aspiration?]

Swami replied:- If your love is generated based on the aspiration for fruit in return (You can say this as love in return.), God is not pleased with you because your love is based on the fruit but not on the divine personality of God that attracts you. The transaction of love shall not be based on business concept.

8. You mentioned that it is better to be far from the incarnation so that devotion doesn't decrease. Please enlighten more.

[I ask this as a follow up question. When asked If geographical proximity to God is important, You responded that it is better to be far from the mediated incarnation so that devotion doesn't decrease.]

Swami replied:- Staying near the human incarnation develops negligence because the external gross body exhibits its own natural properties like eating, drinking, sleep etc. The commonality between the human bodies brings repulsion and negligence towards the contemporary human incarnation since it is misunderstood as an ordinary human being. God does not interfere with the properties of the medium just like electricity flowing does not interfere with the properties of the metallic wire like leanness etc. The common properties will encourage humanity to mix freely with the human incarnation so that doubts can be asked without any excitation. But, this good aspect misfires with humanity because this aspect leads humanity to think that the human incarnation is an ordinary human being.

9. You mentioned 'karma means only the work of God which is propagation of spiritual knowledge and devotion...'. Is this defined as the service to God?

[You've written that in the work of God, "karma means only the work of God which is propagation of spiritual knowledge and devotion to uplift the humanity (Nivrutti) along with peace in society (Pravrutti)" my question is: are these what are defined as service to God? As long as an activity is within these actions, combined with sacrifice of money, then this is what encompasses the most general service towards God except in specific circumstances?]

Swami replied:- All these steps come under service to God by which God is pleased if the humanity or His creation is uplifted from the present worsening situation. Out of all these steps, the first step called knowledge is the foundation of the whole developing structure.

10. Satya Sai told that education etc., are signs of weakness but morals will exalt man to a higher place. Is strength of personality a sign of weakness?

[A previous incarnation, Satya Sai Baba, told that the power of will, the power of intelligence, and the power of education are signs of weakness. I am paraphrasing but He said it is character and morals that will exalt man to a higher place. Is strength of personality also a sign of weakness?]

Swami replied:- Strength of personality comes under character, which is the internal value. The materialistic education is the external value that is very much emphasized in the present days. Without the association of internal value, the external values lead to final destruction only. Study of atomic energy and its use as electricity is related to internal value. The same atomic energy used to bomb and blast some portion of humanity is the external value without the internal value.

11. How does one build charisma, if not with the grace of God?

[How does one build charisma, if not with the grace of God? Don't the remainder of the qualities, intelligence, education help in the development of character and morals if pointed in a correct direction?]

Swami replied:- Character and morals also become external values when compared with the devotion to God. In the direction of journey from external values to internal values, professional education, moral standards and devotion to God come as milestones.

12. What is the difference between the atma and the jiiva? What are they?

Swami replied:- Atma by root meaning is that which pervades in space as the basic causal material like inert energy for awareness. Jiiva (awareness as bundle of qualities) means awareness, which is different from the inert field.

13. How can You make Your soul better? Are You able to change the qualities of Your soul?

[How can You make Your soul be better? Are You able to change the qualities of Your soul? As in imprinted characteristics of favorable traits onto Your soul so that they become embedded into who You are.]

Swami replied:- Quality denotes property of inert items as well as items with awareness. Scent is a property of flower. Greediness is a property of an individual soul. Changing bad qualities into good qualities (Good and bad are dependent on the direction of application of any quality. E.g. Showing anger on a good person is bad and showing anger on a bad person is good) must be deeply understood. The topmost good quality is devotion to God with fear for sin. A quality depends upon the association and one can change qualities by changing the associations with people, films and books.

14. Is there varying potential of spiritual depth for souls? Or is the potential limitless due to the monistic nature of creation?

[Is there varying potential of spiritual depth for souls? Does this potential differ from one soul to the next? Or is the potential limitless due to the monistic nature of creation?]

Swami replied:- Creation has plural nature and God only has monistic nature. The soul associated with creation and the soul associated with God differ in their natures. Spiritual depth is only the absence of selfishness of the soul.

15. What is spirituality? Is it about the nature of a relationship to God or is it a process? If it is a process, then what does that process consist of?

Swami replied:- Gross-subtle-unimaginable states of nature denote world, soul and God respectively. Both soul and God come under spirituality. It is about the nature of relationship to God and is also a process of travel of the soul from world to God.

16. Is there an end to reincarnation (re-manifestation)?

Swami replied:- There cannot be an end because the creation is maintained for endless entertainment of God even though intervals exist.

17. How can one work best alongside God's administration?

[How can we best work alongside God's administration, so that both God is pleased and we are pleased? You want the person You love to be happy, and thus it makes You happy, and vice versa.]

Swami replied:- Don't compare God with any person in this world. You may give pleasure to God, but, God gives infinite pleasure to you, which is called as bliss.

18. Is there a good source of ethics or virtues You would recommend to understand the virtues that God appreciates in a person?

[Is there a good source of ethics or virtues that You would recommend, in order to understand the virtues that God appreciates in a person? Or at least make for an ideal person to function within the administration of God?]

Swami replied:- Eradication of unjust selfishness pleases God very much. Minimum justice is done by God to every soul and hence, justified selfishness is also not to be thought over.

19. Is love and benevolence one of the core characteristics of the mediated God as espoused by the Abrahamic religions?

Swami replied:- Love towards good people is the divine core characteristic of God.

20. Is it possible to be free from karma? How can You end Your karma?

Swami replied:- If karma or action is stopped, you can't even live in this world.

21. How can one keep their mind firmly fixed on someone that is in root nature, inexpressible and unimaginable?

[What is samadhi? How can one keep their mind firmly fixed on someone that is in root nature, inexpressible and unimaginable? Even through a mediated form, isn't the concept of divinity even beyond human comprehension?]

Swami replied:- Divinity is originally beyond human comprehension. To avoid this difficulty, God has come down so much that He comes in human form to us.

22. Padanamaskaram Swami ji! i) What is the meaning of Ishta? ii) Who is my Ishta? Below Your feet.

[A question by Shri Jayesh Pandey]

Swami replied:- Ishta means the object of your love. What is the use of knowing your Ishta, unless you participate practically to prove that a particular item is Ishta? The theoretical liking towards an object cannot prove that it is really Ishta for you.

23. My priest told me that mine and one bride's astrological charts are matching. Is it okay to marry her, Swami?

[Shri Divakara rao asked: Padanamaskaram Swami, I am Divakara Rao from Bangalore. When I recently visited my hometown located in Srikakulam, I went to see one girl on a marriage proposal and her name is G. Arunajyothi. My family enquired with my village priest about astrological matching and he said both mine and her astrological charts are matching. Is it ok to marry her Swami? Please suggest to me what to do. Regards, Divakara Rao.]

Swami replied:- You ask her that whether she has full faith in the existence and omnipotence of God, who strongly protects good people and severely punishes bad people. If she expresses faith in Him, you can marry her.

24. Why are people not able to understand the benefits of association with the incarnation?

[Smt. Lakshmi Lavanya K asked: Namaste Swami. Our ego and jealousy don't help us in our worldly and spiritual growth, if we surrender to human incarnation we can enjoy in our difficult times also, get will power, confidence that there is one person who is taking care of us always and feel pleasure in all situations, why are people not able to understand these benefits?]

Swami replied:- The attraction towards the divine personality of God must not involve the idea of benefits and profits. The attraction is true even if difficulties come due to the association with God. This is the true love by which God is extremely pleased.

25. What was the punishment given to those who crucified Christ?

Swami replied:- Christ prayed God to excuse those who crucified Him. The crucifixion is the idea of God with a lot of background to reform souls on earth.

26. People who want to learn knowledge but can't because of lack of freedom and still want to live in those situations. Why?

[Freedom is the first basic need to learn knowledge. People who want to learn knowledge can't learn because of lack of freedom, but still want to live in those situations. Why? Thank You Swami.]

Swami replied:- The main reason is that those who want freedom, themselves do not like the real freedom. The reason is always within the self of any person in any situation. The person can avoid the situation if advanced planning exists. There is always a way if the will is strong. All these words come from the tip of tongue only but not from the depth of heart.

27. Suffering with economical issue for the last 10 years. Please help.

[Raj Goud Myasa asked: Suffering with economical issue last 10yrs onwards need help to overcome and earn good and surplus money life long without any hurdles or issues or stress. Plz help. 🙏 🙏]

Swami replied:- Every day you can recite Hanuman Chaalisa sitting before a photo or statue of Hanuman with full devotion. Your request will be granted by God.

28. Is there any way to make a devotee's mental impressions more receptive to remain in the correct spiritual path from one life to the next?

[Mr. Talin Rowe asked: Hello Blessed Shri Swami, I was reading a post of a discourse by You, and It made me wonder if there are ways to more effectively improve the function of samskaras from one life to the next? Is there a better way to make a devotee's mental impressions more receptive so that they can remain in the correct spiritual line from one life to the next? Thank you, and I appreciate your kindness. I hope we can use any of this excellent knowledge to better serve God and our communities. Talin Rowe]

Swami replied:- Next life means only tomorrow. The deep sleep is the death of the soul because awareness disappears in it since the brain-nervous system pertaining to the activity of awareness takes rest. Death is not different from deep sleep and tomorrow is not different from the next birth. You must pray God before you go into the deep sleep and thank God when you awake from sleep. These two activities regularly are sufficient to grant your desire.

Chapter 24

March 31, 2023

O Learned and Devoted Servants of God,**1. If the world is a superimposition like a serpent on a rope, why are we unable to realise the God in this world?**

[Ms. Thylokya asked: Swami, You told that this world is also a superimposition like an unreal serpent on a real rope. We are able to realise the real rope, but we are unable to realise the real God in this unreal world. Why is this difference between the example and the concept?]

