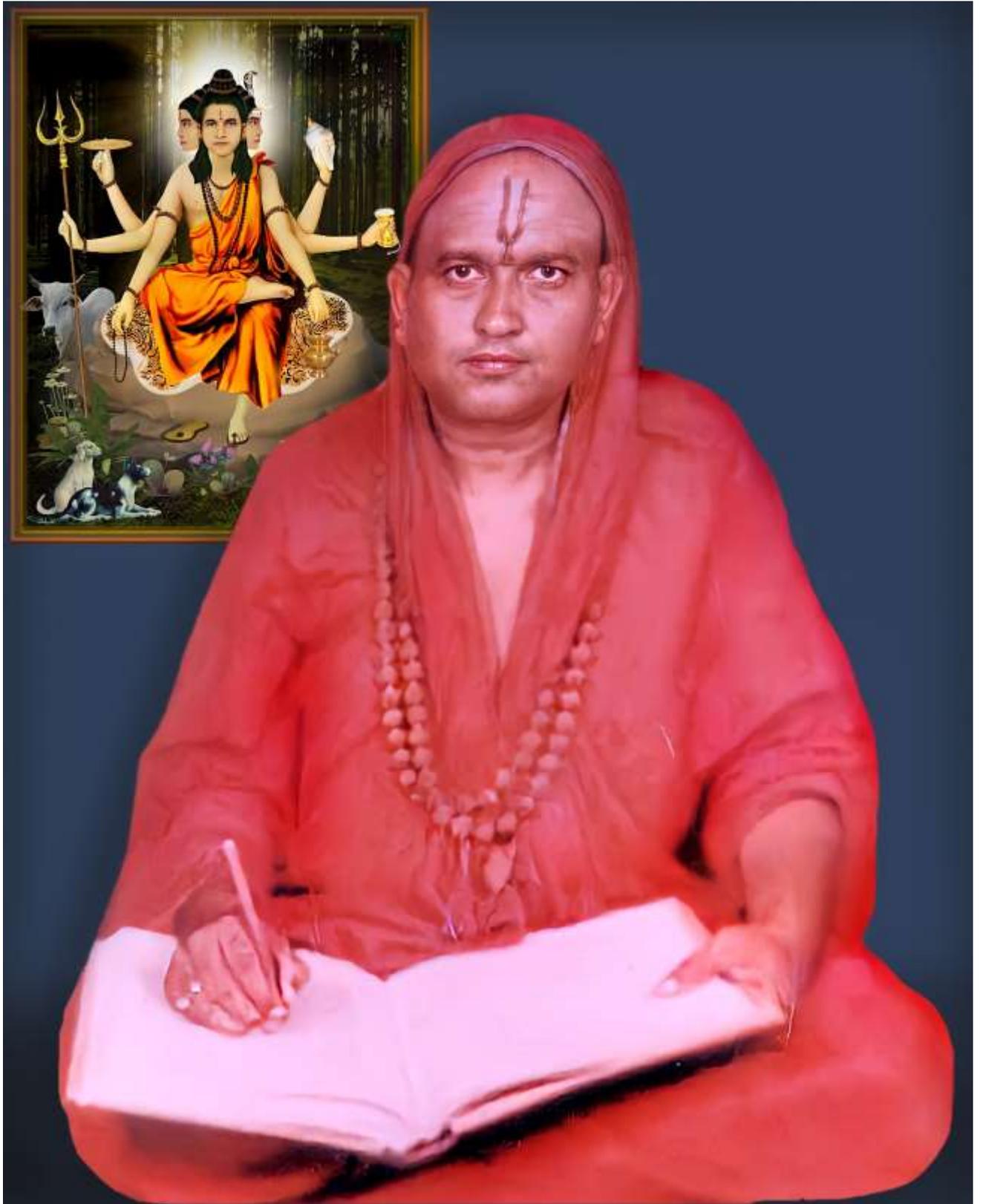


**SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE**  
**[VOLUME - 21]**



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

Divine Discourses Given By:  
**HIS HOLINESS SHRI DATTA SWAMI**



**(Photo of His Holiness Shri Datta Swami)**

Copyright  
All the rights reserved with the author.

## CONTENTS

Chapter 1 .....	1
1. What is the main goal of spiritual practise if cancellation of rebirth is not the main goal?	1
2. Do the scriptures support eating meat?	2
3. Is killing the rats a sin?	5
4. What is the difference between God and angels, and angels and human beings?	7
5. Will two types of awarenesses exist if God mixes with human being?	8
6. What does Brahma muhurtam and the subsequent wake-up timing of angels indicate?	9
7. Was Lord Rama a non-vegetarian or vegetarian?	10
8. How could Prahlada grasp knowledge while he was in his mother's womb?	11
9. Does the attitude get destroyed if the person dies in a bomb blast?	11
10. Did Arjuna take birth as a hunter (Kannappa) in his next birth?	11
11. Is the quality Rajas good or bad?	12
12. What is the inner essence of the worship of Lord Satya Narayana?	12
Chapter 2 .....	17
1. Will intellect take immediate decision on an issue?	17
2. How could Ramana Maharshi could undergo a surgery without anesthesia?	17
Chapter 3 .....	18
STOPPING SLAUGHTER OF COWS IS PARTIAL CONTROL .....	18
Chapter 4 .....	20
OMNIPRESENCE IS POSSIBLE DUE TO UNIMAGINABLE POWER EVEN IF GOD DOES NOT EXIST EVERYWHERE .....	20
Chapter 5 .....	27
1. What is the real meaning of this verse from Gita – ‘Yeapyanyadevataabhaktaayajanteshraddhayaa’nvitaah...’	27
2. Do not follow any tradition blindly.	29
Chapter 6 .....	31
1. Why are intelligent life forms on other planets not possible?	31
2. Are the reports of gods, angels and demons since ancient times simply extra-terrestrial alien civilizations interacting with humanity?	34
3. If the so-called gods and angels are merely extraterrestrial aliens of advanced civilizations, does it not shake the foundation of theistic philosophies?	36
Chapter 7 .....	40
1. Are the deities mentioned in the R̥g Veda, the human incarnations of God?	40
2. How to overcome the misinterpretations of the Vedas, Indian philosophy and Indian culture made by Western scholars?	42
3. What is the meaning of ‘maam’ in ‘ <i>ananyas cintayanto maam...</i> ’? Does He mean Lord Datta?	46

4. Is astrology confined to the study of individual's horoscopes?	49
5. Do the panets and deities also have freedom and err like human beings?	50
6. Is jealousy related to rajas or tamas?	50
7. Does the attainment of self help the soul?	52
Chapter 8 .....	54
1. Will all the souls in the upper world be able to identify the human incarnation on Earth?	54
2. Is eating eggs a sin?	59
3. Does Lord Krisna have hunger?	59
4. Is Polygamy a sin?	61
5. Why is the tradition of killing animals still happening?	64
Chapter 9 .....	66
1. Could You explain different types of Ananda in the context of an unimaginable God, human incarnation, and human being?	66
2. If the inherent nature of an individual is not bliss, why does one always seek happiness?	69
3. Isn't the experience of the existence of Brahman in awakened state affected by the defect of subjectivity?	70
4. Apart from the karma loka, do the souls have freewill in the other three parts of Bhuloka?	74
5. What is the background of Lord Rama beheading Shambuka?	75
6. How is it possible for an ordinary soul to divert his lustful nature towards God?	76
7. Is it justified to say that even a rock has satvam in the least possible quantity?	78
Chapter 10 .....	79
1. What is Universal subjectivity?	79
2. Swami, what is meant by Sthitaprajna as said in the Gita?	84
3. Please give the importance of sacrifice of work and sacrifice of fruit of work?	85
4. What are the merits of Universal Religion established by You?	87
Chapter 11 .....	89
GOD AND SOULS IN THREE STATES.....	89
Chapter 12 .....	91
HUMAN INCARNATION SHOWS EXTERNALLY MONISM BUT INTERNALLY DUALISM .....	91
Chapter 13 .....	95
1. How can people in Western countries develop spiritually in the absence of this Vedic culture?	95
Chapter 14 .....	100
1. Is logical analysis alone sufficient in finding out the truth?	100
2. Can You please explain the true meaning of the following statement of Jesus?	105
Chapter 15 .....	107
1. How to co-relate the following two concepts?	107
2. What is the difference between Avidya and Maaya?	109

3. What is the meaning of Paraavara in the verse “ <i>Tasmin druste Paraavare</i> ”?	116
Chapter 16 .....	118
1. Can we accept statements from an atheist?	118
2. Please explain the five koshas in the light of human incarnation.	120
3. Is the practice of Human incarnation influence the minds of followers?	121
4. Did God re-enter Jesus after His death on cross?	125
5. Please explain the entry of God Datta in You.	126
6. Do Vedic ghosts harm those in whom they enter?	127
7. Whether the soul component of Krishna reacted when listening to the story of Rama?	127
8. Does greediness in materialistic life reflect in practical devotion to God also?	128
9. Why did You not conduct severe tests?	128
Chapter 17 .....	130
1. How can we discard the rituals that we are doing since childhood?	130
2. How can we implement Dharma Sukshma practically in our lives?	132
3. Kindly clarify the following question on observance of the Shraddha ritual.	134
Chapter 18 .....	139
SAME ENERGY BECOMES INVISIBLE TO HUMAN BEINGS DUE TO WILL OF UNIMAGINABLE GOD.....	139
Chapter 19 .....	143
1. Can You explain the mixed domain with more clarity?	143
2. How to answer religious fanatics?	147
Chapter 20 .....	148
1. What is the real meaning of penance?	148
2. Is it not sin to kill innocent soldiers?	150
Chapter 21 .....	153
GOD IS HAPPY TO GRANT ANYTHING EXCEPT LOVE TO HIM.....	153
Chapter 22 .....	155
1. How to come out from something in which my mind is deeply involved?	155
Chapter 23 .....	157
1. How can we understand the actions of incarnations?	157
2. Is God Vishnu same as this world (Vishvam Vishnuh)?	159
Chapter 24 .....	162
1. Why aren't people following any Sadguru in today's life?	162
2. Can a devotee cut the family bonds by himself?	163
3. How to correlate past life-based runanubandha with Your teaching that souls only reap the fruits of deeds done in their present birth?	166
Chapter 25 .....	169
CAN WE TAKE THE COSMIC ENERGY AS THE ULTIMATE GOD?.....	169
Chapter 26 .....	173
1. What is the meaning of Jihad as preached by Mohammed?	173

2. Why the human incarnation always speaks about God and not himself to be God?	175
3. Is the human being component greater than the God component as the human being takes the suffering?	176
4. Why can energy be considered to be God?	176
Chapter 27 .....	178
2. Does the Rudraksha bead have miraculous powers?	180
3. What is the difference between a false and true vision?	181
Chapter 28 .....	184
1. Who is Your Guru? Did You surrender to Him?	184
2. Please explain the order of increasing importance of aarta, jijnasu, artharthi and jnaani.	185
3. Does knowledge without devotion result in hatred?	188
4. Should I believe astrology or not?	189
5. What is meant by Avadhuta?	190
Chapter 29 .....	192
1. Did the people who crucified Jesus committed any sin, as crucifixion is done as per the will of God only?	192
2. Why have women traditionally been treated as inferior?	193
Chapter 30 .....	196
ATTACHMENT TO GOD IS REAL STRENGTH IN GOD'S WORK .....	196
Chapter 31 .....	198
1. Is the cancer disease due to sin as per the divine plan?	198
2. Is death a fixed concept?	199
3. How could Lakshmana served Lord Rama for 14 years without any food and sleep?	200

## Chapter 1

[June 10, 2017]

**O Learned and Devoted Servants of God,****1. What is the main goal of spiritual practise if cancellation of rebirth is not the main goal?**

[Shri Anil asked: Padanamaskaram Swami, A question from a Muslim devotee is enclosed. A muslim devotee, Imran Ahmed on Qoura commented on the divine knowledge of Shri Datta Swami on re-birth as given below. Kindly give Your answer to this.

**Imran Ahmed.** Jai Shri Datta. Your articles are very insightful and whenever I read them, I feel that it contains only truth. Thanks for Your beautiful messages.

In this article You have mentioned that : “Some people think that cancellation of the rebirth in this world is salvation! This is climax of ignorance.”

During my spiritual journey so far, I had a conclusion that the key effort in spiritual path is to attain Moksha/Liberation which means cancellation of rebirth. This has been enumerated in Hindu and Sufi spiritual paths. Now You have mentioned that this is climax of ignorance. If longing for cancelling of rebirth is not the main goal of spiritual practice, then what is the main goal of spiritual practice.

As you have mentioned that: ‘The human birth is very very rare and if you are not using this birth for spiritual line, there is no need of human birth for you again. So, what is the spiritual goal for which this human birth should be utilized for?’