Swami replied: Let Me ask you one question in the example. You have the knowledge of superimposition of unreal serpent on the real rope. With the help of this knowledge, are you realising the real rope seen as serpent in the twilight? No. Even if you take the help of this knowledge, you are not confirming that the seen serpent is the unseen rope. Even if you use your knowledge, you get the doubt that the serpent seen may be a real serpent. Unless you get the help of the external lamp-light, you are unable to decide that the serpent is really a rope. Now, tell Me that whether you are helped by the lamp-light or your knowledge of the example? Certainly, you have to say that the lamp-light only cleared the superimposition and not the knowledge because the lamp-light is not a part of the knowledge. The lamp-light is existing outside the knowledge. Similarly, the knowledge of realisation of the superimposition of unreal world on the real God cannot help you to realise the real God in this unreal world. Something external like the lamp-light is essential for you to come out of this superimposition. That external lamp-light is the grace of God without which you can never come out of this superimposition or maayaa of God. God says that His power of Maayaa can never be crossed by any human being without His grace (*Mama māyā duratyayā...*, *Māyā metāṃ taranti te...* - Gita).

Removal of theoretical ignorance (Ajnaana aavarana) is not sufficient for the removal of practical ignorance (Ajnaana Vikshepa). The practical ignorance is never removed by the theoretical realisation unless you are helped by the lamp-light or God respectively in the example and in the concept. In the example, the rope is an inert object. But in the concept, God is not inert object, but omnipotent-unimaginable awareness. The inert rope did not create the confusion of superimposition but the omnipotent-unimaginable awareness created this confusion of superimposition or Maayaa for the souls. In the case of rope and serpent, our ignorant brain created the confusion. Hence, with the help of the inert lamp-light, the brain

could clear this confusion. But in the case of God and the world, God is the creator of this confusion to the souls and the human brain is not the creator of this confusion. For God also, this unreal world looks like absolute real entity just like for us. The difference is that for God, even though this unreal world looks like the real world, the reality of the world is gifted by God Himself. Due to this, God has confirmation that this world is unreal even though it is appearing as real. We did not gift our absolute reality to the world because we ourselves are not inherently absolute real. We are a part of the world only. We are not the subject or the creator. We are the object of God, created by God just like the world. Hence, we can never realise this inherently unreal world because we ourselves along with the world are inherently unreal, existing as absolute real due to the gifted absolute reality of God. The final essence is about the recognition of the existence of the external entity called lamp-light or God's grace. To get the lamp-light, the soul is doing some practical effort in Pravrutti. Similarly, the souls must do practical effort to get God's grace also in Nivrutti.

Chapter 25

April 01, 2023

O Learned and Devoted Servants of God,**1. If we take the superimposition of silver on a conch shell, there is no use of lamp-light. Please explain.**

[Ms. Thrylokya asked: Swami, in the previous question, I have taken rope and snake as example. In the Advaita Philosophy, there is another example which is superimposition of silver on conch shell in twilight. In this example, based on this superimposition-knowledge, one is approaching the conch shell taking it directly as silver shell. In this example, there is no use of lamp-light. Please explain.]

Swami replied: In the previous example of rope and serpent, there is fear for the serpent. The mind thinks that if by chance the serpent is real, it will be dangerous. In this example, the silver shell is not dangerous and also attracts as a financial benefit. In this example, the superimposition is continuing with ignorance. Unless the conch shell is also tested under clear light, the true clarification is not coming. Here also, light is necessary for removing the superimposition-knowledge. In any example, light is essential for realising the truth.

When a human being superimposes God on self-awareness, this problem is results. When God is superimposed on an ordinary human being thinking it as a true human incarnation, the same problem results. Superimposition of God on a human being like Krishna is not resulting in a problem because in this case, Krishna has really transformed into God when God Datta merged with Him homogeneously. In the above examples, this case results when the rope is really transformed as serpent and the conch shell is really transformed into the silver shell. This example can be more extended into the first example assuming that the serpent is acting inactive like the inert rope. Now, you will superimpose the rope on this inactive snake. This is an example of the true human incarnation. It was originally an ordinary human being and really transformed into God since God Datta perfectly merged with it. But, the human incarnation of God is still looking like an ordinary human being only (for the purpose of mixing with ordinary human beings). With the help of some contexts, you can recognise the inactive serpent as real serpent but is looking like a rope. For example, if you move it with a stick, it will hiss. Similarly, in certain contexts like preaching true divine knowledge and doing some miracles, you can recognise the true human incarnation who is looking like an ordinary human being. If you select a false human incarnation thinking it as the true human incarnation, you will

end in loss just like the person picking up a conch shell thinking it as silver shell ends in loss of time and effort.

The knowledge of Shankara shall be applied with the help of the above examples. Shankara was real silver shell and disciples misunderstood Him as conch shell because even though He is the true incarnation of God, He is looking like an ordinary human being only. Then they realised Him to be a true silver shell based on His preached true spiritual knowledge. When Shankara preached that every conch shell is true silver shell, the disciples who were really conch shells thought themselves also to be real silver shells. This preaching of Shankara was for the sake of converting atheists into theists and not for the disciples who were already theists. Therefore, when Shankara drank wine stating that He was God, the disciples also drank the wine stating that they were also God. Shankara wanted that the disciples should separate themselves from the atheists converted into theists. Then, He drank molten lead telling the disciples that He alone was the real silver shell. The disciples could not swallow molten lead by which they themselves realised that they were conch shells only and not the real silver shell. They fell on the feet of Shankara realising that Shankara was conch shell like them but was transformed into real silver shell and that they were conch shells not transformed into silver shells. This is the true knowledge that we have to understand from the true human incarnation, called Shankara and this is the essence of the Advaita Philosophy.

Every conch shell (soul) can be transformed into silver shell (God) provided the silver shell (God) wishes so for the sake of some benefit to the world. Hence, no conch shell (soul) shall try to become the silver shell (God) due to some attraction. Such thinking will disqualify the conch shell to become silver shell (God) at any time in the future because the silver shell (God) will never wish to transform such a conch shell (soul) into silver shell (God). If the conch shell (soul) remains in dualism serving the silver shell (God) as servant, there is a chance for that conch shell (soul) to become silver shell (God). We should learn this point from the life of Hanuman, who is also a true human incarnation of God Shiva like Shankara.

Chapter 26

April 02, 2023

O Learned and Devoted Servants of God,**1. Is an advaitin's claim of love-based oneness with God justified?**

[Ms. Thrylokya asked: Paadanamaskaaram Swami, suppose the Advaita philosopher says “I love Brahman (God) so much that I am unable to be separated from God. This shows only my extreme love towards God and not my ambition to attain the position of God”. Please explain the answer for this?]

Swami replied: Suppose somebody likes the king very much. The person shall say that he likes the king very much so that he wants to attain the king and live very close to him. But, if the same person says “I want to become the king”, the meaning is quite different, which shows his ambition to replace the king. In this statement, his love is for the throne of the king and not the king. Demons aspired like this. The real love for the king is related to the personality of the king and not to the kingship. If the love is on the kingship, becoming king (Kaivalyam) is the aim. If the love is on the personality of the king, the aim is close association with the king (Saayujyam). Even Gopikas desired for Saayujyam and not for Kaivalyam. In the play of the Gopikas in the absence of Krishna, the Gopikas played several miracles done by Krishna due to the excess of love to Krishna. One Gopika said that she was Krishna and lifted a coil of saree with one hand saying that it was the Govardhana hill. This was due to pure love for Krishna as stated by Krishna Himself in the Gita “*Pūtāḥ madbhāvamāgatāḥ*”. Such induced monism is based on pure love only without any aspiration and is called Bhaava-Advaita. Hanuman was always aspiring for the eternal association with God to serve Him forever. But, God was very much pleased with Hanuman’s true love which was towards Him and not towards His position, so that God made Him as the future God along with the position! Remember that the Advaita philosopher always chants that he is God (*Ahaṁ Brahmāsmi*), which does not mean that he is aspiring for that close association with God!

Chapter 27

April 04, 2023

O Learned and Devoted Servants of God,**1. What is exactly the difference between God's will and God's grace?**

[A question by Ms. Thrylokya]

Swami replied:- God's will is always logical and justified. The grace of God following the will of God is the real grace of God. We generally force God to show grace on us whether His will exists or not. Demons force God for His grace against His will through rigid penance. They ask God for omnipotence and a boon by which they will live eternally without death. All this counts the wish of the demon to become God. The demon forces God to show grace on Him against the will of God. Since God is forced, He shows His grace and grants the boons desired by the demon. Later on, God shows superintelligence and destroys the demon. In the case of Hanuman, He never did penance for these boons and never desired for such boons even in the dream. God made Hanuman eternal, omnipotent and forced Him to take up the position of God. In the case of Hanuman, God's will is followed by God's grace. In the case of demons, neither there was the will of God nor the grace of God. Even though demons attained the grace of God through force, it was not the real will of God and hence, such grace is only artificial grace. If we take our case, we are exactly the same as demons. We perform worship forcing God to fulfill our desires by showing grace. If we are like Hanuman without forcing God to show undue grace, there are fair chances for us to become God like Hanuman.

Jesus showed both these behaviors to setup the concept completely. Just before He was going to be arrested by soldiers, He prayed to God requesting to avoid the crucifixion, if possible. He said that His body was not cooperating. This shows a noble human nature since He said 'if possible'. However, He immediately got transformed to the level of a climax devotee and said, "Let thy will be done". This shows the transformation of human nature to divine nature of a true devotee like Hanuman.

Chapter 28

HANUMAN JAYANTI MESSAGE

April 06, 2023

O Learned and Devoted Servants of God,

Several devotees phoned Me whether the birth date of God Hanuman is 6th April (Caitra Suddha Purnimaa) or 14th May (Vaishaakha Bahula Dashamii). I asked them about their program on this day of Hanumat Jayanti. Everybody told that they will worship God Hanuman. I told them that they can worship God Hanuman on both days. In fact, God Hanuman must be worshipped every day.

Some have asked to clarify whether the actual birthday of Hanuman is on the 6th or on the 14th. I said that the incarnation of God will have two birthdays. One birthday is when God merged with the human baby in the womb and the second birth day is the actual delivery day of the baby. In almost all the cases, the delivery-day is taken as the Jayanti festival. Anjanaa, the wife of Kesarii was worshipping God Shiva intensively for a son. Due to the sincere worship, she conceived a boy from her husband, Kesarii. In the 8th month on Caitra Purnima, God Shiva travelled over god Vaayu and entered the womb of Anjanaa to merge with the boy. Hence, this happens to be the first birthday of God Hanuman. On this day, Hanuman became God Hanuman. Then, on Vaishaakha Bahula Dashamii, God Hanuman was delivered by His mother. This is the second birthday of God Hanuman.

God Hanuman is said to be the son of Kesarii, god Vaayu and God Shiva. A soul is said to have five fathers (*Pañcaite pitaraḥ smṛtāḥ*). The soul that is the biological father, the soul that initiated the baby to God, the soul that gives the spiritual knowledge, the father-in-law and the soul, who saved from life-danger are said to be the five fathers. Similarly, Kesarii, god Vaayu and God Shiva are treated as the fathers of God Hanuman. Without understanding this holy background, people created unholy stories and introduced into secondary scriptures to distort the devotion of devotees on God Hanuman. If such vulgar stories are to be attached to God Hanuman, every soul will be also attached with such vulgar stories due to the above said five fathers!

We must worship God Hanuman with the background of spiritual knowledge, which is the highest level that benefits the soul in the ultimate spiritual effort. Hanuman studied under the divine spiritual preacher, called

God Suryanarayana, who is the incarnation of God Narayana and the Lord of a specific recognized religion, called Sauramatam, which is very famous (one of the 6 religions called Shatdarshanas). God Surya preached all the spiritual knowledge to Hanuman and told Him that God Narayana is going to take a human incarnation on earth, called Rama in His own race (Suryavamsha) and that Hanuman shall follow Him. God Surya is Sadguru (Divine Preacher) and God Rama is Bhagavan (God). Sadguru and God are always the two sides of the same coin-God. Sadguru leads the soul to God. Sadguru is the right half and Bhagavan is the left half of the ultimate God, called Datta.

In this way, God Hanuman finished study of spiritual knowledge under Sadguru, Surya, and this is the first stage (Jnaana yoga) of the spiritual path. This knowledge developed devotion to God Rama and this is the second step (Bhakti Yoga). Hanuman broke all the worldly-family bonds, reached Rama and served Him intensively doing Karma samnyaasa (sacrifice of physical work), which is the first part of practical devotion (Karma Yoga). Karma Yoga is the final step of the spiritual path. The second part of Karma Yoga is sacrifice of fruit of work (Karma phala Tyaaga) and this was not done by Hanuman because He was unmarried and lived like a saint working as minister under Sugriiva without taking any salary. He stayed with Sugriiva just for only one purpose, which is to meet God Rama. A saint does only sacrifice of physical work and hence, Karma Samnyaasa mentions the word Samnyaasa that means sainthood.

Rama and Hanuman are the two incarnations born to preach Pravrutti and Nivrutti respectively. Rama behaved like an ideal human being acting as a perfect devoted human being following the path of justice always opposing injustice in practical life. Rama never showed any miracle directly, but, showed several miracles indirectly. Ahalyaa was insane, but became a normal lady just by the touch of His foot. Rama alone killed 14000 demons headed by Khara and Dushana. These miracles are the hidden miracles of Rama and a true incarnation always performs such hidden miracles only because God takes the human incarnation to spend some time leisurely in secrecy on earth along with human beings as an ordinary human being. He does not exhibit miracles for name and fame because He was already seriously bored in the upper world with praising prayers. Hanuman exhibited several miracles. If Rama and Hanuman exist in this Kali Age, Rama will act as devotee and Hanuman will act as God! The reason is that in Kali Age, the spiritual standards of people have fallen so much that divinity is always attached to miraculous powers and not to divine love and divine knowledge. All the practice of Rama was the divine knowledge of Pravrutti shown

practically. Much theoretical preaching is not necessary when practical demonstration is performed. The greatest point in Hanuman is that while He Himself is associated with several miraculous powers, He is worshipping Rama, who is not exhibiting any miraculous power! Even demons exhibit miraculous powers and hence, miraculous powers alone are not the identity mark of God. Neither devotees nor the incarnation shall be egoistic by possessing miraculous powers. Hanuman never showed any trace of ego by having so many miraculous powers and surrendered Himself at the feet of Rama, who never showed any miracle. God in the role of perfect human incarnation is Rama and God in the role of perfect devotee is Hanuman. Hanuman always remained as a servant and never aspired for the position of God even in dream. Finally, Hanuman was requested to become God to create, rule and destroy the creation, which is the power and position of God. A human being shall never aspire to become God and shall always remain in the service of God as His beloved servant only. This message is the essence of the entire life of Hanuman to be followed by each devotee. Since God Himself played the role of a devoted servant, there will be no trace of defect in any angle and hence, Hanuman shall be taken as the perfect ideal in Nivrutti to follow the contemporary human incarnation of God without having an eye on miracles for solving selfish worldly problems.

In this way, the study of God Hanuman and God Rama yields the real spiritual knowledge of the path with the first half being Pravrutti and the second half being Nivrutti respectively, in order to reach the ultimate divine goal.

Chapter 29

April 07, 2023

O Learned and Devoted Servants of God,**1. Kindly give the essence of the Vedas that is useful in the practical spiritual path.**

[Ms. Thrylokya asked: Swami, kindly tell me the essence of all Vedas in brief i.e., practically useful in the spiritual path of present-day human beings.]

Swami replied: All the Vedas put together essentially contain three parts: i) Jnaana Kaanda or Jnaana Yoga or spiritual knowledge, ii) Upaasana Kaanda or Bhakti Yoga or devotion to God and iii) Karma Kaanda or Karma Yoga or practical devotion involving sacrifice of work and fruit of work. Sacrifice of work is cooking the food for lunch after the first session of the seminar in spiritual knowledge attended by several sages and sacrifice of fruit of work is providing the groceries required for cooking. The practical devotion or karma kaanda is the most important final part that yields the final fruit of the sacrifice to the performer of the sacrifice. Such a spiritual scholar, who is invited for preaching is fed with the best possible food and with some offering of money to the best capacity or to the best devotion because a sacrifice becomes fruitless without the Guru Dakshinaa (*adakṣiṇa hatō yajñah*). If you are totally unable to give Guru Dakshinaa, at least you must give him the best possible food or fruits.

In the present day, the spiritual effort can be drawn from the above essence of the total subject dealt in the Vedas, which is that one should invite scholars in spiritual knowledge that generates and develops devotion to God and hear their speeches by participating in the discussions. Such a spiritual scholar visiting your house is the most deserving person, who shall be worshipped with food and some offering of money as Guru Dakshinaa. If you are totally incapable in giving even the least offering of money, at least, give him some food or at the worst, a small fruit. In the present days, this holy practice is totally forgotten, because everybody has blind fascination for the life partner and issues, who cannot save you in anyway after your death. In the present days, the ultimate goal for everybody is this triad (Eshanaa Trayam, which is life partner, issues and money) before which even the parents, who gave you the birth are totally neglected! This is the best knowledge i.e., to be known from the Vedas.

Chapter 30

April 08, 2023

O Learned and Devoted Servants of God,**1. Is prayer an effective way to develop and keep close relationship between souls and God?**

[Mr. Talin Rowe asked: Hello Your Holiness Lord Datta, I just wanted to throw my sincere thanks and humblest apologies at Your feet. It's hard being an ignorant Man and You are always patient and kind to message me back or answer any questions or concerns I have. My question is about the significance of prayer.

Is prayer something You recommend? The Lord knows all, and is all comprehending in His Might. Is prayer an effective way to develop and keep close the relationship between souls and God? The Lord being The epitome of wisdom would know what's best for us souls, thus prayer also seems like it would be disrespectful in some angles. However, it also seems like an honest way to open up to the Lord and surrender your heart and words like a real relationship would entail. What is Your advice on this? Thank You, And have a most blessed day,- Talin Rowe]

Swami replied:- Prayer is purely theoretical in which there is no practical sacrifice to prove your real love to God. But, something is better than nothing. Instead of not doing anything for God like an atheist, it is far far better to do prayers to God. Some devotees may be practically unable to do practical sacrifice to God and in their case, prayer alone is the only way to please God. If the devotee is capable of practical sacrifice, prayer along with sacrifice is the fullest way of worshiping God.

2. Is it wrong to ask God for help in letting go of Ego, Pride, and Jealousy?

[Hello Shri Swami, praise be to God today for all His good work across the Earth! I've been struggling with a problem of pride, ego, and jealousy. I find myself a jealous and prideful person and I really don't wish to be. I know it's wrong to pray to God for help in being attached to Him more, but is it wrong to pray for help in this situation? Thank You, Talin Rowe]

Swami replied:- Ego and jealousy are the most dangerous sins. They obstruct a devotee in recognizing the contemporary human incarnation. It went to its climax in the crucifixion of God Jesus, the then contemporary human incarnation. This is the highest loss in the spiritual path. Next comes the ego and jealousy towards devotees and other human beings. Ego and jealousy have a good angle also if they are used for self-development. But, harming others due to ego and jealousy is the worst angle. The priests in the time of Jesus suffered with climax of ego and jealousy, and were pacified only after killing Jesus!

3. Does the story change when the creation comes back after destruction?

[God is eternal, the creation isn't and goes into a dormant state at the end of creation. Does the story change? This makes God the eternal Father of all souls onto eternity doesn't it?]

Swami replied:- The creation is not exactly a film reel, which can't be changed for the next show. It is a subtle state in which the story of creation is preserved for the next show of the cycle. Since it is preserved in the unimaginable awareness-mingled-imaginable awareness of the Father of heaven, some alterations can be done if God wishes to do so. God is absolutely eternal since He doesn't have both beginning and end. The creation is relatively eternal in the sense that it had beginning and its end is not there as long as God wishes so.

4. Can You please guide me the meaning of the vision in Your free time?

[Shri Hrushikesh asked: Dear Swami, below is the comment from my friend after chanting the mantra given by You. I request You to kindly answer his question, followed by his comment.

Comment: sri sanaiscara - kuja -rahuh -ketubhyoh namaha-sri anjaneya - sri subrahmanya , is an amazing mantra. Today in my meditation, I saw a form of Sankara Swami with His legs in the form of infinity and a lot of waves and chaos around him which was in the colour of orange, white yellow and red combinations with the frequencies matching the frequencies of VIBGYOR spectrum.

Question: Can You please guide me the meaning on the vision in your free time? At Your Lotus feet, Hrushikesh]

Swami replied:- Some visions are due to intensive mental cause. But, some visions are given by God to create more confidence on God. A vision is simply the play of certain energetic radiations created by the human mind or by the will of God. There is not much importance in the vision but, there is lot of importance in the aim of vision and the resulting message of the vision.