For your kind information, I am not new to spiritual philosophies and have done quite a bit of reading on all major spiritual philosophies, including Sri Sankara's Advaita and I have taken deekhsa from a sufi guru who is on advaita path. Here the goal taught is to attain Atma Gnanam or become Jeevan Mukta which is ultimate goal which leads to cancellation of rebirth.

Please advice your views on Jeevan Mukti n cancellation of rebirth.

Thank you for your kind reply in advance.

Regards, Imran Ahmed.}]

**Swami Replied:** Salvation means relief from the worldly tensions for which the worldly bonds are always responsible. One should not try for salvation or detachment without attachment to God. A bond breaks only by another stronger bond. A stronger bond with God can only break the worldly bonds. Hence, salvation from the worldly bonds (worldly tensions) should be a natural consequence of the stronger bond with God. The aim shall be attachment to God and not detachment from the world. Detachment from the world is natural consequence of the attachment to God. The salvation is an indirect measure of the strength of your bond with God

provided the salvation is a natural consequence of your devotion to God. In the absence of devotion to God, the salvation is impossible and meaningless since mind requires always attachment to something. A stone is having perfect salvation since it does not have any worldly bond. Can you say that the stone is having perfect salvation? ***Its salvation is without attachment to God.***

The human re-birth is thought to be very low level in the spiritual path. This is the absolute ignorance. Even God is taking human birth again and again on this Earth to uplift humanity. Do you think that God is not having salvation because of His re-births on the earth again and again? Do you think that a devotee not having re-birth is greater than God? Absence of re-birth means absence of the re-birth with worldly bonds so that the soul participates in the work of God in human form on this Earth. Salvation does not mean not to have human birth at all. It only means ***not to have human re-birth entangled with worldly bonds and devoted to the family only.*** Such worldly birth is avoided in salvation but not human re-birth completely. The soul after salvation takes human re-birth again and again following the human incarnation in the propagation of spiritual knowledge for the welfare of the entire humanity. These misunderstandings must be removed in the concepts to realize the true sense.

***Jiivan mukti means following the spiritual program of the contemporary human incarnation while you are alive.*** Shankara was attached to God so much that He left the house even leaving His old mother for the service of God. Of course, in the present age, you can propagate the spiritual knowledge with the help of the computer even without leaving your house, in which case you are equated with Shankara. ***Leaving the house is not the criterion, but doing the spiritual work is the criterion that pleases God.*** Due to absence of computer-facility, Shankara had to leave the house and mother for the sake of spiritual propagation. Just think about your unimaginable fortune! The IT Company pays the salary to the employee working through Laptop either working in office or working from home. The work done by the employee is the criterion for the payment and not the place.

## **2. Do the scriptures support eating meat?**

[Shri Balaji asked: Respected Swamiji, Some people in support of eating meat are quoting some verses from our scriptures supporting eating meat. My friend referred me to the following message in whassap group quoting following verses:

Manusmriti chapter 5 verse30:"It is not sinful to eat meat of eatable animals,for God has created both the eaters and the eatables".

Apastanba Grishsutram(1/3/10): says,"The cow should be slaughtered on the arrival of a guest, on the occasion of 'Shraaddha of ancestors and on the occasion of a marriage".

Rigveda (10/85/13):declares "On the occasion of a girls marriage oxen and cows are slaughtered".

Rigveda (6/17/1) : states that, "Indra used to eat the meat of cow, calf, horse and buffalo".

Vashishta Dharmasutra (11/34):says,If a Brahmin refuses to eat the meat offered to him on the occasion of , 'Shraaddha' he goes to hell".

Hinduism's great propagator Swami Vivekaanand said thus: "You will be surprised to know that according to ancient Hindu rite and rituals, a man cannot be a good Hindu who does not eat beef ".

(The complete works of Swami Vivekanand vol :3/5/36)

"The book The history and culture of the indian people" published by Bharatiya vidya bhawan,bombay and edited by renowned historian R C Majumdar (vol 2 ,page 18 says)This is said in the mahabharata that "king Ratindra used to kill 2000 other animals in addition to 2000 cows daily in order to give their meat in charity".

Aadi shankaraachaarya commentary on Brahadaranyako panishad 6/4/18 says:'Odaan' rice mixed with meat is called 'maansodan' on being asked whose meat it should be, he answers 'Uksha' is used for an ox, which is capable to produce semen.

Kindly clarify above confusion. Sincerely, Balaji]

**Swami Replied:** The scriptures are primary (the Veda) and secondary (Smruti or Puranam etc). The primary scripture or the Veda has come from God and hence, is considered to be the highest authority. *The Veda has come from God and it is revealed in the minds of pious sages.* Each part of the Veda starts after the mention of name of the sage (Rushi), who got it from God in his mind. Generally, the sages are very pious and do not mix their thoughts in the revelation from God. Insertions by followers are also almost not possible since the Veda is preserved by transferring the text from one to other through oral recitation. I don't say adulteration of revelation from God by a sage or insertions by some persons in the Veda are cent percent impossible. Sanskrit scholars are capable of composing hymns in the Vedic meter. Kalidasa composed a hymn in the Vedic meter in the drama named as 'Shakuntalam' (*amiivedihparitah...*). Some scholars have composed verses even in worldly meters and inserted into the Veda as you find in Shri Suktam "*Lakshmiim kshiiirasamudra...*". This is a worldly meter called as 'Shaardulavikriiditam'. In this verse, even the accent (swara) is marked! Hence, do not accept any scripture without logical analysis. If you say that the Rig Veda recommends cow slaughter, the same Rig Veda says that a butcher of cow shall be shot dead by a lead bullet (*Goghnam siisena vidhayaamah*). This becomes a self-contradiction. This

means one of the two statements must be an insertion in the Veda because self-contradiction means only madness. When this is the fate of a primary scripture, what should we speak about the insertions in the secondary scriptures? Hence, don't accept any scripture unless you analyze it through sharp analysis (Yukti) and finally experience it (Anubhava). By this, we never mean that God has given a wrong statement or a statement that contradicts His own statement. We only mean that there is a least possibility of adulteration and insertion even in the primary scripture like the Veda. If you follow the logic and experience to test whether this statement was from God or from sage, analysis is always the true path. Had the revelation from God been transferred and preserved through recitation, such contradictions will not appear. Today, most of the people are well educated and are capable of doing very sharp analysis. God blessed the people with such sharp analysis with a view to reject any adulteration or insertion in the scripture. For this purpose only, God comes directly in human form and Human Incarnation like Buddha, Jesus, Mahavir etc, Who opposed killing of any soft natured living being (mentioned in Zoology). If one human incarnation contradicts other human incarnation, it is just a self-contradiction only. In such case, one statement must be either wrong or must have some other interpretation. ***The secondary scriptures and traditions need not be cared at all before the sharp analysis.*** The ethical scripture says that you should not even hurt (not to speak of killing) any living being (*Maa himsyaat sarvabhutaani*). In this case, which secondary scripture is correct? One of these two secondary scriptures must be wrong in the sense that it is insertion by some selfish person. These sinners will not only pollute the scriptures, but also pollute the life histories of great Human incarnations saying that they were non-vegetarians! Both logic and experience oppose misinterpretation of this concept, which is that one should place himself or herself in the place of the soft natured animal or bird and a demon in the place of the butcher to imagine the experience of agony during the slaughter. Logic and experience contradict such false scriptural statements rejecting those as insertions made by sinful scholars. ***When your statement is misinterpreted by somebody, you will feel lot of pain and go there directly to clarify the misinterpretation.*** The main purpose of human incarnation is this context only.

Sometimes, when more urgent issues exist, the human incarnation may overlook this issue. Such overlook does not mean that God accepted this fundamental serious issue. Sometimes, the human incarnation may also support this for some time before preaching about the control. A person, who wants to stop a fast running bull catches its rope in the neck and runs

along with the bull for some steps before the bull is controlled and stopped. Such step is ratified by the requirement of psychology of a receiver, which is very essential in preaching the concepts. In this line, sometimes, partial control may be also preached like forbidding the non-vegetarian food in some holy places on some holy days. When partial control is achieved, the total control can be achieved in course of time. All these points shall be carefully understood before drawing any drastic conclusion on scriptures and preaching of God through human forms.

Shankara said that the Veda does not provoke anybody to do any sin, but, it only gives the information about a step that is strongly followed by a human being (*Shaastram jnaapakam natu kaarakam*). A non-vegetarian is advised by the Veda to kill an animal in a sacrifice and offer it to God before he eats it. One should not say that the non-vegetarian killed the animal since the Veda ordered to do so! Even if the Veda does not speak about killing of an animal in the sacrifice, the non-vegetarian will kill the animal to eat it. Killing is inevitable. In such case let the killing be done in a sacrifice to offer it to God before eating it. By this, the concept of God will be developed. In course of time, the non-vegetarian will stop killing the animal for food because God does not like it. This is a partial control obtained gradually in course of time. Without understanding the ultimate aim, you should not misinterpret that the Veda orders everybody to kill the animal in sacrifice! If you are confined to the initial stage only, misinterpretation can be easily projected by saying that you are killing the animal in sacrifice since the scripture orders you to do so. The scriptures is following your strong habit of non-vegetarian food for some time just like the person catching the bull runs for some time along with it. If the scripture opposes the non-vegetarian food in the beginning itself, it is equivalent to a person, who wishes to stop the fast running bull in the first step itself! If you confine to the initial stage only, you will say that the person is running along with the bull to encourage the bull to run! Similarly, you will say that the Veda is encouraging the killing of animal for food to be offered to God and then to eat!

### 3. Is killing the rats a sin?

[A question by Shri Anil asked]

**Swami Replied:** When Shri Ramakrishna Paramahansa was killing the blood (bed) bugs, a devotee was surprised. Then Shri Paramahansa replied “These bed bugs are disturbing Me when I meditate upon God sitting on this cot. I will remove any hurdle that disturbs Me to reach the God and such an action is not a sin at all.” Of course, you are killing the

same bed bugs since these, drink your blood and spoil the sound sleep and health also. Health is very important in view of the spiritual effort also. Hence, killing a bed bug has some reduction in the sin since the bed bug is harming you, which disturbs your spiritual path also. Such killing is not equal to your killing a goat, chickens, cow, buffalo etc., which do not harm you at all. Killing a bed bug or a goat may be qualitatively the same sin, but both these killings are quantitatively different. Hence, before deciding the intensity of the punishment, you have to estimate carefully the intensity of the sin also based on various three-dimensional factors. Analysis of a sin and corresponding selection of the punishment are very complicated and critical. Due to this reason, the punishments vary as per the intensities of sins. ***When a cruel animal jumps on you to kill you, killing it is a zero sin.*** Killing a goat just for your food is hundred percent sin. Other cases vary between these two extreme cases and correspondingly the intensity of the punishment also varies. You must not select a single punishment based on qualitative similarity of the sins. You must differentiate the cases based on quantitative difference between sins based on several factors.

80% of the Vedas preaches about sacrifice only. 20% only speaks about knowledge and devotion. What is the reason for this? Sacrifice speaks about practical devotion whereas the knowledge and devotion speak about theoretical devotion. Sacrifice means cooking the food and its donation to the participants in the debate of spiritual knowledge. Hence, practical devotion is given 80% importance whereas theoretical devotion (knowledge and devotion) is given 20% importance. Hence, ***practical devotion is the sacrifice through which cooked vegetarian food is supplied to the participants.*** If the participants are non-vegetarians, naturally, they will eat non-vegetarian food only by killing an animal like goat. Since killing is inevitable and unavoidable in their case, the Veda says that you should atleast offer the non-vegetarian food to God and then only eat. By this, the Veda is trying to control the mind gradually step by step. This is the gradual control of non-vegetarian food and not encouragement of killing the soft natured living beings.

Rats spread very dangerous disease (plague) by stealing your cooked food and also steal food grains in the fields. This is not attack on your life intentionally. In the case of a cruel animal, the attack on your life is intentional. The cruel animal kills an innocent human being for its food just like a cruel butcher is killing an innocent animal for the sake of his food. We can excuse the cruel animal to a small extent, which eats only flesh. We can't excuse a human being, who, can eat and also eats vegetarian food also alternatively. The stealing of food by a rat spreading plague disease without

intention can't be equated to the sin of a cruel animal or a butcher. Hence rats are caught by special boxes and are left in the forests. Anyway, killing such a rat is lesser serious sin than killing a goat. A non-vegetarian is an indirect killer of the goat and shares equal sin with the butcher. ***Deciding the punishment for a sin is like the tedious enquiry of a criminal case by the judge in the criminal court since this type of sin is a criminal case.*** The intensity of the sin must be properly estimated to decide the corresponding punishment, be it a criminal case or civil case. The punishment differs from one case to the other based on the intensity of the sin to be decided on various parameters involved in the case.