5. Who is greater, God or devotion on God?

[Smt. Lakshmi Lavanya K asked: Namaste Swami. I heard a story that God Rama built a bridge to cross Ocean, but His servant Hanuman crossed it in a single jump . So the power of devotion is greater than God himself. Is it correct? I understand that by learning knowledge more and more, true love develops on You more and more, then we automatically do service and sacrifice which pleases You. There is no need of thinking specially how to please You (In Your discourse I have read after attaining God, pleasing God should be our goal.) Am I correct?

If any soul asked us any help which is not at all related to God and does not help in learning knowledge, then does doing that work represent our attachment with that soul? I am feeling it is a waste of time and energy doing a work which is not at all related to You. Am I correct? Thank You swami.]

Swami replied:- Certainly, God is greater than everything that is related to God like devotion etc. While jumping the sea, Hanuman thought that He was jumping by the grace of God Rama only. Since you are thinking that devotion is greater than God, you cannot jump even a little well. The devotion attains power from God only and hence, God is the main source of all powers. In Pravritti, one spends time, energy, money, mind etc., for worldly bonds and one shall try to reduce the blind fascination towards family bonds and other worldly bonds so that some detachment at least is attained to enable the soul to try to attach to God. People are doing most

sinful crimes for the sake of blind fascination towards their children in their minds. Where is even little place for God? In Nivrutti, the devotee is completely attached to God only. In the middle junction of Pravrutti and Nivrutti, attachment to both sides (God and world) exists, which is better than the blind Pravrutti.

6. Does helping any soul represent our attachment with that soul?

[If any soul asked us any help which is not at all related to God and does not help in learning knowledge, then doing that work represents our attachment with that soul? I am feeling it is a waste of time and energy doing a work which is not at all related to You. Am I correct? Thank You swami.]

Swami replied:- The above question is repeated. The stage of attachment depends on the step in which the soul exists in its spiritual journey towards the ultimate goal.

7. Is it wrong to feel happy for Your unconditional grace on me?

[Regarding Sabari: Namaste Swami. You said we shouldn't expect anything in return from God, but after attaining You, I am experiencing Your care and protection in my daily life although I didn't pray You for that. Is it wrong to feel happy for Your unconditional grace on me?]

Swami replied:- It is not at all wrong. Moreover, it increases your devotion to God.

8. What service did Sabari do to attain the grace of Rama?

[What service and sacrifice did Sabari do to attain the grace of Rama? I heard Lakshmana also praised and saluted her for her devotion towards Rama.]

Swami replied:- Shabari did the climax of service and sacrifice in view of her existing level of materialistic life. If a king does the same service and sacrifice, it will not be considered even as that of an ant. She did service and sacrifice at her climax level in view of her existing level. This is the most important point that should be understood applying the theory of relativity. One must show practical devotion to the climax level of his/her capability. The life of such practical devotion is lack of complete selfishness and pure love to God without aspiration for any fruit in return. Several sages did such service and sacrifice while Rama was walking in the forest in search of Sita. But, they did it with selfish desire to get salvation from God while Shabari did it for the happiness of Rama only and not with any selfish aspiration. These points make Shabari stand as the climax devotee.

9. What is the difference between Shabari and the Gopikas?

Swami replied:- As far as the angle of true love on God without any selfish aspiration is concerned, both are one and the same. The difference is that Shabari is already the candidate that passed the examination long back whereas the Gopikas are the candidates that are preparing sincerely for the examinations.

10. Why did Rama tell Sages to wait for the next incarnation and blessed Shabari as all waited in the forest for Rama?

[Why did Lord Rama tell the Sages to wait for next incarnation and why did He bless Sabari? Both Sages and Sabari waited in forest for Lord Rama. What is the difference between their waiting?]

Swami replied:- The waiting was common to all, but, all the sages failed in the examination due to their selfish desire of the upliftment of their souls whereas Shabari never thought of such desire. Her only desire was that Rama was very much tired and He should be attended well with service and sacrifice of good fruits so that Rama gains some physical and mental happiness. All her thoughts were about Rama only and no single thought was about herself! Many sages failed in the next birth also due to their blind fascination towards their children in the test of stealing butter by Krishna.

11. Why did Krishna steal butter of Gopikas but Rama ate fruits given by Shabari? What is the difference between them?

Swami replied:- The difference is between Shabari and Gopikas and there is no difference in the examiner or examination. Selfishness especially in the form of blind fascination to the issues existed with sages by which they utterly failed in the examination. Sage Vyaasa was considered to be the king of sages, who wrote the entire spiritual knowledge from A to Z. Such a sage was running after His son with both the eyes becoming blind due to the fascination to His son! It is this single bond that made even the king of sages fail in practical spiritual knowledge. If this is the case of sage Vyaasa, what is there to become surprised if ordinary souls are doing even the most sinful crimes for the sake of their issues? Shabari remained unmarried and did not aspire for children so that her spiritual path would be like a National highway. In this aspect, she is almost equal to Radha.

12. Why didn't anyone attain God like Godaa although they read Thiruppavai every year?

[Godaa Devi worshipped and attained Lord Ranganadha 5000 years ago. Why didn't anyone attain God like her although they are reading Thiruppavai every year?]

Swami replied:- Others are reading Thiruppavai, whereas Godaa is the author of Thiruppavai. The feelings mentioned in Thiruppavai originated from the mind of Godaa.

13. Why did Lord Krishna kidnap Rukmini? Why are You telling us to stay at home?

Swami replied:- Rukmini is Goddess Mahalakshmi and Krishna is Lord Narayana. Both are already an eternal divine couple. Both husband and wife acted in this drama following their selected roles. Let us forget the background and let us see both of them as human beings. Rukmini loved Krishna and hated Shishupala. Even her parents were pleased with the

marriage of Rukmini to Krishna. Her devilish brother Rukmi opposed this and forced her to marry Shishupala. Is a brother competent to decide the future of a girl more than her parents and herself? Hence, even as per the drama assumed to be true, such situation is meeting perfect justice. If you are also in such a special situation, sitting at home is the climax sin.

14. I heard we can't even remember You without Your grace. Is it true? Thank You Swami.

Swami replied:- Without the grace of God nothing ever happened nor is nothing happening and nothing will happen. The grace of God is always supported by justified logic. Are you not criticizing logic and justice indirectly?

15. Madhva was the incarnation of Vayu and Shankara gave the knowledge indicating God Brahma. Please clarify.

[Smt. Chhanda asked: Padanamaskaram Swami. In the book Shri Datta Swami, in point 13 (Topic Shankara) You have mentioned Shankara as God Shiva, Ramanuja as God Vishnu and Madhva as God Brahma. You have also told Shankara Himself has completed the knowledge part, then Ramanujacharya showed the path of devotion and finally Madhvacharya showed the path of service and sacrifice. I will request You to kindly clarify this doubt as Madhva was the incarnation of Vayu and Shankara gave the knowledge indicating God Brahma. Though the internal God is one still I am not able to grasp it properly. Please enlighten once again. Always at Your lotus feet my Lord, Chhanda.]

Swami replied:- Shankara, stressing on knowledge, is the incarnation of God Shiva. Ramanuja, stressing on theoretical devotion, is the incarnation of God Vishnu. Madhva, stressing on practical devotion, is the incarnation of God Brahma. In all these three divine forms, God Datta is the underlying common actor. Hence, all these divine preachers are also the three roles of God Datta only. Shankara is the single incarnation of God Shiva. Hence, Shankara told that He was God and there was no influence of any soul since it was a pure incarnation of God. Ramanuja was the incarnation of God Vishnu along with the inseparable Adishesha, which was a mixed incarnation. Madhva was the incarnation of God Brahma along with His beloved servant god Vaayu, which was also a mixed incarnation. The mixed incarnations contain the serving souls also due to the influence of whom these two preachers told that they were souls only serving God as servants.

Chapter 31

April 09, 2023

O Learned and Devoted Servants of God,**1. How can a Human Incarnation in the human form be considered as God?**

[Smt. M. Lavanya asked:- Shri Shirdi Sai Baba was always telling that Allah is the master (Allah Malik). Shri Shirdi Sai Baba is considered to be the Human Incarnation of God Datta. In such a case, how can a Human Incarnation in the human form be considered as God?]

Swami Replied:- God Datta is the first energetic incarnation of the unimaginable God or Parabrahman, Who is expressed to humanity. Otherwise, Parabrahman is completely unimaginable to the brain of humanity. There is no difference between God Datta and Parabrahman. Parabrahman is unmediated-unimaginable God. God Datta is mediated unimaginable God. The difference between both is the difference between a naked person and the same person clothed. The naked person cannot be seen by public, whereas, the clothed person is seen by everybody. Any Human Incarnation like Shirdi Sai Baba or Satya Sai Baba and any energetic incarnation like God Brahma or God Vishnu or God Shiva is the human medium and energetic medium merged by God Datta. God Datta homogenously merged with a selected human being becomes a Human Incarnation and the same God Datta merged with an energetic being becomes an energetic incarnation. This means that there is no difference between the ultimate God, called Parabrahman and God Datta and similarly, there is no difference between God Datta and any energetic or Human Incarnation. This means that the ultimate God Parabrahman exists in the energetic or Human Incarnation and any miracle performed by the energetic incarnation or Human Incarnation is only done by God Datta, Who is none but the unimaginable God. A miracle is an unimaginable event and the source of any miracle is only the unimaginable God. Therefore, in God Datta, in God Brahma or Vishnu or Shiva and in God Krishna or God Rama or God Sai Baba the one and the same Parabrahman or God Datta exists to do any miracle. The miraculous knowledge, miraculous love and any miraculous event belongs to the original unimaginable God only.

Hence, there is no difference between Allah and Shirdi Sai Baba. Allah is none but Parabrahman (unimaginable God) mediated in formless energetic medium. Hence, Allah is also an energetic incarnation without specific boundaries to appear as a human form. Shirdi Sai Baba is the human being with Whom God Datta (the first energetic incarnation) merged. The human

being called Shirdi Sai Baba is a materialized body (matter) mixed with some inert energy (energy) and His soul is awareness, which is a specific form of inert energy functioning in a brain-nervous system. Therefore, the matter, the energy and the awareness are medium only. In fact, matter and awareness are specific forms of energy only and therefore, we can call the entire medium (body and soul of Shirdi Sai Baba plus energetic body and soul of God Datta) as Shirdi Sai Baba and Datta. Hence, Shirdi Sai Baba in Whom God Datta merged is a single component called energy in which the Parabrahman is mediated. If you look into the final picture, the Parabrahman alone is mediated in energetic medium in the case of Allah and the same Parabrahman is mediated in matter, energy and awareness (all these three are forms of energy only and hence, this medium also can be called as energy in essence). Now, this proves clearly that there is no difference between Allah and Shirdi Sai Baba. Both are one and the same Parabrahman in mediated condition.