The research of Bose concluding that plants have awareness is not accepted throughout the world. However, some people take the plant as a stage of transformation from inertia to awareness and doubt the existence of awareness in a very very negligible extent. Such people consider the cutting of a green tree also as a very small sin. Based on the proportionally negligible awareness, it can be considered as a negligible sin because the ***experience of pain by the plant has no clear proof of evidence.*** Admitting the benefit of doubt, cutting of a green plant or green tree is also considered as a negligible sin. When Parvati did penance, She was taking the leaves dropped from the tree only as food and hence did not pluck even the leaves from the tree. All such examples stand for the extreme goal so that at least lower ordinary goals can be achieved. You must always keep the extreme as your goal so that you will at least achieve the ordinary goal in practice.

#### **4. What is the difference between God and angels, and angels and human beings?**

[Shri Anil asked: In the light of seer and seen object, what is the difference between God and angels, and angels and human beings?]

**Swami Replied: a) Between God and angels:** God is unimaginable without any medium since medium is His creation. The entire creation is unreal with respect to the absolute or unimaginable God. Creation is just an imagination of God. In this case of imagination, the imagining agent is awareness and imagination is a mode of awareness and thus in this case the imagining element and imagination are equally real being made of same awareness. Hence, there is no simile for the concept of God and creation since God is totally real and the creation is totally unreal. There is no worldly simile for this concept because there is no second unimaginable item other than God. When we give the simile of imagining awareness and imagined imaginary world, this is the best possible simile which is not exactly equal simile. Hence, for God, the entire creation made of

awareness, energy and matter is the object to be seen. But, the object is totally unreal compared to the absolute reality of God. In the case of angels, they are souls (awareness) embedded in energetic bodies without matter. For these angels also the entire creation (upper energetic worlds and materialized lower worlds along with awareness) is also an object to be seen and in this aspect both God and angels are one and the same. But, the difference is that *the object is totally unreal before God whereas the object is equally real to the angels*. You can include the evil spirits like ghosts in the category of angels as far as technical constitution is concerned.

b) Angels and human beings see the creation as object, which is equally real to the reality of angels and human beings. The difference between angels and human beings is the absence of sleep in the case of angels. Angels see both the upper energetic worlds as well as the other lower materialized worlds whereas human beings see only the lower materialized worlds but not the upper energetic worlds and angels due to the will of God. Angels have always awaken state whereas the human beings have both awaken state (in which matter, energy and awareness are objects) and dream state (in which energy and awareness are objects). *In the absence of grace of God, a human being can never see the angels and upper energetic worlds at any time even through instruments*. If the grace of God is achieved, the human being can see angels and upper worlds even with naked eyes. The energetic incarnation or human incarnation is always omnipotent due to the possessed unimaginable God. By this, the energetic incarnation can materialize into human incarnation and vice-versa. Such power is available even with some angels having the grace of God.

### **5. Will two types of awarenesses exist if God mixes with human being?**

[If the unimaginable awareness or God mixes with the relative awareness of human being, there will be simultaneous existence of two types of awareness. Is it possible?]

**Swami Replied:** When a human being is possessed by a ghost, two types of awareness co-exist. One type of awareness belongs to ghost and the other type of awareness belongs to the human being. In this case, both types of awareness are relative and are justified to be called as a mixture. In the case of human incarnation God or unimaginable awareness is not only invisible but also even unimaginable. In human incarnation, also, the relative awareness of human being is mixed with absolute unimaginable awareness or God. This is also called as a mixture because the unimaginable awareness can be inferred by the unimaginable events called

as miracles. ***The proof of unimaginable awareness is only inference and not perception.***

Two types of awareness can co-exist as a mixture and there is no impossibility for this. When two types of imaginable awareness exist in a human being possessed by a ghost, why not the co-existence of two types of unimaginable and imaginable awareness in human incarnation? You can see such co-existence in the last prayer of Jesus. Jesus as human being is praying God to prevent the crucifixion if possible. On knowing the will of God favorable for crucifixion, Jesus again prayed God that His will must be finally done. All the last statements of Jesus were also from the awareness of human being component only.

## **6. What does Brahma muhurtam and the subsequent wake-up timing of angels indicate?**

[Shri Durgaprasad: In your recent message, you mentioned that there is no dream-state for angels due to absence of sleep. In this regard, what does Brahma muhurtam and subsequent wake-up timing of angels indicate?]

**Swami Replied:** Angels have no sleep at all at any time due to the absence of matter (tamas) in them. They are always active in God's work and work indicates Rajas or energy. Rajas means dust particles, which are nothing but the quantized corpuscles of energy. Rajas stands for work (*rajahkarmani bhaarata* – Gita). Continuous activity can't be affected due to absence of sleep. Due to absence of sleep, the relative awareness of angels remains always active. Sattvam stands for awareness. In the case of human beings, this rajas along with sattvam is active in both awaken (matter also exists as object) and dream states. In the awaken state along with rajas and sattvam, tamas also co-exists resulting in wrong actions. In the dream state of human beings, only rajas and sattvam are active and hence there is no awareness of tamas. In the deep sleep, sattvam or relative awareness disappears and hence, there is no awareness of sattvam, rajas and tamas. In the state of meditation, sattvam is aware of itself only.

Brahma Muhurtam means the early morning. It is the most precious time compared to all other times. Hence, it is the greatest of all the times. The greatest of any category is called as Brahma. Muhurtam means a specific span of time. Hence, Brahma Muhurtam is the specific span of time or early morning, which is the greatest of the category of all times. The climax of preciousness is due to the long prior deep sleep that gives perfect rest to the nervous system. Due to this long perfect rest, this time becomes most fresh with climax of preciousness. Thus, Brahma Muhurtam is related to the pre-requisite, which is the existence of deep sleep. Since angels do

not have dream and deep sleep, there is no context of Brahma Muhurtam with reference to angels. ***By the will of God, angels are never tired and every instant of time is a Brahma Muhurtam only in the case of angels.*** In Brahma Muhurtam, (the most fresh time) one is expected to do meditation, which is nothing but sharp analysis of spiritual points. Meditation does not mean concentrating on some form, which is of no use. This meditation is the penance as per the Veda (*Vijjnaasvasa... taddhitapah* – Veda).

### **7. Was Lord Rama a non-vegetarian or vegetarian?**

[Shri Kishore Ram asked: You mentioned that Rama is a non-vegetarian in some place and Rama is a vegetarian in some other place. Please explain this.]

**Swami Replied:** Rama is actually a non-vegetarian only since Ramayana clearly speaks about this. But, I mentioned the other option of Rama to be a non-vegetarian since people argue that Rama is a Kshatriya, who is accepted as a non-vegetarian by ethical scripture. These people also support their logic by stating that Rama hunted deer in Panchavati forest. The actual fact is that even though Kshatriyas are permitted to eat non-vegetarian food (scripture allows certain people to eat the meat because they will not stop even if otherwise preached!), Rama is not only a Kshatriya but also the God. Hence, He is above the ethical scripture and the incident of Panchavati is an insertion. In spite of this truth, I allowed the possibility of Rama to be a non-vegetarian in view that human incarnation, sometimes, keeps silent on this strong fundamental issue concentrating on other issues. In view of these, God is not to be misunderstood as a promoter of non-vegetarian food. In such special case, God may also follow the forbidden sin in order to mix with the sinners closely before bringing the control. In such case, you should not say that the human incarnation following a sinful tradition is not God based on the sin. Shri Paramahansa was also reported as the eater of fish. Before the eradication of sin, God in human form has to mix with the sinners closely by following their sinful tradition. Based on this, you should not reject God in human form as a sinner. Shri Shirdi Sai Baba was reported to have prepared the non-vegetarian food. But, His next incarnation, Shri Satya Sai Baba, was totally against to it. You must understand Shirdi Sai Baba in doing such activity, which is only to achieve close mixing with non-vegetarians. Without understanding the background, you should not conclude the actions of God in a drastic way like blaming Krishna as a thief of butter.

## 8. How could Prahlada grasp knowledge while he was in his mother's womb?

[Shri Kishore Ram asked: A baby in the womb of the mother can't grasp the external preaching. How do you justify Prahlada in the womb of his mother becoming a devotee by the preaching of sage Narada? Similarly, Abhimanyu in the womb of his mother learning the entry of Padmavyuha (a specific mode of war) from the external preaching of his father?]

**Swami Replied:** These two are special cases in which the will of God has given such power. By the grace of Lord Vishnu, Prahlada attained such power so that when he is delivered from the womb, the external demonic atmosphere does not pollute him in anyway. In the case of Abhimanyu, who is an incarnation of a demon, the entry should be known so that he will enter that mode of war and will be killed since he does not know to come out. Moreover, Saindhava was given a boon by Lord Shiva that he will stop the four pandavas on one day. This boon was fulfilled simultaneously in that context. God's will is ultimate and omnipotent.

## 9. Does the attitude get destroyed if the person dies in a bomb blast?

[Shri Karthik asked: When a person is smashed in bomb blast, all the attitudes are also burnt and in such case the attitude may be destroyed even without knowledge.]

**Swami Replied:** When the soul leaves the smashed gross body, it carries on the attitudes (samskaras or vasanas) with it (*Vayurgandhaan... Gita*). All these attitudes are also energetic pulses present in the energetic body along with the energetic (awareness) soul. ***Energy is not destroyed by energy.*** There is no trace of matter in the energetic body of a departed soul, which is made of awareness and energy only (*Manomayah praanashariira netaa - Veda*).

## 10. Did Arjuna take birth as a hunter (Kannappa) in his next birth?

[Shri Karthik asked: You told that Arjuna was born as a hunter (Kannappa) in the next birth. But, some intermediate births might have taken place between dwapara and kali ages and the hunter need not be next immediate life of Arjuna.]

**Swami Replied:** Arjuna was sage Nara, who was a close associate of God in the form sage Narayana. The general rule does not apply to such special cases. Even if you treat Arjuna as an ordinary human being and allow some intermediate births, such births need not be considered since the concept (of not believing human incarnation and believing only idol worship) can be hidden in the sub-conscious state in those births. When Arjuna is born as a hunter, in such birth only, this hidden concept came up and got exhibited. ***In the context of following the thread of the concept, I***

*can refer the birth of hunter as the next birth, which does not mean the next birth in view of time.*

### **11. Is the quality Rajas good or bad?**

[Shri Karthik asked: Rajas is said to be bad. But Rajas is needed for a police officer to do his duty effectively. Hence, there can be good Rajas also.]

**Swami Replied:** Sattvam, rajas and tamas always co-exist and no soul has any of these qualities in isolated state. We call the soul in the name of the quality due to its predominating percentage only. Rajas controlled by sattvam is effective performance of duty with good goals. *If rajas dominates sattvam, the same effective performance of duty of rajas will be towards a bad goal.* Ends justify the means. Rajas is said to be bad if it is predominating. The same rajas functioning as sub-ordinate to sattvam is good because the end is good. Similarly, tamas is the determination or rigidity. *If the rigidity is towards a good goal, tamas is a sub-ordinate of sattvam.* If tamas predominates independently, the ends are bad. Rigidity for a good goal is appreciable. Same rigidity in wrong direction is a sin. Rajas and tamas are bad if they are in predominating state. The same rajas and tamas as sub-ordinates of sattvam are good. The incarnation of Narasimha is the climax of Rajas. But the ultimate end is to destroy the demon.

### **12. What is the inner essence of the worship of Lord Satya Narayana?**

[Shri Kishore Ram asked: Please explain the inner essence of the worship of Lord Satya Narayana, which is frequently done by several people in this country.]

**Swami Replied:** A few days back, one person came to My house requesting Me to act as a priest for this worship saying that on that day priests were not available. I agreed to be the priest. Then, he asked Me “How much is Your fees?”. I replied “the fees is according to your capacity (Yathaa Shakti) and according to your impression on Me (Yathaa Bhakti). Between these two, whichever is lower, that must be followed by you. I will explain this point. You may have high capacity (100 rupees) but if you have a low impression about Me (10 rupees), you must give as per the low impression (10 rupees). If you have low capacity (10 rupees) and have high impression about Me (100 rupees), you must give Me as per the lower capacity (10 rupees). If the capacity and the impression are equal, there is no problem and you can give Me as per that capacity equal to impression. If your capacity is zero, you give Me one salutation (Namaskara) and I will bless you. This is the code of conduct of a priest that was followed by sages in our ancient India”. The person became very happy and took Me to his house and I performed the worship. At the end of the worship, stories

present in five chapters are to be informed by the priests to the gathering. The stories are in the following manner:

**a) First and Second Stories:** A priest was very poor and was suffering with a severe poverty. God appeared in the form of an old priest and asked him to do this worship. The priest performed the worship and became very rich. One seller of sticks suffering with severe poverty came to the priest and heard about the worship from him. He also performed the worship in his home and became very rich.

**b) Third Story:** A king called Ulkaamukha also performed this worship on the banks of the river called Bhadrasheela and got his desires fulfilled.