If this is the case, why Shirdi Sai Baba is calling Allah as Master, calling Himself as the servant of Allah? When God comes as Human Incarnation to this earth, God behaves as a devotee so that He can set Himself as an ideal example for the devotees. If the Human Incarnation declares Himself as God and gets isolated from fellow human beings, the result is ego-based jealousy arising in the minds of devotees, who mistake the Human Incarnation as an ordinary human being. The human medium of God in the Human Incarnation maintains its own inherent properties because God does not interfere with the properties of the medium just like when current flows in a lean metallic wire, the property of leanness of the wire is not interfered with by the electricity flowing in it. By this, the human medium of the Human Incarnation contains all its inherent properties (like birth, death, disease, hunger, thirst, sleep etc.) like those of an ordinary human being. The aim of God behind this non-interference is that the fellow human beings can easily mix with the Human Incarnation due to the common inherent properties so that everybody clears his/her spiritual doubt without any excitation standing in a normal human ground. But, this merit unfortunately leads to a serious damage. Due to the common properties of the media of God and devotee, negligence along with ego-based jealousy develops on the Human Incarnation so that the Human Incarnation is repelled and gets rejected. Therefore, the Human Incarnation behaves as a devotee so that some importance is given by devotees towards an extraordinary devotee and at the same time, ego-based jealousy will not arise because the Human Incarnation is just treated as a human being only. Hence, every Human Incarnation behaves like a devotee with certain extraordinary level so that the defects are

avoided and the merits are followed. Every Human Incarnation behaved like a devotee and established an exemplary path of devotion to the other devotees. This point is told in the Bhagavad Gita that for the sake of devotees the human form of God also must behave as a devotee (*lokasaṅgrahamevā'pi sampaśyan kartumarhasi*).

2. Why does the incarnation behave like a devotee instead of proving itself to be in the highest level?

[Dr. JSR Prasad asked:- An ordinary human being is the basic lowest level. God with full divinity is the highest level. The Human Incarnation is expected to show that it is not the lowest level but, it is the highest level. The middle level between these two is the level of a devotee. Why does the incarnation behave like a devotee instead of proving itself to be in the highest level?]

Swami Replied:- If the incarnation is in the lowest level, nobody cares for it even to hear the spiritual knowledge. If the incarnation is in the highest level of God, there will be a lot of ego and jealousy on the side of the souls towards the incarnation. This is like a pit at the back and a well in front. Hence, the safest place for the incarnation is the middle place, which is neither pit nor well. Moreover, the devotees take a good devotee as an ideal example in their practical efforts done to please God. Hence, the best stage of an incarnation is to be the best devotee. The aim of the incarnation is only to uplift devotees and other human beings. For this purpose, the stage of a best devotee is the best, which is very safe without the extremities on both ends. The only defect in this middle golden path is that the incarnation is not getting the best name and fame as the greatest God. The incarnation never cares for name and fame and hence, this is not a problem at all for the incarnation. Whether the devotee is an incarnation or not, it does not make any difference for the devotee. But, if the guide is purely a human being, who is a good devotee, the human being may err in some points. But, if the incarnation is acting like a good devotee, this possibility of error never arises and at the same time, the devotees will not be affected by ego and jealousy. Devotees will not feel any inferiority to learn from a better devotee because in any field, anybody tries to learn from the best person in that field. Hence, a true incarnation always hides its divinity and always behaves like a good devotee as in the case of Shri Rama. Every incarnation behaves like a good devotee unless bare necessity brings pressure to expose the divinity. A true incarnation always hides its inherent miraculous powers since there is no aim to expose them to get name and fame and it uses the powers only to help the deserving devotees so that they can progress well in the spiritual path. By this, the aim of the incarnation (to help the devotees) is fulfilled and acknowledgement from them is not necessary for the incarnation.

3. If the meaning of the word “Maayaa” is confined to the creation, how can it be applied to the inherent power of God?

[I can take the word Prakriti to mean the creation also because in the Gita, the creator is said to be Purusha and the creation is said to be Prakriti. Moreover, this creation or Prakriti is sub-divided into Para Prakriti and Aparā Prakriti and both together constitute the creation of Prakriti. When we hear the Veda saying that Maayaa is Prakriti (*māyām tu prakṛtiṃ viddhi*), I will confine the word Maayaa to the creation. In that case, how the word Maayaa can be applied to the inherent power of God? The product of Maayaa is this world called as Maayaa. This brings the repetition of the same word for the power and its product.]

Swami Replied:- All this situation is created by you and you are entangled in your own created net. The solution for this is that you call the power of God as Mahaa Maayaa and the product of that divine power or the creation can be called as Maayaa. Shankara has already used these two words for these two separate items. He called the inherent power of God that rotates all the creation as Mahaa Maayaa (*mahāmāyā viśvaṃ bhramayasi parabrahmamahiṣī*). He also used the word Maayaa to mean this creation (*māyāmayamida makhilaṃ hitvā*). The word Maayaa has both the root meanings:- one is ‘wonder’ and another is ‘that which does not exist by itself.’ You can use both these meanings in creation because this creation is inherently non-existent (*yā mā sā māyā*) and also wonderful (*maya-vaicitrye*). The power of God and God are unimaginable and two unimaginable items result in one unimaginable item only. The reason is that you cannot distinguish the unimaginable boundaries of one item from the unimaginable boundaries of another item. Hence, God and His inherent power are to be accepted as one and the same item. God is the most wonderful and hence, the word ‘Mahaa Maayaa’ meaning ‘most wonderful’ can be used for God. This means that God is a big wonder whereas, His creation is a small wonder in comparative sense. Shankara assumed some dualism between God and His inherent power by superimposing the difference between possessor of power and its power as seen in the worldly example like Sun and Sunlight. In the worldly example, the boundaries of both are distinct and hence, dualism exists apart from the essential monism (monism is due to the same energy in both). Based on this superimposed dualism in two unimaginable items (God and His power), Shankara poetically assumed God as husband and His power as His wife. But, in the process of logic both are one and the same item only. In view of logic, the resultant one unimaginable item can be called as God by philosophers and can be called as Shakti (power) by the people following the Shaakteya tradition. In the case of these two lines of philosophy, each philosophy followed monism only by telling the resultant item as one item only. Hence, the poetic way of Shankara is not to be mixed with the logical ways of analysis of these two philosophies. I have to tell this

point because Shankara is fundamentally the establisher of monism in His logical way of analysis.

Chapter 32

April 10, 2023

O Learned and Devoted Servants of God,**1. Is there any other more deserving of devotion and praise?**

[Mr. Talin Rowe asked: Hello, Shri Datta Swami, Praise on You and I hope all is well with You, There have been many doubts that are no doubt by the generosity of God have been answered through spontaneous sources of information in my own life. I am truly and am humbly thankful to You, Shri Datta Swami for the help along this path and always clearing any doubts that I have. An example of Shri Datta Swami's kindness is that I was thinking very hard on the nature of change of the universe and the temporary nature of bonds and problems in day to day life... then when I opened my Youtube one of the top videos on my feed was randomly a song, A Change is Going to Come by Sam Cooke. I cannot describe the amount of relief that this information brought for me and I could just feel that God was helping to convey a very important message to me through His miraculous ways. So Praise be to You Shri Datta Swami! My thoughts are thus with the questions below...

God should be the strongest Bond, because a Soul to God and God to a Soul is the highest Bond. Shri Datta Swami Himself said that the greatest item in creation is a jeeva. God has infinite love and kindness. God doesn't change. God is eternal. God is All-Powerful. God is Sovereign. God is All-Knowing. God is Merciful. God is Kind and Loving. God has Never Sinned. That means God is Perfect. That Means that every virtue ever described can be attributed to the Good Name of The Lord! Is there any other more deserving of devotion and praise?]

Swami replied:- In your praise to God, I add one more point. If kindness, mercy, love etc., come in clash with justice and logic, the behavior of God becomes complex in which solutions are of two types: i) In the case of undeserving devotees, justice and logic are allowed to win finally, ii) In the case of deserving devotees, the problem of the devotees is solved and at the same time, both parties are made to win due to the unimaginable talent of God. Hence, we shall maintain devotion to God leaving the final decision to God Himself without any rigidity to any side.

2. How long might souls be bonded together and appear in each other's same incarnated lives?

[God is eternal, makes all souls, and decides their fates. The bond with God is eternal in reference to the existence of a soul. It's the only bond that will last through all incarnations. Even if you have good things or misery right now, it seems that relative eternity is outside the scope of understanding of us Humans. Family and Wealth are temporary. It's truly alright to struggle. It's okay to have doubts. The scope and grandness of God is unimaginable. It's only truly through the examination of the good in the creation, and the mystery and divine personality of God can we truly understand why we are fortunate beyond measure to have God as a perfect Creator. From birth to death, our lives are so short. So short, and the greatest man-made creations are so temporary. Yet our God remains forever. Creation will always be related to The Lord's Glory. Some questions I have are: How long might souls be bonded together and appear in each other's same incarnated lives?]

Swami replied:- The answer for this question is to be understood from different angles. The cycle of deeds and fruits of souls is the main angle. The

devotion of souls to God is another angle causing some justified variation. However, the devotion to God must not be desire based and should be based on the attraction towards the divine personality of God. This is the essential point for which the souls must put hectic efforts.

3. What does God do to souls that never find their way to Brahma Loka at the end of creation?

Swami replied:- The souls remain in their acquired levels of status in the subtle mind of God and this stage is called Avyaktam. The souls reaching Brahmaloika remain in the same highest world because Brahmaloika along with God Datta and other fortunate devoted souls exist permanently without the effect of destruction. It is something like when you are living in your house as usual after visiting the cinema hall to spend some time on entertainment. The liberated souls also enjoy the same status of God. Liberated soul does not mean simply the soul released from worldly bonds, but means the released soul from worldly bonds due to attachment to God. The word 'liberated' has this fixed meaning, which is liberation from worldly bonds due to the attachment to God.

4. Is fate deterministic or does willpower change an individual's fate?

Swami replied:- Fate is rigid in the sense that the punishment declared against a sinful soul is irrevocable except in the case of reformation. The reformation of a soul through realization by knowledge, repentance by devotion and non-repetition of the sin by practice can cancel all the sins of that specific type since the aim of punishment is only non-repetition of the sin. This reformation is possible for the soul on this earth and hence, this earth provides opportunity to change destiny. Except this one way, will power is a foolish term to be used in this context. By will power, the lowered confidence can be built-up to the normal level and this process also cannot increase the confidence beyond normal level. An antibiotic can reduce the body temperature to normal level by killing the bacteria and it cannot give more strength to the body. A tonic can give more strength, which is the grace of God that can give more strength to the confidence beyond the normal level.

5. Does Hell reduce bad behavior and vices of souls or does it develop better virtues that supplement the vices?

Swami replied:- The answer for this question can be found in the answer to the previous question. The hell reduces the bad behavior and vices to certain time period because only the spiritual knowledge preached by the Sadguru alone can permanently reform the soul and also develop better virtues. Reformation through knowledge gives a permanent result whereas punishment gives a temporary result. Hence, the reformed soul need not be

punished again and based on this logic, all the pending sins of that type get cancelled.

6. Can souls do anything to develop better virtues?

Swami replied:- The true spiritual knowledge preached by the Sadguru is always harsh because the Sadguru never worries about your good impressions upon Him. Catching the Sadguru, who is the human incarnation of God, is the best single medicine for all spiritual problems. But, practice of His knowledge is important to get the correct result. Unless you use the medicine prescribed by the best doctor, there will be no use of approaching the best doctor. If practice is absent, it is as good as not approaching any doctor. Hence, theory including study of knowledge and subsequent generation of inspiration (devotion) finally followed by practice or Karma Yoga is the correct systematic path.

7. Whether God or the soul introduced competition in superficial aspects if human life is the most important?

[Why does God introduce competition in superficial aspects of life if human life is the most important? Or are these a result of superficial values that humans themselves develop as they move away from the spiritual life and then a result of changes in values of the different eras?]

Swami replied:- Your second option is the correct answer to this question.

8. Why are tests necessary?

Swami replied:- We can understand the importance of tests in getting through success in professional entrance examinations like EAMCET etc. The institutions giving training for such important examinations advertise the number of tests they conduct. They advertise weekly tests and some more institutions advertise even daily tests to show that their teaching is very serious, which involves the feedback of the student at every step of teaching. Hearing the knowledge preached is like eating food. Quick feedback is like testing the digestion of the food after every meal. The result of the test reduces overconfidence and reveals the actual reality of the student so that concentration can be done on weak points. There are several spiritual preachers, but God Datta alone is the climax spiritual preacher because He conducts tests at every step of His preaching.

9. Does the curriculum and test of a soul involve their inherent virtues or moral values?

[Does the curriculum and test of a soul involve their inherent virtues or moral values? Can souls with poor qualities or struggle with some inhibiting deficiency such as mental illness still effectively contribute and develop spontaneous love towards God?]

Swami replied:- Qualities guided by morals are called as good qualities, which is the curriculum. Love to God without any personal desire

is the essence of the syllabus. The direction of spiritual preaching of the divine spiritual preacher (Sadguru) is the single direction of the true love towards the attraction of the divine wonderful personality of God. The basis of the true love is not at all any selfish desire to be fulfilled using the grace of God. The basis shall be the true love generated by the attraction towards the total excellent personality of God in every angle. This true love developed by the attraction to the personality of God becomes like a Tsunami in the devotion-ocean towards God, which drowns away all the concepts based on logical analysis and leads to the climax of devotion, called fan devotion. In this climax of devotion of a fan to a cinema hero, the entire attraction of the fan towards the cinema hero is based on the different angles of excellent good personality of the hero projected in various angles in various film shows. The Tsunami of the true love of the fan is proved by the fan committing suicide on hearing the death of his hero. In this true love of the fan, there is no trace of any desire to be fulfilled from the hero. The poor fan spends from his pocket only in the inauguration functions of all the cinemas of the hero and the fan never got a single paisa from the rich hero. I am stressing this single point a million times and you can understand the importance of it in our spiritual journey without which all the spiritual efforts are useless like the rose scent poured on ash.

10. What is the most effective way to develop humility?

[What is the most effective way to develop humility? I ask this specific question because it seems humility is the antidote to selfishness, and the decrease of selfishness can better lead a person to God, and to love selflessly.]

Swami replied:- A person having highest modesty can be selfish to the climax level. In fact, today, we find several selfish people cheating the public are under the mask of humility. Humility is frequently used in cheating to achieve selfish ends. Only the terrible attraction towards the divine total personality of God can remove the selfishness even without a trace. To understand this in a worldly example, you can observe this in the love of a boy to a girl and vice-versa. Not only removal of selfishness, but also any high level of sacrifice can be noticed in this worldly example, which is common in the actual concept also.

11. Where are You based out of, if a devotee should want to travel in order to volunteer their service at Your feet?

[There is no thankfulness that can ever reach the depth of gratitude that You deserve. You are the Greatest and Most Generous Guru. I pray for Your health, I worry and hope for Your success. All Glory and Praise be to God. I pray for all souls, in our ignorance to find the light. May You always be the Light in our darkness. May Shri Datta Swami's Truth and Wisdom be understood all around the world! Should we misstep, may You in Your mercy always correct us. May our selfishness, ego and pride, give way to Charity, Humility, Unity and Faith. In The Lord's Good Name. Amen.]

Swami replied:- All this program is from the heart of the highest ultimate God, called Father of heaven. In fact, I am just an external medium through which the Father of heaven Himself is carrying on this divine program.

12. Are the animal forms of devotees like Adishesha and Garuda meant for giving direction to us about common media repulsion?

[Smt. Chhanda asked: Padanamaskaram Swami. It is told that the closest devotees (like Adishesha, Garuda, Swan etc.) have to stay like animals. All of them have overcome the common media repulsion problem but Swami, are these forms not only to give us proper direction? Otherwise they are in different media and in that case the common-media repulsion doesn't arise. They have to be in the same media always so that they always remind themselves and win over it. Please enlighten me. Always at Your lotus feet my Lord, Chhanda.]

Swami replied:- Hanuman is not the foolish monkey jumping on trees that is seen today by us. Hanuman is a human being with slightly projected mouth, retaining the tail in the process of evolution. Adishesha is a lean and tall human being, very furious and always hissing with high emotion. The several heads in these two cases indicate the multi-talented intellectual brain capacities. Garuda and Hamsa are human beings with long nose having rich capacity in walking with high and long jumps. All these are human devotees with slight deformations in the faces establishing the concept that beauty is the internal devotion to God and not facial features. Good qualities constitute internal beauty that is far better than external physical beauty. Among good qualities, the best quality is selfless devotion to God. Such devotion shall be taken as the climax of beauty. Every human being wants to be born beautiful. Everybody also tries to become more and more beautiful as far as possible with the help of cosmetics. In such a situation, do you know that these climax devotees prayed God to be born without beauty so that they want to become inferior before the beauty of God! By this, these devotees wish to be servants and wish their God to be the master in every angle. These devotees do not want to be equal to God in any aspect. Their devotion to God is mind blowing! The lesson that we shall learn from this is that you must see any human being as beautiful by its excellent devotion to God and not due to physical beauty or other worldly good qualities.

Chapter 33

April 11, 2023

O Learned and Devoted Servants of God,**1. Why did Jesus Christ play the horrible divine drama of the crucifixion?**

[Smt. Lakshmi Lavanya K asked: Namaste Swami. Lord Krishna killed demons in His childhood, won the battle of Kurukshetra even without a weapon, but why did Jesus Christ play a horrible divine drama through crucifixion?]

Swami replied:- God Krishna was shot dead by an arrow of a hunter in the end and if Krishna wanted to avoid this horrible torture it could have been very easily done just by His will. But, it was not done so since there was strong reason of deed-fruit cycle for it. Similarly, behind the crucifixion there was a strong divine reason. The reason was that the people in that region at that time were very cruel in their behavior. God wanted to change them with love and kindness. The crucifixion of Jesus was essential for this program. Jesus said at the time of His arrest that if He prayed, His Father (Father of heaven) would send lakhs of soldiers. It was the will of God and Jesus Himself was God. Hence, all this was His will only. The entire life of the human incarnation of God Datta is only hidden suffering of the punishments of His ardent devotees only. He enjoys both tragedy and comedy equally since He is the king of Yoga and Yoga means equal enjoyment of tragedy and comedy as we enjoy hot and sweet dishes equally in the meals. This is beyond the understanding of human level.

2. Why did Jesus say that the bread is His body and the wine is His blood?

[Why people couldn't accept that which was done by God is the best and question again and again that incidents should be done as per their wish. In the Last supper Jesus Christ distributed bread and a glass of wine to his disciples and said "this bread is my body and this wine is my blood" please explain inner meaning of those words. I wonder how they ate the bread and drank the wine after listening those words.]

Swami replied:- Eating the bread was indicated as the torture of His body by the frequent belt beatings and drinking the red wine was indicated as the flow of His blood. The torture of His body along with bloodshed is the tragedy and eating bread with drinking the red wine is comedy of the entertainment. Jesus, the human incarnation, is the king of Yoga in which both happiness and suffering are equally enjoyed. These words came from His mouth only and not from the mouths of His disciples. The disciples were very much shocked with blocked minds and hence, couldn't understand His deep words. Human minds can understand anything at their level only.

3. Good Friday is the death day of Jesus Christ, but why are all wishing one another Happy Good Friday? Thank You Swami.

Swami replied:- The crucifixion of Jesus brought a lot of change in the hearts of cruel people, which is the victory of God. Such a change is very much appreciable and is a matter of happiness. The death of Jesus Christ must be viewed with clear spiritual knowledge since it is not an ordinary human death. While carrying the cross, Jesus told the people weeping for Him that they shall weep for themselves and for their children and not for Him. The suffering experienced by Him was just for a few hours only after which He was going to sit on the right lap of the Father of heaven forever. The people who were not suffering at all at that time were happy for a short time of human life after which they were going to fall in the liquid fire forever. Exactly, this concept was told by God Krishna in the Gita (*Yattadagre viṣamiva...*).