**c) Fourth Story:** A business man called as Sadhu approached the above king and learnt about this worship. He came to his home and declared that he will do this worship if he gets issues. He got a daughter and his wife reminded him about the worship. The merchant declared that he will do this worship if his daughter is married with a good groom. His daughter was married with a good person. Even then, he did not perform the worship. God became furious and when this merchant went to another city for business along with his son-in-law, both were arrested and imprisoned by the king without enquiry. Then, his wife and daughter also became poor and somehow got reminded of the worship, which was performed by both subsequently. God entered the dream of the king and ordered him to relieve the merchant and son-in-law. Both were relieved and were returning back with their ship containing lot of wealth. A saint appeared before them and enquired about the material present in the ship. The merchant told that some leaves and branches exist in the ship. When the merchant went inside the ship, he found all the wealth turned into branches and leaves. The merchant came out and fell on the feet of saint. The saint reminded about the worship, which was immediately performed by the merchant along with the family. The merchant was totally reformed by God.

**d) Fifth Story:** A king called Tungadhawaja went to forest and found some cowherds doing the worship. They brought some offering to God for the sake of the king. The king, due to ego of caste and wealth rejected it and went away. The king was surrounded by many tragedies, who returned back to the forest and took the offering to God with apology.

I explained the essence of these stories in the following way:

a) The first two stories reveal that a poor man worshipping God even before receiving the fruit of the worship. The poor man is justified to worship God after receiving the fruit (wealth) since he can't afford to do the

worship due to poverty. In spite of this, the worship was performed even before receiving the fruit. Imagine that if such poor person is not blessed with the fruit after worship, the heavy expenses in the worship will turn him to become more poor. But the poor person has full faith on God that God will certainly grant him the fruit. The faith was not let down by God.

A higher stage than this poor man is that in which a poor man performs this worship without aspiration for any fruit from God. The reason of such performance of worship is real love and real attraction towards the personality of God. Such stage of devotion is climax and a story of this highest stage was not revealed here because it is very very rare in this world. The human being performs such sacrifice only to his personal family and God is never equal to the level of family-bond. ***The human being is speaking lies in the prayers by saying that God is above everybody and everything!***

b) The third story related to a rich king performing worship for the fruit is explained next which is a lower level than the first two stories. The reason is that those two persons performed worship in spite of their severe poverty even before obtaining their fruit. One is not sure about the fruit after worship. In spite of this lack of assurance and in spite of their severe poverty to do the worship, the worship was performed by them due to their love and faith towards God. This king also performed worship before getting the fruit and this shows his immense faith in God. But performance of worship does not affect the king in any way since he is very rich. Hence, the level in this case is next to the level of above mentioned two poor people.

c) The merchant is very greedy. He doubts about the fruit after the worship. If the worship is done before getting the fruit, the expenses may become waste if the fruit is not received after the worship. Even in a shop, you get the item first and then only pay its rate. The merchant believes the consumer. This merchant kept God in a lower position than a business-man selling items in the shop! God blessed the merchant with a daughter. The merchant again declared that when his daughter gets a good groom in the marriage, he will perform the worship. This is against the ethics of even basic business. You want to get two items for the payment of rate of one item! God gave him a good son-in-law. Even then, the merchant did not perform worship and this shows the atheistic tendency. Due to this, the merchant suffered a lot. Finally, the merchant insulted the saint (devotee of God). For that, he was severely punished. He realized his greediness blended with atheism, got rectified himself and finally was blessed by God.

Upto this, the stories revealed the effect of greediness in the spiritual effort.

d) The final story deals with the ego of the king due to his upper caste and high wealth. The Gita says that the caste is to be decided by qualities and deeds only. The ego of birth and wealth are very dangerous and lead to immediate fall. This story deals with the effect of ego in the spiritual effort.

In this worship Lord Satya Narayana is explained to have white colour (*Shukla varnam...*) whereas Narayana is in blue colour. Satya Narayana means true Narayana. Does this mean that Satya Narayana is true God and Narayana is false God? No. Satya Narayana is the first energetic incarnation into which the unimaginable God entered and merged with it. This first energetic incarnation is called as 'Datta' and it is attributed by the word truth. This means that this incarnation will never end. This Satya Narayana (Datta) entered into another energetic form called as Vishnu (Narayana) and this second energetic incarnation will dissolve in the first energetic form in the final dissolution of creation. The same Datta entering into one energetic form called as Brahma is known as Hiranyagarbha. The same Datta entering another energetic form called Shiva is known as Sadaashiva. Thus, this Datta or Satya Narayana is the original eternal energetic incarnation of God appearing as the three subsequent energetic forms called as Brahma, Vishnu and Shiva. Hence, you will find this form of Satya Narayana in a holy place called as Annavaram as these three in one unit (Hari Hara Hiranyagarbhaatmaka). Datta is not the name since it means that through this first energetic form the unimaginable God is given (Datta) to the creation with a proper address. This Datta also enters certain human forms (devotees) to become human incarnation. The white colour of this Datta indicates the white energy including all the colours.

When I explained this essence to the gathering in this way, all the devotees felt very much enlightened and encouraged in these spiritual path. Every priest shall enlighten the spiritual knowledge while performing any worship or ritual. The human beings progress towards God only through spiritual knowledge. Any human being, who does the propagation of the spiritual knowledge to lead people towards God, is called as a true priest or Brahmana (*Brahma nayati iti*). The priest must not have even a trace of his view on the earnings through the performance of ritual. If the priest performs this duty in true sense, God will bless him with immense wealth and also with protection here as well as there. God will inspire the people to reward the priest in excellent manner. The omnipotent God can give anything anywhere at any time. The priest shall never be worried about the livelihood and required wealth. He shall never ask the Guru Dakshina as

fees! Today, the ritual is performed in a mechanical way without the preaching of the inner sense, which is the essence or spiritual knowledge. This is the most unfortunate aspect of the Hindu religion because neither the priest nor the gathering understands anything from the blind recitation of the scripture from the mouth of the alive priestly tape recorder!

## Chapter 2

[June 18, 2017]

**O Learned and Devoted Servants of God,****1. Will intellect take immediate decision on an issue?**

[A question by Shri Karthik]

**Swami replied:** Decision may be immediate or may be taken after some analysis. *Intelligence of a human being may not be so efficient to take a decision even after analysis.* Sometimes, intelligence may take wrong decision influenced by subconscious state. Hence, a group debate is essential. Discussion with human incarnation (Sadguru) is the best, if possible. Without analysis, you should not accept even the knowledge of human incarnation, which is mixture of God and human being and such human being might have inserted its wrong opinion. Of course, human being is under the full control of God. Even then, you must doubt it and analyze because one need not fear for testing even 24-karat gold. Hence, Krishna told Arjuna to analyze the entire Gita told by Him and then only to accept it (*vimrushyaitadeshena...*). The very beginning chapter of the Gita is regarding analysis by intelligence, which is called as Buddhi Yoga or jnana yoga or samkhya yoga (*dadaami Buddhi Yogam tam...*). It is said "to err is human...". Hence, the point should be discussed by several intellectuals and then should be ratified by experience (*vidvadvadanubhava siddham pramaanam*). You should analyze any scripture or any tradition. Ancient tradition of sages is correct, but, it was polluted by middle age ignorant people. You should not take anything for granted either from scripture or from tradition without sharp analysis passed through debate.

**2. How could Ramana Maharshi could undergo a surgery without anesthesia?**

[Some have undergone surgery without anesthesia as in the case of Ramana Maharshi and a Buddhist monk. Please explain.]

**Swami replied:** If your awareness gets detached from the body, this may be possible. But, I believe that it is not possible especially in the case of surgery, in which the nerves are also cut through which awareness flows. Awareness has to receive the pain in this case. This may be true in the case of issues related to external family bonds since family bonds are related to body and not the actual body. In these cases of surgery, such experience is only due to the power and grace of super awareness or God only.

## Chapter 3

**STOPPING SLAUGHTER OF COWS IS PARTIAL CONTROL**

June 22, 2017

**O Learned and Devoted Servants of God,**

Dr Annapurna, Prof. Hindi, Central University of Hyderabad asked: Lot of stress is given on cow slaughter. What about the slaughter of other living beings like goat etc.?

**Swami replied:** The scripture says that a Brahmana should not be killed (*Brahamano na hantavyah*). Does this mean that you can kill people of other castes? You must know that the characteristic of Brahmana is soft nature, who does not harm even his enemy (*Ghaatam na ghaatayet viprah*). This means that any human being, who is of soft nature, is Brahmana irrespective of his caste by birth. The Gita says that caste system is based on characteristic qualities expressed by corresponding deeds (*Guna karma vibhaagashah*). You can extend this word to all castes of Hinduism. You can further extend this to all human beings of all religions on this earth. *Is there a Brahmana greater than Jesus?* Jesus was very soft and prayed God to excuse even His killers! Swami Dayananda tried His level best to impress this concept. You can extend this word even to all living beings like cow, goat etc. *Just like Brahmana stands for the soft nature in human beings, cow also stands as representative of embodiment of soft nature in animals and birds.* By this, you must know that just like any soft natured human being is Brahmana, any soft natured animal or bird is also a cow. Scripture says that cows and Brahmanas should always be safe (*Gobrahmanebhyah...*). Here, cow and Brahmana do not stand for a specific living being recognized by the birth in a community. This only means that one should not harm any soft natured living being on this earth. These two words stand for quality and not for birth in a particular community. Based on qualities and deeds Ravana is not a Brahmana where as Rama is really a Brahmana.

Some people argue that killing a goat in sacrifice is not a sin (*Yajnaarthaat karmanonyatra*). This is not correct and this verse is an insertion. The Veda explains killing of goat to be offered to God in sacrifice for the sake of non-vegetarians, who will kill the goat even otherwise. The aim of the Veda is about the offering of food to God and not to kill the goat.

The meaning of the word maamsa (mutton) is that the living being killed dies thinking that as the butcher and non-vegetarian kill it in this birth, it shall kill them in the next birth in the same way (*Maam sa yathaa...*). In the next birth the butcher and the killed animal exchange their places!

King Praachinabarhi was proud that he performed several sacrifices in which several goats were killed. He was thinking that he did pious works like sacrifices. Sage Narada came to him and gave the divine vision to the king in which all the killed goats were seen as cruel butchers going to attack the king born as goat in his future births! The word 'Ajaa' in Sanskrit means a goat. This word also means the seeds stored for three years, which can't germinate. The flour of these seeds is also called as 'Ajaa' and the animal prepared from such flour made as paste is called as Ajaa. This statue is cut in the sacrifice, which represents the killing of animal nature of a human being (*Manyuh pashuh*— Veda). The animal killed believes the butcher as its guardian and finally is killed by him only. Similarly, people with ignorance believe the misinterpretations of the Veda and finally get punished in the hell. Killing of Ajaa indicates killing of such foolish ignorance present in blind belief and it does not represent killing of an innocent goat for food. The knife killing Ajaa is the analytical knowledge (*Chitvaa jnaanaasinaa...* Gita).

***Stopping slaughter of cows is partial control to be achieved before reaching total control.*** Since total control is not achieved, you should not reject partial control also. One day or other, partial control shall reach the total control. In initial stage, something is better than nothing!

## Chapter 4

**OMNIPRESENCE IS POSSIBLE DUE TO UNIMAGINABLE POWER EVEN IF GOD DOES NOT EXIST EVERYWHERE****O Learned and Devoted Servants of God,**

[June 24, 2017]

**Shri Lakshman asked:** Padamanamaskarams to Swami!! I put forth my humble question to You. This is in light of the statement made by Jesus, when the unimaginable God was leaving him, He exclaimed, “Why are You leaving Me God”.

In a Human Incarnation, is the soul aware of the unimaginable God at all times? Then in deep sleep is there an existence of a witness or (soul) and the witnessed (unimaginable God)? At the lotus feet of Sri Dattaswami, Regards, Lakshman

**Swami replied:** Awareness of unimaginable God does not mean knowledge of the nature of unimaginable God. Here, *awareness means awareness of the existence of unimaginable God*. The Veda says that only awareness of existence of unimaginable God is possible (*astitityeva...*). Such knowledge is possible by inference. Such knowledge is not a mere theoretical knowledge based on theoretical assumptions. It is ratified by the unimaginable events called as miracles. Hence, it is based on practical experience. The word ‘practical’ indicates the happening of unimaginable events from which you can infer the existence of unimaginable God. This happens only when the unimaginable God really enters and exists in a selected human being like Shankara, who crossed the bolted doors of house of Mandana Mishra whereas His disciples stood outside the bolted doors. In Shankara, the unimaginable God exists before whom this world (bolted doors) is unreal and hence *the mediated unimaginable God is as good as the non-mediated unimaginable God*. If the unimaginable God alone crosses the bolted doors, it is not useful for the human beings to understand the concept. The unimaginable God by His unimaginable power made the body of Shankara also as unimaginable God (perfect identity) so that this event became possible. In deep sleep of ordinary human being or human incarnation, the relative awareness of the human being disappears since nervous system needs rest. *The materialized human being needs rest to maintain the health of nervous system*. In human being, since there is no God, the disappeared relative awareness (seer) can’t be aware of God due to its own absence. Same is the case with human incarnation also in deep sleep. *The human being-component in human incarnation is as good as*

***the ordinary human being and hence, needs rest for good health.*** By the will of God, the relative awareness of human being can exist to be aware of God in deep sleep. But, God does not permit this to protect the outermost medium. The external cover containing letter inside must be also protected. The external cover is human being-component, the inner letter is Datta and the knowledge of writing on the letter is unimaginable God. Hence, in the deep sleep of human incarnation, the awareness of God for the human being-component does not exist. In the awoken state of human being, though the receiver (relative awareness of human being and let the receiver mean relative awareness only everywhere) exists, awareness of God does not exist due to the absence of God in human being. In the deep sleep of human incarnation and human being, situation is same as far as the receiver is concerned and the only difference is that God exists in human incarnation and God does not exist in human being. ***In the awoken state of human incarnation, the receiver exists and is aware of God existing along with it.*** But, in human incarnation, sometimes God is dissolved in the receiver of human being and in such situation, the receiver became God and hence the receiver does not exist separately to identify God. In such time, the words coming out of the throat of human incarnation are directly from God and here, the receiver of human being does not exist separately to be aware of God. ***It is the will of God to get separated from the receiver of human being or to identify with the receiver totally.*** If God remains always totally identified with the receiver, the receiver may get ego at least after leaving the body. If God gets identified with the receiver even after death also, there is no chance of separation of God from the receiver. If God is sure that ego is totally absent in the human being-component, God continues to remain in total identification with the receiver as in the case of Rama and Krishna. In the case of Parashurama, God separated from the receiver since ego existed in him. For such human being components, God gives experience of His separate existence in order to protect the devoted human being-components from ego. When Jesus told that He is the truth and light, the receiver is in total identity with God. When Jesus told that God is leaving Him, God separated from Him. This does not mean that Jesus had ego. To clarify this concept clearly to the devotees, such demonstration was performed. In the case of Parashurama, the ego was expressed clearly and hence, he could not recognize even Rama, the human incarnation present before his eyes.

In the case of any human incarnation, the unimaginable God enters through the first divine energetic form called as Datta or Father of heaven

or Holy Spirit. Hence, you can find three types of awareness in human incarnation:-

- 1) Unimaginable God or unimaginable awareness dissolved in the relative awareness of Datta (unimaginable awareness means unimaginable God because we are taking the word 'awareness' not as a process of knowing but as the working element performing the process. In the case of human beings, the working element is inert energy and the work is awareness).
- 2) Relative awareness of first energetic form in which unimaginable God exists through total identity (Here, the relative awareness of Datta is not having states of dream or deep sleep).
- 3) The relative awareness of human being-component having awoken, dream and deep sleep states (this relative awareness has states of dream and deep sleep as the case of ordinary human being, in which God exists separately).

Every human being has two types of awareness:-

- 1) General consciousness, which is active in the awoken state grasping worldly knowledge containing all ideas both strong and weak.
- 2) Sub-consciousness called as samskara or vasana containing very strong qualities gained from several past births and also present birth. In the awoken state, both these types of awareness may be contradicting or reinforcing with each other. If both types are either good or bad, reinforcement takes place. If one is good and other is bad, clash or contradiction takes place. Whichever is strong, that succeeds in implementation of decision in action.

I saw a cinema in which the hero behaves as very soft person on some occasions and as very cruel rowdy on some other occasions. When he is submitted to court, the judge asks for an opinion from the medical experts, who say that it is the case of a split personality in which the same human being behaves in different ways and hence, the hero should not be punished. I agree with the conclusion of those experts but differ in the analysis. If it is the case of just a theoretical domain, their analysis is also correct. As per their analysis, the hero should feel as a cruel rowdy but in practice the hero cannot act as a cruel rowdy with such force of extra energy. The practical aspect contradicts the concept of split personality. The hero is actually possessed by the ghost of a cruel rowdy. The ghost contains not only its specific awareness but also extra energy, which is characteristic of its outer energetic form. The hero is possessed by that ghost so that the hero not only feels like a rowdy but also efficiently acts as a rowdy. The analysis of scientists neglected this practical aspect. ***Split personality should not mean mere split of the same personality but also***

***shall mean addition of a new personality from the external atmosphere. It is not one becoming two halves but it is one becoming two.*** I give the following incidents to support this:-

1) The sister of My grandmother was possessed by a ghost, which was a Vedic scholar. She was so much uneducated that she can't even sign. When the ghost is expressed, she starts reciting the entire Veda with correct accents! On another times, she can't repeat even a single word. Hence, recitation of the Veda is the practical aspect supporting that a new personality (ghost) is added. In other times, the ghost exists in her but in a separated state, which is not grasped by the receiver even in the awoken state.

2) When I was a boy of 8 years, I composed a Sanskrit epic called as Uttara Naishadham, which was not understood even by great scholars of our village. My father doubted that I was possessed by a ghost (scholar) and performed several worships to drive away that ghost. He came to this opinion based on seeing the above mentioned sister of My grandmother. Unlike the above example, I was constantly aware of Datta in Me and hence, I was possessing that scholastic ability in all the times by which I wrote about 100 books in Sanskrit by the age of 16<sup>th</sup> year. My case differs from the above case since I was aware of Datta existing in Me throughout My life. ***Datta existed in Me even when I was present in My mother's womb, but, I was not aware of Datta at that time.*** This was inferred by the constant dreams of temples of all religions throughout her pregnancy. The human being-component is not aware of Datta in deep sleep or in dream also. ***Constant awareness of God is not essential for continuous existence of God.*** But, if God wishes, the child in the womb can get awareness of God as in the case of Prahlada. God uses His omnipotence only whenever it is required. In general, the child in the womb has sub-consciousness only and not the general consciousness.

3) In order to protect Me from ego, Datta got separated from Me sometimes so that I will not become Parashurama. The following incidents prove this (you may consider Me as Parashurama or Jesus depending on your wish):-

a) Sometimes, the questions sent by devotees to Me are so powerful that no human brain can give convincing answer. I open the questions only when I start dictating the answers. Datta dictates the answers through My throat spontaneously and I don't take even a fraction of second to think about the answer. When the dictation was over, Datta gets separated from My awareness so that I also enjoy as anyone of you. If the speaker is not

separated, I can never enjoy the answer. ***I have to be always the sugar to be swallowed by the devoted ants only!***

b) Sometimes, deserving devotees ask Me boons, which are scientifically impossible and can never happen. But, Datta grants them through My throat and I don't feel any place of impossibility because the receiver is in total identity with Datta during the time of granting those boons. But, after some time, Datta separates from the receiver and My relative awareness (receiver) vibrates with fear because such boons can never materialize! But, I realize the truth at once and feel that I should not fear since the omnipotent Datta has granted those boons. In fact, every time those impossible boons happened and ***these miracles stand for practical aspect of 'double personality', which is more correct word than 'split personality'***.

4) When the energetic form of Datta (visualized by Me) got dissolved in Me, the temperature of My body evolving heat continuously throughout the night was a practical experience. Such experience proves the addition of extra inert energy from outside to the inert energy of My body. ***This again proves the practical aspect of the double personality of human incarnation rather than the split personality of an ordinary human being.***

Shankara spoke the case of human incarnation extended to every human being for the sake of the then existing external atmosphere of atheists. He also explained the deep sleep of human incarnation (or a human being for the sake of atheists) in two phases:-

- 1) The phase of total ignorance establishing the clear absence of disappeared receiver or relative awareness of the human being, and
- 2) The existence of God witnessing Himself and the entire creation.

He never said that the receiver is aware of God in the deep sleep, in which case total ignorance is not true since the receiver is aware of God. God may be aware of Himself. ***This relative awareness was absent in deep sleep since it is not aware of anything else and also not aware of itself.*** After the deep sleep, the receiver is appearing, who is aware of the external limited world and is also aware of itself (in the meditation). If the receiver received himself (soul) or God, such experience should continue in the awoken state. In such case, the receiver was aware in the deep sleep and hence, the nervous system must have been functioning in the deep sleep also. ***If this is true, due to lack of rest to nervous system, every human being would have become mad after a few years from birth!*** After the deep sleep, the appearing receiver is aware of the happiness of the rest of the nervous system and based on this experience, he is inferring that he

slept well. This knowledge is not during the deep sleep and hence, it is not deductive knowledge (Pratyaksham). It is only inductive knowledge (Anumaanam). When you are seeing a pot, during the entire time of seeing the pot, you are feeling continuously that you are seeing the pot. Such perceptual knowledge is not in the deep sleep. Even in the human incarnation, the disappeared relative awareness is neither aware of itself nor aware of the separated God. This is for the sake of the health of nervous system present in the human body.

God makes the human being-component of the human incarnation also as an ordinary human being in dream and deep sleep for the point of partial or total (respectively) rest of materialized nervous system in the human body. Even in the dream state, the subconscious state (which also contains strong ideas of general consciousness) becomes active and God gets separated. The mother of Krishna was telling the story of Rama to Krishna so that Krishna can enter into sleep. When the story came up to the point that Ravana stole Sita, immediately Krishna awoke, crying, asking Lakshmana to give the bow for fight (sometimes, the dream state reverts back into awaken state due to strong ideas). This cry of Krishna was from the subconscious state obtained from His previous birth as Rama only. ***The receiver of human being-component can be aware of the existence of unimaginable God in any state if God wishes so.*** This is exceptional and whatever I spoke above is general. In the Amaatra state or Praajna state, God is aware of Himself and creation and the disappeared receiver has no existence at all. Recognition of the existence of unimaginable God by the receiver in the awaken state is not the above two states since God does not exist in the human being in any state.

If you say that God is omnipresent and hence exists in human beings also, it is not correct. When you say that dissolved sugar exists in the entire water, sharp analysis shows that molecules of sugar and molecules of water separately exist. The molecules of sugar are not present in the molecules of water. You need not doubt that in such case, omnipresence of God is wrong. ***Omnipresence of unimaginable God is possible due to His unimaginable power even if God does not physically exist everywhere.*** Space is omnipresent by the logic that it physically exists everywhere. God is beyond logic and hence, is unimaginable. Even a King sitting in his palace gets information from every part of the city through the power of his system of secret agents and this serves as a rough simile (since king depends on agents). The Veda says that this is not God (*neti*) and this means that something, which is not God, is present in the eyes of the soul. ***All the spiritual knowledge is for the sake of soul and not for the sake of***

**God!** If God exists in everything, finally nothing should exist other than God (for the eyes of soul) since God exists in everything! I have explained this point at length in explaining the first hymn (*Ishavasyam*) of the first Upanishat.

## Chapter 5

June 24, 2017 2<sup>nd</sup> Message**O Learned and Devoted Servants of God,****1. What is the real meaning of this verse from Gita – ‘Yeapyanyadevataabhaktaayajanteshraddhayaa’nvitaah...’**

[Shri Balaji asked: Namaste Swamiji. Kindly clarify the Gita verse (Yeapyanyadevataabhaktaayajanteshraddhayaa’nvitaah; Teapimaamevakaunteyayajantyavidhipoorvakam.)

By anyadevataa, does Lord Krishna mean even energetic incarnations of God like Lord Vishnu or Lord Shiva? Or is He referring only to angels like Indra etc.

It is confusing in this verse whether by 'maam', He means Lord Krishna (human body) or Lord Vishnu (energetic body). In a few verses back in the same chapter, He says 'Avajaanantimaam...manusheem...' where He clearly means human body. Can we extend the understanding to this verse also and say that by anyadevataa, He also includes energetic forms of God? Sincerely, Balaji]

**Swami replied:** The word ‘devataa’ means energetic form or body since the root word “*div*” stands for light or energy whether the energetic body is of Indra or Lord Vishnu (or Lord Shiva), it means the same because in both cases the body is made of inert energy and awareness (awareness is also a specific work form of inert energy only). As far as the medium is concerned, there is no difference. Similarly, as far as the human body of Vaasudeva (Krishna) and an ordinary human being is concerned, both bodies are one and the same constituted by matter, inert energy and awareness. In the case of Indra or ordinary human being, the inner Datta containing unimaginable God is absent whereas in the case of Lord Vishnu or Lord Shiva or Lord Krishna, Datta containing unimaginable God exists inside the body. *The similarity is in the external medium and the difference is in the presence or absence of Datta inside the medium.*

*I always told that you should fix the concept first analyzed by sharp analysis and then apply the scripture to the concept.* Without arriving at the right concept through sharp and scientific analysis, if you read the scripture, confusion will certainly come because you don’t have already established true concept with you. The foolproof concept established by sharp logic is more important than the scripture since the scripture may be wrong due to insertions. After hearing the lesson from the teacher if you read the text book, you will understand it very easily. If you try to read the book before hearing the lesson, you will get confusion. The scripture gets

straightly and naturally correlated with the concept, if the concept is already well established (truth) through sharp analysis. If the concept is wrongly established in your mind by a false preacher, the correlation of the scripture becomes inconvenient and difficult and force has to be applied in such wrong correlation of the scripture. This itself is a test to know whether the concept established in your mind is true or false.