4. Namaste Swami, what is the difference between Life Energy, Inert Energy and Awareness?

[A question by Shri Kishore Ram]

Swami replied:- Life energy is also inert, which is a prerequisite for the generation of awareness. Inert energy is the general inert energy or cosmic energy. Life energy is the inert energy generated by the oxidation of food in mitochondria. This inert energy becomes electrical pulses called neurons travelling in the nervous system. These electrical pulses travelling in nerves is exactly called life energy, which is certainly inert, but, is capable of carrying information from senses to the brain. This carrying on process is awareness, which is non-inert. Life energy and awareness are very closely associated and the distinction between these two is very very sharp. Plants have life energy due to absorption of oxygen, but do not have awareness. The zoological kingdom of animals, birds, human beings etc., have both life energy and awareness. Light, heat, electricity, magnetism etc., are various forms of the general inert energy. For awareness, life energy is required but the presence of life energy does not indicate awareness invariably.

5. Is Paramavyoma and God Datta (energetic form) one and the same with respect to the imaginable space and the external form?

Swami replied:- Paramavyoma is subtle energy whereas the energetic form and soul of Datta created by Parabrahman belong to gross energy. Essentially both are one and the same, but, differ in their frequencies. Frequency of subtle energy is very high compared to the frequency of gross energy.

6. In deep sleep, can we say the inert energy is the soul? I understood that the soul is awareness (work form of inert energy in the nervous system).

Swami replied:- In fact, strictly speaking soul (Aatma) is the inert energy only, which is the causal matter for the awareness. The individual soul (Jiiva) is called as awareness. In the second chapter of the Gita, soul is said to be the inert energy (*Sthāṇuracalo'yam...*). The difference between the soul and entire cosmic energy is only quantitative and not qualitative. This concept is taken by Shankara since cosmic energy resembles God (Brahman) in creating, maintaining and destroying the cosmos as material cause. Cosmic energy is rejected to be God since it is inert. The inert energy in the human body can be transformed into awareness due to the presence of materialized nervous system, but, cosmic energy can't be transformed into awareness due to the absence of universal materialized nervous system. Cosmic energy is imaginable item whereas God or Brahman is unimaginable item.

7. How is the “I” getting identified in every birth?

[Out of the four working faculties (chit, ahankara, manas and buddhi), is the 'I' or ego the same in all the births of a soul? How is the 'I' getting identified in every birth?]

Swami replied:- 'I' is only a working faculty of general awareness, called chit. This faculty identifies the body along with awareness as meaning of the word 'I'. If this 'I' becomes very strong, it will be ego and pride. Normal body temperature is not dangerous and moreover a required essential item, but, increased body temperature is fever, which is dangerous to the health of the body. Similarly, 'I' is essential for the human being without which no activity can be performed. But, if the 'I' is thought to be the word of the meaning of God, it is the very dangerous typhoid fever.

8. Why is the soul not able to identify the details of its previous birth, which are stored in its faculty of memory?

[Chit is the storing faculty, which stores the important information gained by the soul (awareness). Why is the soul not able to identify the details of its previous birth which is also stored in the same faculty chit?]

Swami replied:- Chit means general awareness and chittam is the faculty that stores the information. The chittam has some strength but has maximum limitations. Even though you are capable of supplying food in infinite quantity, the digested system has limited capacity to digest the food and release the inert energy. A specific portion of this inert energy (about 20%) only becomes awareness in the brain-nervous system. Hence, the faculty of awareness, called chittam has also limited capacity to store information. Can you store infinite information in your computer? Hence, the general tendencies of the information, called as basic qualities are only

stored and the specific details are erased due to the limited capability of the storing system. The quality is the essence of any incident in your life and the same quality may continue as essence for several incidents. As the incidents increase, the strength of the quality also increases. The details of all these incidents get erased since they are not significant and only the common essential quality, which is very strong gets stored. Hence, the incidents of the previous birth are not remembered in this birth, but, the strong qualities of previous births continue into this birth. For example, there might have been several incidents in the previous births in which you were very much fascinated to your children. In all those incidents the common quality is fascination to your children, which became very very strong as births pass on. In this birth, you have received that strong fascination to children even though the details of all those incidents were erased from your individual soul. The individual soul is nothing but a bundle of all the strong qualities acquired through millions of births. Even if your previous births were of animals, birds etc., the fascination to children was very much inevitable and hence, this fascination to children is the strongest quality of all qualities and nobody could cross it so far and due to this reason, it is called 'Anaahata cakra' meaning that this wheel has not been beaten by anybody so far in the creation. Due to this wheel, not only is the soul unable to reach God, but also goes to hell due to severe crimes done in earning sinful money for issues.

9. Can You please elaborate on Karana (causal body) and Maha Karana (root causal body)?

Swami replied:- The causal body (Kaarana shariira) is the ignorance (Avidyaa) due to which the unreal world superimposed on God cannot be identified. The great causal body (Mahaakaarana shariira) is more powerful than the above ignorance and this is called Maayaa that is responsible for the real entertainment of God. The former body is fully supported by the second body. Otherwise, this human being could have realized God in this creation just with the help of a lamp light.

10. What is the difference between Datta merging with only the soul, only the body, or both the soul and body of a human incarnation?

[Can You please explain the difference between Datta (God) merged with only the soul of the incarnation, only the body of the incarnation, and both soul and body of the incarnation?]

Swami replied:- When God Datta merges with a selected human being, the unimaginable God present in Him has no restrictions put by the rules of creation. Being omnipotent, the unimaginable God merges with both body and soul. If there is a necessity like the body shall not be divinized so that the fellow human beings can freely mix with the incarnation, the unimaginable God withdraws Himself from the body and gets limited to the

soul only. If there is the necessity like a tender boy like Krishna should lift the huge hill, the unimaginable God extends Himself again into the body to lift the hill. In this way, even though the unimaginable God merged with the entire medium, based on the necessities, He will withdraw from the body or extend from the soul to the body.

11. Is Your knowledge useful for Your devotees who are in the climax level (Nishkama Karma State)?

Swami replied:- This point should be told by you and not by Me. If you feel that it is not useful, please substantiate through sharp logical analysis. In that case, I will develop My knowledge with the help of your logical analysis. One should not feel success and defeat in spiritual discussions at least, since both these can be felt in a boxing match between two boxers.

12. Why didn't the previous Acharyas talk about the unimaginable God?

[Shri Ganesh V asked: Padanamskaram Swamiji, Why didn't the previous Acharyas talk about the unimaginable God even though there are many references in the Vedas? Only Adi Shankaracharya talked about Nirguna brahman but He also didn't talk about the Unimaginable God who is beyond space and time. At Your divine feet, Ganesh V]

Swami replied:- To understand the concept of the unimaginable God, it requires a lot of I.Q. in practical logic, which is the theoretical logic concluded on the observations of practical experiments. This field called science is developed very recently only and in ancient days, only theoretical logic developed much, which cannot demonstrate the truth in a perfect way. For example, space or vacuum is thought to possess sound as its quality. But, sound cannot propagate in space. They thought that sound propagates in space because whatever you speak is propagated through space and reaches the other person. The error in this logic is that the air molecules that propagate the sound through their collisions were unseen by ancient scholars of logic. In this way, the I.Q. of ancient logic was very high, no doubt, but, was not perfect due to the absence of study of practical experiments. Therefore, even though the divine preachers, who were the human incarnations of God Datta, knew the absolute truth, they could not present such a subtle topic of the unimaginable God due to the imperfect I.Q. of the receivers. Since in recent times, the I.Q. of receivers is well developed due to advanced progress of Science, the divine preacher called Shri Dattaswami presented this concept, which is well grasped by the present receivers of knowledge. The reason for the silence of divine preachers was the defective I.Q. of the receivers of knowledge and not due to their ignorance. In the ancient time, the concept of the unimaginable God could not be introduced by the divine preachers because the unimaginable God could not be

experienced by senses. In ancient logic, experience was the final authority for existence. For example, in ancient days, if you said that air was God, people could believe it since air is experienced by the skin-sense. But, in ancient times if you said that X-ray was God, scholars will not believe it since X-ray is not experienced by senses. Then, the ancient scholars will say that the unimaginable God is absent. The ancient scholars said that even God shall be experienced (*Anubhavaika vedyam Brahma*). Due to this danger of possible atheism, the divine preachers did not mention about the unimaginable God. But, today, even the items, which could not be experienced are detected and their existence is proved due to the development of science. Today, if you say that X-ray is God, no scholar will oppose it because X-rays in the atmosphere can be experienced through eyes with the help of sophisticated electronic equipments. Hence, Dattaswami could dare to say about the existence of unimaginable God since science has already accepted the existence of unimaginable boundary of the universe or space. I have given this answer already, when a devotee called Shri Ramnath asked the same question.

13. Why did some Gopikas not develop more fascination to God than their children?

[Ms. Thylokya asked:- Gopikas failed in spiritual path due to the strong fascination to their children (Anaahata cakra). They were also doing penance throughout their past births. They must have developed the fascination to God also more than the fascination to children. In such case, why did they fail?]

Swami replied:- In the case of ordinary human beings, we can clearly explain this concept. An ordinary human being need not pass through human births only and could have passed through births of animals also. In the human birth, fascination to God and fascination to children must have existed. But, in the births of animals, fascination to God must have been absent due to lack of growth of intelligence. In that case, fascination to God must have existed in lesser number of births whereas fascination for children must have existed in all the births since fascination to issues is common to human beings and animals. Hence, fascination to children is quantitatively more than fascination to God. In this conclusion, we have assumed that fascination to children is equal to the fascination to God in qualitative sense. Therefore, the inequality in fascinations is only due to the quantitative difference. But, the case of sages, who did penance to God in every birth brings a new concept into light, which is that the quality of fascination to children is greater than the quality of fascination to God. In that case only, even though both fascinations are equal in quantitative sense, even in the sages, the fascination to children defeated the fascination to God proving that

the fascination to children is qualitatively greater than fascination to God. This is clearly proved even in the case of sage Vyaasa, the king of sages, who ran after His son running for God. Hence, the only solution in this problem is that you can make the fascination to God exceed the fascination to children by increasing the quantity of fascination to God so that the fascination to God becomes greater than the fascination to children based on very high quantitative aspect of fascination to God. We have the case of 'Siriyaala', and 'Abraham' in the west, who proved their fascination to God was greater than their fascination to their children.