Apply the scripture (Gita) to the above true concept. The correlation is straight and very simple. If you worship Indra as Indra only or a human being (like a teacher of worldly subject) as human being only, you will reach only Indra or the human being, but, not God. This is told in the Gita that devotees of souls in energetic bodies will reach them only (*Devaan devayajo yaanti*). If you worship Lord Vishnu or Lord Shiva or Lord Krishna as God, you will reach that God only (*Yaanti mat yaajinopimaam... Gita*), who is Datta, containing unimaginable God and is called as Narayana or Sada Shiva. Now, you must ask about the faith of devotee, who worships Indra or ordinary human being as God. The answer is that this is worship of a representative model of God (Pratika upaasanam) though it is not direct worship of God (Saakshaat upaasanam). Worship of Lord Vishnu or Lord Shiva or Lord Krishna is only the direct worship of God. ***The worship of the representative model of God has also partial benefit that it increases your theoretical devotion on God.*** Theory is also the mother of practice. Hence, worship of representative model has a great fruitful advantage in developing theoretical phase of devotion. Worship of representative model is inevitable in the case of majority of souls. ***An angel gets repelled by energetic incarnation and a human being gets repelled by human incarnation*** due to repulsion between common media and hence, direct worship is very difficult due to ego and jealousy towards common media.

The meaning of the verse (*Yepyanyadevataa...*) quoted by you means this:- Even if you worship the energetic body of Lord Vishnu or Lord Shiva or human body of Lord Krishna with faith (*Shraddhayaanvitaah*) that such energetic or human body is God (Lord Datta) only, it becomes worship of Datta (God) only. Here, you are not worshipping Lord Datta directly (*Avidhipurvakam*), but since such body itself has become Lord Datta through total identity, such worship becomes directly the worship of Lord Datta only. In the representative worship, you are assuming the object as God whereas in the worship of incarnation, the object is truly God due to total identity of God with medium (*Tepi Maameva... yajanti*). All these concepts can be interpreted very easily by the same verse. God (Datta) is like the true concept established already by sharp analysis. The four dogs

are the four Vedas (Primary scriptures) following God Datta. God Datta is not following the dogs. Hence, the first step is to establish the true concept by sharp analysis and the second step is application of the scripture to this true concept in the natural way in which force never exists. If the established concept is a misinterpretation captured by you, the scripture has to be forcibly bent to correlate with false concept and this leads to confusion.

## 2. Do not follow any tradition blindly.

[Shri Guna Darsana asked: Hari Om, Dear Swami, in Balinese Hindu tradition, almost all ceremony in every temple using animal. Of course there are killing proces in this case, How to see the truth in this concept. Parama suksma Sadguru, Nyoman Guna darsana]

**Swami replied:** Existing system is different and the truth is different in the existing traditions (religious practices). Which is correct and which is wrong? - shall be analyzed by you followed by discussions with intellectuals. *If you assume that all the existing systems are true and correct* (without doing sharp analysis and subsequent debates with intellectual scholars), *you may reach the right goal or may reach wrong goal*. Without the proof of analysis you shall not blindly believe any system. The system may be right or wrong since there is every possibility of insertions of wrong concepts anywhere in the scripture or tradition. A blind conservative follows either old or new trend believing blindly that all old is gold or all the latest is the best (*Puraanamityeva...*). Such a blind fool drinks the salt water of a well only saying that the well was dug by his great great grandfather (*Kshaaram jalam...*)! People apply terrible analysis in worldly issues (Pravrutti), but, become blind followers in spiritual issues (Nivrutti)! Sharp analysis is essential in both Pravrutti and Nivrutti. If you blindly follow some misinterpretation, there is every chance to miss the correct goal either in Pravrutti or Nivrutti. *Misinterpretations always attack the true concepts like the virus in the atmosphere attacking the healthy living beings*. The miracles of God are certainly above the logic and analysis. The false egoistic middle aged so called scholars have introduced certain foolish things into the religion based on their ignorance and propagated that these foolish traditions are wishes of God, which must not be analyzed! This is the reason for the blind following of these wrong traditions even by the intellectuals. Be always brave to analyze every tradition and every sentence of the scripture. *If the tradition or the sentence is from God, it will safely pass through the test of the analysis*. In such case, why should you fear even to analyze the statement of God? God

Himself advised you to analyze whatever was told by Him in the Gita before accepting it (*Vimrushyaitadasheshena*). ***If you blindly follow any sentence or any tradition without analysis, you are going against the final commandment of God!***

## Chapter 6

July 01, 2017

**O Learned and Devoted Servants of God,**

**Shri Nikhil asked:** Padanamaskarams Swamiji, I would like to bring the following questions from the perspective of atheists who feel that theism and religions are mere human inventions that are based on the misunderstanding that extraterrestrial aliens, who have been visiting Earth since ancient times, are gods. I seek Your clarifications on the same. At Your Divine Feet, Nikhil

**1. Why are intelligent life forms on other planets not possible?**

[You have said that souls are present in material bodies only on Earth and that in all other worlds (lokas), souls are present in energetic bodies. Souls in energetic bodies, according to You, are undetectable by us, based on our current scientific understanding. So those energetic beings, even though they are 'living beings' are not relevant to us at least for now. But it seems very odd that no living forms (souls in material bodies), belonging to any species—from microbes to human-like beings—can exist outside of Earth. According to many scientists, it seems to be highly probable that intelligent life forms (in material bodies) exist on other planets within our galaxy, not to mention other galaxies. While we do not have hard evidence yet, it seems to be highly probable. Of course, not all stars can have Earth-like planets, with conditions suitable for life as we know it. The appropriate elemental composition, the presence of liquid water, the right amount of gravity and the presence of a planetary magnetosphere are some of the essential conditions for a planet to be able to support life that is similar to life on Earth.

Astronomers have identified billions of stars in our galaxy (Milky Way) that are similar to our sun. They estimate that many such stars would have Earth-like planets, with conditions suitable for the development of life. It seems odd and arbitrary to say that among all those numerous planets, only Earth has developed intelligent life forms, and that not a single other planet has the same. Numerous hypotheses have been proposed to explain, why we do not have any evidence for the existence of extraterrestrial life forms, or why we have not been able to make any contact with them so far. Some think that they might exist but they are simply too far apart in space and time and so there has been no contact so far. Besides, humans have started space exploration only in the past few hundred years, which is a very short time. Eventually, we would make contact with them. Others think that perhaps extraterrestrial civilizations are sending some signals to us, but we do not have the technology to decode them yet.

Some have proposed that certain extraterrestrial civilizations that are far more advanced than us, are secretly watching the development of life on Earth, without

interfering, as if it were a zoo. The reports about UFOs and kidnapping of humans by aliens might be related to this hypothesis. There are people who even claim that they were kidnapped by aliens, taken in their flying ships and were subjected to medical and even reproductive experimentation. None of these reports are accepted by the mainstream scientific community. But if they were true, such incidents would not only prove the existence of extra-terrestrial civilizations, but also that they are directly or indirectly controlling the development of life and human civilization on Earth.]

**Swami replied:** Living beings in materialized bodies do not exist in the upper worlds or planets or galaxies. Except this one earth, all other planets contain living beings in energetic bodies called as Deva, Gandharva, Siddha, Chaarana, Asura, Naaga etc., who can't be visualized by human beings unless blessed by the grace of God. The main reason for this is that *God gets unimaginable and infinite headache with this humanity present on this single earth!* You are speaking of a second earth! The materialized human being or any other materialized living being contains matter or Tamas in the body. Awareness is Sattvam and inert energy is Rajas. It is very easy to handle Sattvam, which is always straight forward. But, unfortunately, Sattvam can't exist independently without a body or container. *For Sattvam or awareness, the container made of Rajas (inert energy) or Tamas (matter) is essentially needed.* Of course, in the materialized living beings, along with Tamas, Rajas also exists, which is either in free state or in the state of bonds between atoms and molecules. The Sattvam or awareness is certainly influenced by Rajas and Tamas. Sattvam stands for pure enlightened analytical knowledge (*Sattvaat sanjayate jnaanam*). Rajas stands for activity (*Rajah karmani*) and ego. Tamas stands for inertia and ignorance. *We can tackle either pure ego or pure ignorance with some difficulty.* If ego and ignorance are mixed together, handling such a living being is most difficult and almost impossible. Even in energetic living beings, the inertia of inert energy (rest mass) exists in trace and hence, rajas and tamas always co-exist with sattvam. One of these qualities may predominate. The energetic living being may appear to us or even may materialize its body if God's will permits. If Rajas alone exists in the body as in the case of living beings in the upper worlds, mistakes happening are rare. A scholar knows the truth perfectly and even if the scholar is affected by ego, introduction of higher knowledge is sufficient, which is reminding the missing truth only. Immediately, the rectification comes since it is only reminding the truth that is forgotten. This is the state of all living beings in energetic bodies in the upper worlds. Even angels are affected by ego after conquering the demons in the war. They thought that the victory was due to their powers. They

forgot God, who has given all the powers to them. Then God appeared in the form of a radiant energy (Yaksha) and taught them a lesson. Indra was even refused by God for the vision also. Then, Uma, the closest devotee of God, advised him to do penance for very long time. Penance means the enquiry of truth through sharp analytical debates. The ego of Indra was highest in the angels since Indra is the Lord of angels. This story exists in the Veda. Thus, the effect of Rajas on true knowledge is weak and can be removed by analytical knowledge. In the case of materialized human beings, lot of Tamas (matter) exists in the bodies causing very strong ignorance. Tamas generates jealousy. Even if the miracles are performed by human incarnation, the human beings do not realize God in reality. ***Either they try to exploit the miraculous powers for the solutions of their personal problems or try to achieve those powers so that they can also become human incarnations and this is due to jealousy as in case of demonic human beings.*** The actual direction of a miracle is to note the existence of unimaginable event through which the source of unimaginable events or unimaginable God is inferred. It becomes very difficult to treat a devotee suffering with both ego and jealousy, just like it is very difficult for a doctor to treat a patient suffering from blood pressure and diabetes together. These human beings question the existence of God being invisible since they believe in perception (Pratyaksham) only as the authority of knowledge. God appears in human form and performs miracles, which are clearly visible and experienced by suffering devotees. They mock all these miracles as either magic or apply these miracles to the concept of probability. Hence, the human being is the most complicated living being that brings progressing headache to God continuously. When the headache reaches the climax, God destroys the entire humanity for some time and takes rest, which is called as final dissolution (Mahapralaya) that takes place in the end of Kaliyuga. As we proceed from Kritayuga to Tretayuga to Dwaparayuga and finally to Kaliyuga, the duration of the yuga goes on decreasing from 32 to 16 to 8 and finally to 4 lakhs of years. As the time proceeds, the disturbance also increases and hence the interim dissolutions of humanity become more and more fast! Kritayuga with least ignorance and ego is maintained for a long time. ***Kaliyuga with climax of ego and ignorance is maintained for a short time only.***

The presence of circumstances to develop life and intelligence depends on the will of God and not on the physical factors. The fire can burn anything, but, it could not burn even a dry blade of grass thrown by the above mentioned Yaksha or God! Hence, ***investigating the physical parameters, which are congenial for the development of life on any***

*planet, is meaningless* provided the scientists accept the unimaginable God by observing the genuine miracles. Science is good because it accepts its inability to calculate the position and momentum of electron simultaneously through the uncertainty principle. This means that the human being even though aided by sophisticated technologies is unable to grasp the subtle concept, which is beyond the scope of human being and technology. Science accepts its limits and also the existence of the concept beyond its limits. ***Science does not say that the position and momentum of an electron do not exist simultaneously since it can't calculate both together!*** In this same place, the worst atheist says that since both these can't be calculated together by him, both these do not exist simultaneously!! One day, these crude scientific instruments may develop to calculate both these values simultaneously, but the unimaginable God can never be touched. One day you may succeed to touch the roof of your house by long practice of high jump, but you can never touch the sky with your high jump. ***If this is the case even with the created physical entities, we need not speak about the creator, unimaginable God, who is beyond this space, having no spatial dimensions!*** As long as the human being does not recognize the limits of the potency of human intelligence, it will go on speaking about the probability of existence of life in the existence of certain elements and compounds needed for the life. The existence of living beings from other planets capturing some human beings must be referred to the investigation wing of police department for tracing such missing human beings! Did you not notice some criminal cases in which the criminals kill some human beings propagating that a ghost is killing them? Some people say that the flying saucer stopped all watchers in London indicating their technology beyond time! I asked a simple question that whether the sunset on that day was also postponed!!

## **2. Are the reports of gods, angels and demons since ancient times simply extra-terrestrial alien civilizations interacting with humanity?**

[In the scriptures, and mythology of ancient civilizations all over the world, including the Indian, Egyptian, Greek, South American, there are numerous mentions of gods and demons. These beings are said to come from the sky in their flying machines (vimanas), which might be aircrafts or spacecrafts. They are said to bear miraculous weapons. Some of these beings are said to be good (devas) and some are said to be bad (asuras) and both are said to be more powerful than human beings. There is evidence that both might have material bodies, since there are mentions of the gods or demons eating and drinking. There are mentions of them having sexual relations with humans and having produced children. This also suggests that they

might be genetically similar to humans, otherwise they would probably not be able to produce offspring.]

**Swami replied:** All this is false mystic concept, which is neither pure science based on clear physical evidence, nor on the philosophy or spiritual knowledge based on God, who is unimaginable being beyond space. These false stories neither stand on that bank nor on this bank, which are solidly true. These stories flow like the water present in between these two banks and are not accepted either by science or by philosophy. This is generated by the intermediate atheists, who are neither perfect scientists nor perfect philosophers. The motive behind this poetical gossip is a trial to bring the unimaginable domain into imaginable domain. All the angels or other similar living beings of upper worlds are souls with energetic bodies of variable frequencies responsible for appearance and disappearance, provided they come into the ranges of visible and invisible frequencies. In the absence of God's grace, such energetic living beings are always in the invisible range of frequency only (invisible even through any technology). These atheists have created such stories with a primary motive of avoiding the unimaginable domain of unimaginable God. These atheists try to conquer the lowest portion of unimaginable domain, in which the angels etc., exist. By this, their motive is to disprove even the higher portion of unimaginable domain. If they conquer the initial plane of unimaginable domain (angels etc.), they feel that they can slowly disprove the higher plane (unimaginable God) of the unimaginable domain also. Science never entertains such false gossips unless there is concrete evidence. A genuine miracle is a concrete evidence of the existence of unimaginable God, which is the real hurdle that can't be swallowed by them!

***There can't be a physical union of an angel and a materialized human being.*** The angel is always an energetic living being associated with some unimaginable powers granted by God. This unimaginable power associated with a ray of inert energy enters the human being and fertilization of ovum happens by that ray of energy due to unimaginable power. These atheists filter the unimaginable power from the ray and try to create a sperm due to the condensation of the energy of that ray! These atheists are trying to explain everything through imaginable domain only, totally rejecting the unimaginable domain! They never accept the existence of unimaginable domain even on observing a clear genuine miracle. Their aim is that nothing can exist, which is not understood by their human brain! ***I do not know what these people comment on the uncertainty principle of science, which can be easily applied to the concept of unimaginable God also in a similar way!***

### **3. If the so-called gods and angels are merely extraterrestrial aliens of advanced civilizations, does it not shake the foundation of theistic philosophies?**

[Many atheists feel that theism and religions are human inventions that are based on the misunderstanding that extraterrestrial aliens, who have been visiting Earth since ancient times, are gods. So, if the misunderstanding is cleared now and we realize that the so-called gods were simply aliens, then theism would simply crumble. Let's see this perspective in more detail. The R̥g Veda mostly describes such gods, Agni, Indra, Varuṇa, Puṣan, the Aśvins, etc. When these so-called gods (extra-terrestrial aliens) helped the ignorant and gullible people in ancient times, they began to worship the aliens. Since the aliens possessed advanced technologies, people thought that they had miraculous powers. One can imagine that if a few modern people went to an isolated island inhabited by barbaric tribes, who have never had any contact with our modern civilization, they would also be worshipped as gods.

The 'gods' taught the uncivilized people valuable things necessary to progress as a civilization including technologies, economics, politics, law and ethics. Some wise people perhaps developed some philosophies based on the teachings of the gods. Later, other philosophers might have built their own philosophies on this. But all through the progress of human civilization, the gods, who helped humanity, were not actually gods. There was nothing divine about them at all. They were just 'people' like the people on Earth. They certainly had advanced technologies. They were probably more cultured and perhaps even genetically superior to humans, but there was nothing divine in them. Some even suggest that humanity is a vast breeding and colonization experiment conducted by these aliens. We are descendants of some early aliens who landed on this planet and since then we have grown to a huge population. That is why we are genetically similar to the original aliens and periodically, some humans and could produce children through sexual contact with the original aliens. There is some evidence in scriptures that supports this idea that the descendants of the gods (prajapatis) were given the task of breeding and colonizing Earth.

In any case, the aliens or gods, were fallible and imperfect just like humans. Scriptures and mythologies describe several incidents where the gods showed all kinds of 'human' defects like greed, lust and so on. When their defects became too obvious to people, there might have been a risk of the collapse of human civilization, which was based on the faith in the divinity of these gods. Instead of allowing human civilization to degenerate into a barbaric society, some intelligent philosophers might have invented the concept of a 'higher authority'—a single all-powerful God, who controls even the gods, along with humans and all other creatures. In fact, in ancient times, there was no concept of a single universal, omniscient and omnipotent God. People only worshipped these individual gods. The single omnipotent God is a fairly recent invention; and it is only a human invention. Whether there is any truth in the concept, is difficult or perhaps impossible to know. At least, there does not seem to be any direct evidence that is acceptable to a person with a scientific mind.

Even in Hinduism, the concept of a single omniscient God, appears only in the later philosophies; not so much in the R̥g Veda, which is supposed to be the most ancient. The modern theistic philosophies such as Hinduism, Christianity, Islam etc. have adopted this concept of a single omnipotent God, who is the creator and controller of the universe. However, the concept is still only a human invention based in ancient history, when aliens, who came from the sky, were misunderstood to be gods. Even today, when one refers to God, no matter which religion the person belongs to, he looks up at the sky! Thus, if and when we actually make contact with aliens in a reliable manner, will it not be the end of theism and religions as we know them?]

**Swami replied:** If our ancient generations were preached about the super technologies, there should have been already a civilization involving these super technologies in the old times. But, *the history shows that technology was very primitive in the old generations compared to the super technology that has tremendously developed just in a short past period of a few hundred years only.* There might have been super technology in the ancient time, but it missed completely after some span of time and the intensive research of scientists only developed present super technology. The history shows that scientists based on intensive research work developed these super technologies. The imaginable domain contains visible and invisible parts. *The invention of invisible part of imaginable domain does not mean invention of even a trace of unimaginable domain.* Invention of invisible X-rays is not invention of unimaginable God. The imaginable domain contains both visible and invisible parts (*Drushyaadrushyaavibhuti...*). You can see radiations of invisible range through instruments and hence this invisible range does not touch even the initial part of unimaginable domain. The inability of a human being to see the angel does not lie in the invisible range of imaginable domain. If the bodies of angels are in the invisible range of imaginable domain, you could have seen the angels through a powerful telescope. *Even though the bodies of angels are in the visible range of light energy, the will of God, which is unimaginable power prevents you to see the angels not only with eyes but also even through powerful telescopes.* The energetic vision (cosmic vision) shown by Krishna in the beginning of the war was seen by Arjuna only and not by others due to will of God. This is the climax of unimaginable power. All these questions relate to one fundamental point only, which is the acceptance of unimaginable domain or not. All these gossip stories are extensions of the fundamental concept that unimaginable domain does not exist as per atheist. We don't mind to accept that the present super technologies were also in the past, which were lost by us in

course of time since such acceptance does not contradict the existence of unimaginable domain. When Krishna visited the city of demon Naraka, He might have come in the present airplane. This may mean that the technology was already developed by ancient scientists themselves and there is no need of learning that technology from aliens. But when Krishna went to heaven, He must have visited it by airplane moving with unimaginable power since the airplane crossed the unimaginable barrier to enter the actual heaven. This is neither history nor chemistry, but, is a mystery of atheists. This does not contain the fundamental scientific background, which is the necessity of the proof of concrete physical evidence. This is simply based on the excess of jealousy of atheistic human beings. When the jealousy is in least extent, the contemporary human incarnation doing miracles is not accepted even though the miracles of past human incarnations and the power of unimaginable God are accepted. If the jealousy is in greater extent than least, the concept of human incarnation itself (past and contemporary) is rejected and only the unimaginable domain of unimaginable God is accepted. When the jealousy is in climax, even the unimaginable domain of unimaginable God is rejected, which is called as atheism. Duryodhana could not accept the miracles of Krishna, the contemporary human incarnation. He was telling that Krishna lifted a small stone of the hill and exaggerated the stone as a hill. Duryodhana described that the powerful serpent called as Kaliya was only the weakest old snake that was suppressed! ***Even sages, who conquered ego and surrendered to God failed to conquer jealousy and fought with each other in debates. Hence, jealousy is the most powerful effect of Tamas or ignorance.*** The jealousy is kept in the top end place among the six vices. Science keeps silent about God since we do not find any chapter on negation of God in any book of science. Science accepts its inability to explain the unimaginable domain of a genuine miracle and keeps silent whereas atheism speaks only on the negation of God even by rejecting a genuine miracle!

A true philosopher accepts the unimaginable domain of unimaginable God based on scripture and genuine miracles observed. The philosopher accepts simultaneously imaginable domain also in which the analysis of science is ultimate. The imaginable domain or creation is equally real to the souls and can't be neglected. A true scientist accepts the imaginable domain and keeps silent about unimaginable domain indicating that it can't be understood. In fact, the scriptures also say that the best expression of unimaginable domain is silence (***Mauanam vyaakhyaa...***). Hence, there is no difference at all between philosophy (spiritual knowledge) and science.

The atheist negates the very existence of unimaginable domain since it can't be understood. The basic alien is non-existent and all the further gossip created is also non-existent. There is a Sanskrit verse, which says that the son of a barren lady is walking with a bow made of horn of a rabbit after taking bath in mirage water and decorated with sky flowers (*Mrugatrushnaambhasi snaatah...*). Here, the son of barren lady himself is basically non-existent. The other related items in the story like mirage water, horn of rabbit and sky flower are also non-existent!

**To be continued ...**

## Chapter 7

July 08, 2017

**O Learned and Devoted Servants of God,**

**Dr. Nikhil Asked:** Padanamaskarams Swamiji, I would like to bring the following questions related to the Ṛg Veda and Indian culture. I seek Your clarifications on the same. At Your Divine Feet, Nikhil

**1. Are the deities mentioned in the Ṛg Veda, the human incarnations of God?**

[Are the deities mentioned in the Ṛg Veda, the human incarnations of God or different devoted angels from the upper worlds, who have periodically incarnated on Earth to guide humanity?

The Ṛg Veda describes different deities (devatās). Some of the descriptions appear to indicate that the deities must be in human form, living in the same time as the composers (sages) of the hymns (ṛcās). In other words, in these hymns, the sages do not appear to be referring to a deity present in some other world. Of course, many other hymns could equally apply to deities from worlds. Secondly, many hymns attribute divinity and miraculous powers to the deities. So, one cannot claim that the deities were not actually deities but merely some ordinary human beings, who were being worshiped by people just because they were powerful.

One explanation is that the sages had the understanding that certain human beings during their time, were actually incarnations of gods from the upper worlds. Thus, at times, the sages appear to be referring to the human incarnations of the gods and at other times, they appear to be referring to the same gods present in an energetic body in the upper world. Perhaps some of incarnations were even incarnations of Almighty God.

A good example in support of this explanation is the interaction between the Pāṇḍavās and Lord Kṛṣṇa. Lord Kṛṣṇa, was in human form and was a relative, friend, supporter and advisor of the Pāṇḍavās. Whenever the Pāṇḍavās were in difficulty, He would come and help and guide them. If the Pāṇḍavās were composing hymns, describing Lord Kṛṣṇa, they would include the details of several specific instances when Lord Kṛṣṇa came to help them. Those hymns would clearly indicate that He was living in the same time as them, in human form. Assuming that they Pāṇḍavās clearly knew that Lord Kṛṣṇa was a human incarnation of Almighty God, they would also compose some other hymns indicating that He is the Omnipotent Lord of the universe or that He resides in the Milk Ocean in Vaikuṅṭha.

This explanation correlates well with the Gītā that God incarnates in human form in all times to guide humanity and protect justice. By extrapolation, it can be said that not only God but also His devoted angels (gods) incarnate to carry our God's work

as per His instructions. The Purāṇās amply support such an extrapolation. Most importantly, this explanation is generally in keeping with Your philosophy. I request Your clarifications on the same.]

**Swami replied:** The power is of two types:

- i) Power of unimaginable domain, which can't be touched by any human being through any instrument at any time and in any place and
- ii) Power of imaginable domain, which is sub divided into
  - a) Power so far achieved by human beings and
  - b) Power to be achieved in future through research.