14. Can You show proof that God gave importance to the sacrifice of the fruit of work?

[Can You also show a practical proof that God gave practical importance to the sacrifice of fruit of work so that we can be completely convinced about this concept?]

Swami replied:- I can show two examples in which God proved that He gives real value to the practical sacrifice of fruit of work only in the case of householders, who are expected to do both service (Sacrifice of physical energy) and sacrifice (sacrifice of fruit of work):-

- a) Even though Gopikas were more than a thousand, why did only 12 Gopikas reach Goloka? All Gopikas attended the dance at Brudavanam (test for bond with lifepartner), but, all Gopikas did not go to Goloka. Only those 12 Gopikaas, who passed the joint test of bond with issues and bond with wealth or butter could go to Goloka. This clearly proves that the joint test for bond with wealth and bond with children alone is the final deciding test for salvation.
- b) Sudaama was also a householder like the Gopikas. He was worshipping Krishna every minute of his life. All that was theoretical devotion. Krishna did not react to such theoretical devotion and remove the poverty of Sudaama. Only when Sudaama brought three handful quantities of paorched rice, and Krishna ate that sacrificed material did He remove the poverty of Sudaama. Since He ate $\frac{2}{3}$ parts of rice, He gave $\frac{2}{3}$ part of His wealth to Sudaama. This point clearly proves that God is really pleased with the practical sacrifice of a householder. If God's grace is not related to the parched rice, He should have given His full wealth even for $\frac{2}{3}$ rd parched rice. ***This proportional calculation of sacrifice and gift of grace of God very clearly proves that God's practical grace is directly linked with the practical sacrifice of the devotee!*** By this, you should not think that God is a very greedy businessman. God is not a businessman at all. Will any businessman give all his wealth if you donate 3 handful quantities of parched rice? The main point here is that in no market of business, 3 handful quantities of parched rice are rated as infinite wealth.

The main idea here is that this sacrifice is 100% sacrifice since Sudama did not have even a grain of parched rice with him and he brought this parched rice on loan. He had to clear the loan when he returned to his house. In spite of this climax problem, he never aspired for even a single paise from Krishna even in his mind!! The actual point here is that God responds to your devotion in whatever way you have approached Him (*Ye Yathā mām...*-Gita). If your way is theoretical, His responding way is also theoretical. If your way is practical, His responding way is also practical. In business, quantitative equality of exchange is the basis, which means that if you give Rs.10/-, you will get the item worthy of Rs.10/- only. But, here the exchange is based on equality of the percentage of sacrifice. If you are a beggar and sacrifice one rupee, you will get back infinite wealth. If you are a rich man and sacrifice one lakh rupees, you will get back items of one lakh rupees only. It is not the quantity of sacrifice, but, it is the percentage of sacrificed share in your total possessed wealth. Hence, there is no trace of business in the case of God and there is only the practical proof of your theoretical love. Suppose Sudama is a rich person and brought the same 3 handful quantity of parched rice to Krishna. Then, Krishna would give three rupees to Sudama, which is the exact justified price of the sacrificed quantity of parched rice!

15. What can we do in order to comfort You while You are suffering for devotees' bad fruits?

[Smt. Sudha Rani asked: Padanamaskaram Swami! Thank You Swami for the intensive guidance in each second of my life. Being selfish, I could observe You in few moments only. But I render my thanks for every minute because You are there without my notice. Being a human incarnation, You undergo many pains and sickness to relieve Your deserving devotees. But due to helplessness, we can do nothing. Swami, what can we do in order to please You and comfort You in Your misery? How to serve You? What should we pray? And to whom? Please don't say that You enjoy misery. Please enlighten us Swami.]

Swami replied:- Suppose a guest comes to your house and says that he can eat only hot dishes since he has a sugar problem, will you force him to eat sweets? You may think that sweets are good because you like sweets. Moreover, God takes the punishments of His real devotees without their knowledge and without their consent. In such a case, how can you control God? Devotees are not giving their punishments to God whereas God Himself is taking punishments without their knowledge. God also does not take the punishments of every devotee. If God develops confidence in the devotee thinking that the devotee will develop in spiritual line if a specific problem is solved, then only, God interferes with the cycle of deeds and fruits of that specific devotee only. This was the practice of God coming from

millions and millions of years. Why do you worry for such inevitable things? You try to help others, who are spiritually interested through propagating this divine knowledge and see that they are benefited.

16. What would be the qualifications or priesthood that would be suited in order to found an organization related to the study & worship of Shri Datta?

[Mr. Talin Rowe asked: Hello, and good afternoon from America. I am writing to inquire about distributing the sacred texts of Shri Datta Swami. I am wondering if devotees, are allowed to preach the divine knowledge as given by Shri Datta Swami or print, distribute and otherwise act as a representative in the mission to spread the divine knowledge of Lord Datta. It was my intention to try and inquire to various online publication websites and possibly journals in order to spread awareness of Universal Spirituality, however I have no agency nor legal representation in regards to the information hosted by Universal-Spirituality.org and composed Shri Datta Himself. If someone wants to found a formal or informal organization related to the study and worship of Shri Datta, what would the qualifications, or priesthood that would be best suited in order to be allowed to do this? Thank You, And Praise be to God, - Talin Rowe]

Swami replied:- You should become the higher saint than becoming the lower priest. A priest is like an agent in the spiritual business between God and devotee. A saint is the highest devotee, who propagates the spiritual knowledge for the welfare of devoted public. There are some devotees related to Me in USA. All of you can join as a ring and plan for propagation of spiritual knowledge in USA. I will tell Surya to contact you in providing their addresses. In the spiritual line, the highest step is practical service to God by propagating spiritual knowledge for the welfare of the world of devotees to God.

17. Could You clarify the meaning of practical participation for proving one's love/liking for his Ishta?

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji! Could You clarify the meaning of Practical Participation for proving one's love/liking for his Ishta? Below Your Feet!]

Swami replied:- Practical means anything practically proved. Without practical proof, theory does not appear to be valid in the eyes of the public. Whenever God does something, He likes the public also to understand the concept in the most clear way proved by practical proof. Of course, the most important point is that the practical incapability is fully exempted in this concept. Practical proof is needed only in the case of having practical capability. Practical proof cannot be beyond practical capability. Sudaama sacrificed only three handful quantities of parched rice to get an unimaginable amount of wealth. Does this mean that anybody irrespective of his practical capability can use this generalized formula? Practice means sacrifice to God in a practical way as per practical capability. A widow-beggar donating one coin is praised as the best donor because it is 100% sacrifice. Rich people donating hundreds of coins are not even mentioned as donors. Hence, in this practical sacrifice, always the gold medalists were

extremely poor people alone. The Veda gave climax importance to this practical sacrifice (*Dhanena tyāgena...*). The Gita also gave the climax significance to this (*Tyāgāt śāntiranantaram*). The scriptural stress at the climax level is the basis for stressing this point.

Chapter 34

April 12, 2023

O Learned and Devoted Servants of God,

1. Kindly differentiate between i) Qualitative equality with quantitative difference and ii) Qualitative difference with quantitative difference.

[Ms. Thrylokya asked: Paadanamaskaaram Swami! Kindly explain in an elaborate way about qualitative equality followed by quantitative difference and qualitative difference followed by quantitative difference in the case of ordinary human beings and sages regarding fascination to God and fascination to children.]

Swami replied: i) Qualitative equality with quantitative difference:

Suppose the power of fascination to any bond (God or children) is 10 Watts-this is qualitative equality. The power of fascination to children on remembering children ten times in a birth is equal to 10 Watts X 10 times/birth = 100 Watts/birth. For ordinary human beings, they remember their children in every birth (whether human birth or animal birth). Suppose hundred births have passed away for an ordinary soul, the total power of fascination to children is equal to 100 births X 100 Watts/birth = 10,000 Watts. Out of hundred births, only ten births are human births in which alone, God was remembered 10 times in a birth. Then, the total power of fascination to God is equal to 10 Watts X 10 times/birth X 10 births = 1,000 Watts. 10,000 Watts (total fascination to children) is far greater than 1,000 Watts (total fascination to God) for ordinary human beings.

ii) Qualitative difference with quantitative difference:

Suppose fascination to children is 100 Watts and fascination to God is 10 Watts – this is qualitative difference. In ordinary human beings, the total power of fascination to children is equal to 10,000 Watts X 10 times (quality is increased by 10 times) = 1,00,000 Watts. Now, the total power of fascination to children i.e., 1,00,000 Watts is far far far greater than the fascination to God (1,000 Watts).

In the case of Sages (Qualitative difference with quantitative difference in a single birth):-

Suppose the sage is remembering children two times in a birth, the total power of fascination to children is equal to 100 Watts X 2 times = 200 Watts. The same sage is remembering God ten times in a birth, the total power of fascination to God is equal to 10 Watts X 10 times = 100 Watts. Therefore, the total power of fascination to children (200 Watts) is far far greater than the total power of fascination to God (100 Watts). Since sages are not getting animal births and all the hundred births are human births only, total power of

fascination to children in a hundred births is equal to $200 \text{ Watts/birth} \times 100 \text{ births} = 20,000 \text{ Watts}$. Total power of fascination to God is equal to $100 \text{ Watts/birth} \times 100 \text{ births} = 10,000 \text{ Watts}$. Therefore, the fascination to children (20,000 Watts) is far far greater than the fascination to God (10,000 Watts). In order to raise the result for God, number of times of remembering God must be increased. If God is remembered 50 times per birth, then the total power of fascination to God is $10 \text{ Watts} \times 50 \text{ times/birth} \times 100 \text{ births} = 50,000 \text{ Watts}$

Conclusion:- Therefore, even though the number of times remembering children is only two times and number of times remembering God is ten times, still the total power of fascination to children stands very high. This is because the qualitative difference of the power of the bond with children (100 Watts per one time), which is far far higher than the power of the bond to God (10 Watts per one time). This means that we can increase the total power of fascination to God by increasing the remembrance of God more and more number of times so that the fascination to God can exceed the fascination to children.



Shri Datta Swami
(Dr. Jannabhatla Venugopala Krishna Murthy)