***You should not say that (i) and (ii)-(b) become one and the same.***

The powers of angels come under (i) and not under (ii)-(b) because the power of angels is always separated by the unimaginable barrier or will of God. Of course, both (i) and (ii) types of powers are from God only. The (i) type of power is given to angels with certain limitation. The (ii) type power is given by God to human beings. The future research of human beings can't cross the limitation put by God. ***If (ii)-(b) crosses this limitation, it will enter into type (i). Such entry can never take place due to will of God.*** When Datta or unimaginable God enters into a human being, the type (i) power comes to that human being. If this basic frame is accepted, there need not be any objection to say that God is incarnated as Krishna whereas an angel like Yama is incarnated as Dharma Raja. God keeps the highest part of type (i) power with Him as His personal portfolio. The power below this highest part is also in type (i) and belongs to the angels. Type (ii) power including (a) and (b) belongs to human beings given by God only. ***Every investigation in the modern science is only due to the blessing and will of God only*** (*vijnaanam etat sarvam janaardanaat*). The Prime Minister keeps a specific portfolio with himself while controlling all the other portfolios of other ministers also. The entire spectrum of the powers ((i) and (ii) types) belongs to the unimaginable God only. In this spectrum, the highest layer of type (i) is kept as a specific portfolio of God. The lower portion of type (i) is given to angels by God. Next comes the type (ii)-(b) and then lastly the type (ii)-(a) given to human beings by God.

The angel can dissolve in a human being to become angel-incarnation. The unimaginable God through the first energetic form can identify with an energetic being or materialized human being as energetic or human incarnation of God. The unimaginable God entering a human being or an energetic being always takes place through Datta only. An angel (without God) can enter another energetic being or human being to become angel-incarnation. As long as the unimaginable barrier between the two unimaginable and imaginable domains is maintained without any

disturbance (as long as the will of God continues), there is no problem. All the possibilities are acceptable. ***Without the will of God, the unimaginable barrier between these two domains can't be disturbed by any human being with any sophisticated technology at any time and in any place.*** The concept of alien is a trial for such disturbance by an atheist, which is strongly condemned always. Such a trial will end in an effort to prove the absence of unimaginable domain or unimaginable God, who is beyond space.

## **2. How to overcome the misinterpretations of the Vedas, Indian philosophy and Indian culture made by Western scholars?**

[A number of indologists (researchers in the field of Indian history, culture and philosophy) consider the Vedas as mere works of literature, mythology, ethics and philosophy, composed by numerous sages over a long period of time. They do not accept the idea of divine revelation through the Veda or even that whatever is given in the Veda is the truth. They date the Vedas to as recently as 1500–500 BCE, and they do not accept the chronology given in the Hindu scriptures, which includes the cyclic model of creation and destruction over different timescales like yugas, manvantaras, and kalpas.

Many Hindus especially Hindu nationalists allege that it is part of a conspiracy of western scholars to portray the Hindu Vedic culture in a poor light and prove western (especially Christian) supremacy over Indian culture. They want to prove that Indian culture is an inferior and uncivilized culture involving the worship of natural forces (sun, fire, wind rain etc.) idols, and some humans (pagan culture). For these scholars, the Veda is only a pagan scripture and in no way comparable to the Bible or the Torah. Even this barbaric culture was derived from western culture, when European migrants brought this culture to India (Aryan Invasion Theory). The Greek culture, according to these Western scholars, was more ancient, philosophically more advanced and in general superior to Indian culture. They feel that in the past two thousand years, the West, has improved further and adopted Christianity on the spiritual side and modern science on the secular side. Thus, the Western civilization is the climax of cultural advancement of humanity. On the other hand, Indian culture is still holding on to degraded (pagan) ideas.

These western scholars are highly influential, publish a lot in scholarly journals and as a result, their opinions are accepted and treated to be highly reliable but the educated class. Nowadays, huge numbers of people all over the world, including the new generations. Occasionally, these western scholars even write some books or articles that very blatantly misinterpret certain aspects of Indian scriptures and traditions in a very offensive manner.]

**Swami replied:** A true scientist differs from atheist as much as a true ancient sage differs from the ignorant middle age scholar. Infact, ***atheism is born from the ignorance of the misinterpretations of middle age scholars,***

who framed the misinterpretations due to their stupid, egoistic ignorance. The middle age scholars never studied the subject of the scriptures, which is the meaning of words. They have simply recited the words like tape recorders and were never worried about the knowledge of the scripture. These misinterpretations are like insulting some castes as lower castes by birth and also insulting women by gender. This brought meaningless division in Hinduism, which was always split without unity. These middle age scholars represented their foolish misinterpretations as the real Hinduism by which the unity in Hindus is cracked. Any religion is expected to bring unity in a specific community of a country. The universal religion is expected to bring unity between all religions of all countries on the earth. These middle age scholars have brought not only splits within the religion but also splits among religions, affecting the peace of the world, which is the ultimate aim of God. In any religion, the thoughts of the original preacher are always diamonds. But these diamonds were mixed with small pieces of charcoal coming from the followers of that original preacher. These particles of charcoal are the insertions of the followers in the scripture. As you can see pieces of diamond and pieces of charcoal with your naked eye separately based on their colours, you can easily separate the original thoughts of the original preacher from the thoughts of followers with the help of just your common sense in which much logic is also not required. People supporting blind traditions washed the brains of even an ordinary human being rubbing the blindness on its eyes. Hence, contradictions appear within the primary or secondary scripture as said by scholars (*shrutirvibhinnaa smrutayovibhinnaah*).

In fact, atheism is originally born from the foolish misinterpretations of the followers only. When you differentiate two human beings by birth based on caste or based on gender, emotional revolution starts because such a distinction is meaningless even according to the enlightenment of least intelligence. If you make difference based on qualities and their deeds, it is appreciable even to least common sense. The unjust classification based on birth brought split and the root of the atheism is only due to this unjust difference. We appreciate fighting against such unjust difference and rectify the defect by the difference based on merits. This means that you are rectifying the polluted system. By this, you are filtering charcoal from diamond. Both diamond and charcoal are made of same element called as carbon. The difference in the colour is due to the difference between the crystal structure of diamond and amorphous structure of charcoal. Similarly, the statements of the original preacher and the statements of followers are made of same words, but the rationalities of their meanings

differ. This rationality can be again decided by rational analysis only. The Veda says that even the climax of the Veda should be discussed with the help of sharp analysis and then only acceptance or rejection of it shall be decided (*vedaanta vijnaana sunishchitaarthaah*). The beginning of the Gita is on the necessity of analysis (buddhi yoga or sankhya yoga) only. The end of the Gita is again about the analysis of the scripture told even by God before accepting it for practice (*vimrushyaitat...*). Whatever was told as the Gita to Arjuna need not be analysed because it was heard directly from the mouth of God. The last suggestion of Krishna was in view of future human beings reading the Gita in which there is every possibility of insertions made by followers. Hence, ***the necessity of analysis was not for Arjuna but for the future generations in view of the future insertions.*** We can also take that the human incarnation of God is asking Arjuna to analyze Its knowledge since It never fears for the test. A concept decided by sharp analysis through debates is to be accepted by any human being like a washed pearl. When we say that God spoke, it only means the speech given by mediated God to a sage. Alternatively, the mediated God Datta (first energetic incarnation) may enter the sage and get Himself identified with the sage and whatever is spoken by the sage is spoken by Datta or unimaginable God only. This Datta is called as Brahma and hence we say that Brahma is the author of the Veda. Any statement of any human being (sage or even a modern human being) is the Veda or primary scripture provided it is proved as the original diamond through sharp analysis. The statement of an old sage like Charvaka can be wrong and the statement of the present human being called as Datta Swami can be correct. Both the statements must be subjected to the fire test of sharp analysis. There is no point of old or new since God is beyond time. ***Conservative people with blind fanatic faith of old time or a specific religion are fraud since they object the fire test of analysis.***

I appreciate atheists as far as their emotion against the ignorant middle age scholar is concerned. But, the atheism grew too much resulting in negation of God and scripture itself. The reformation and rectification of system is appreciable. But, the undesirable over growth of atheism to eradicate the basic system itself is highly deplored. The basic system has merits and the insertions have defects. You filter the insertions and accept the basic scripture spoken by God. ***To control the copying, the basic examination-system itself need not be cancelled.*** You catch the rats by boxes and you need not burn the house itself. We oppose such over growth of atheists and appreciate them at their basic level. ***Every religion has both merits of original preacher and defects of the followers.*** If you filter all the

insertions of all religions, you will find only one religion called as Universal Religion. Even if you consider your Hindu religion as the best of all, you can take the merit from other religion also. You can take the correct advice even from a small child (*balaadapi subhaashitam*). The Hindu religion must take the merit of unity within the religion from other religions.

There is only one God, who is beyond space and hence is unimaginable. The original scriptural-spiritual knowledge given to the entire world is from that unimaginable God only. ***The unimaginable God takes a medium and identifies Himself with it so that He can be seen and heard by the devoted energetic or human beings.*** Nobody can even imagine the unimaginable God and hence none can say that any scripture came from unimaginable God directly. The unimaginable God identifies with the medium into which He has entered. He remains unimaginable (*sat cha*) and simultaneously becomes imaginable and even visible (*tyat cha abhavat*). Both these concepts do not contradict each other. The electricity remains as a stream of electrons (*sat*) and simultaneously becomes the metallic wire into which it entered and got identified with the metallic wire (*tyat*). The electricity is now in two forms.

- i) Invisible stream of electrons
- ii) Visible metallic wire

The property of electricity is to give shock and this appears in the entire metallic wire wherever touched. The electrons are not modified into metallic wire. Hence, electricity remains in its original form and also becomes another form, which is metallic wire. Based on the property of shock, both these forms are called as electricity. The unimaginable God is recognized by the property of unimaginable events or miracles. Miracles are the inherent property of the unimaginable God. The unimaginable God performs miracles by Himself in His original unimaginable form and simultaneously performs the same miracles when the unimaginable God is mediated by energetic body (Datta) or by human body (Krishna). Based on these common miracles we say that the non-mediated unimaginable God, the energy mediated unimaginable God and the matter mediated unimaginable God are the only one unimaginable God. If you remove the insertions of the followers, the original preacher of any religion is the same one unimaginable God. You will find the pure spiritual knowledge of the universal religion when all the insertions are filtered from all the religions. Now where is the question of superiority or inferiority of any religion confined to its pure basic state? When this basic pure spiritual knowledge of universal religion is mixed by different insertions, different religions

appear. The basic spiritual knowledge is like the basic powder of tiny diamond crystals. This is mixed with charcoal in one country, mixed with sand in other country and mixed with metallic powder in another country. These polluted diamond mixtures appeared as different materials with different names like charcoal, sand and metal. The difference is only between various religions (charcoal, sand and metal) and not in the basic universal spiritual knowledge or universal religion, which is the powder of diamond crystals. *The difference comes only by ego and lack of proper sharp analysis.*

The meaning of the word 'Veda' is simply knowledge and not any language. Of course, language is the vehicle of the meaning and is needed. Veda is the person travelling in the vehicle and not the vehicle itself even though vehicle is needed for travelling. The person travelling in car can also travel in train or even in airplane. The person is one and the same even though the vehicle changes. Hence, the Veda means the knowledge conveyed by any language. You can't say that a person travelling in car alone is the person. If this crucial point is understood, the inter-religious splits will disappear once for all. As long as one maintains the fanatic of time and religion, he/she cannot realize the real and absolute unimaginable God existing beyond space and time. The four-dimensional space-time model is for the creation only and not for the creator, who is beyond this four dimensional model. This is the essence of the knowledge of old Shankara and modern Einstein.

### **3. What is the meaning of 'maam' in 'ananyas cintayanto maam...'? Does He mean Lord Datta?**

[Shri Balaji asked: Namaste Swamiji. You have previously clarified that anyadevata means energetic/human incarnation of God. In (ananyas cinta...), what is the meaning of 'maam' He is referring to? Does He mean the first incarnation of God, Lord Datta? So in the next verse (yepy anyadevata bhakta yajante...), He says even if one worships other energetic/human incarnations, it is same as worshipping Him, Lord Datta. Sincerely, Balaji]

**Swami Replied:** Electricity is invisible stream of electrons (unimaginable God). It is flowing through a silver wire (Datta). Now, the electrified silver wire is coated by copper metal. This gives a final picture of invisible electricity or stream of electrons (unimaginable God or Parabrahma) becoming the silver wire (Datta), which (the unimaginable God) also became the external copper wire (external energetic incarnation like Brahma or Vishnu or Shiva or external materialised incarnation like Rama or Krishna). Both silver and copper wires are visible and are called as media, which are part of creation only. The electricity or stream of

electrons always enters copper wire through silver wire only. This electrified silver wire is called as Datta or Hiranyagarbha or Narayana or Sadashiva. The electricity will never directly enter into copper wire. The silver wire is the permanent visible address of the invisible electricity. There is no difference between electricity and silver wire because electricity pervaded all over the silver wire in and out (*antarbahischa*). This electrified silver wire (Datta) coated by copper is called as electrified copper wire (Brahma). This electrified silver wire may be coated by aluminium and is called as electrified aluminium wire (Vishnu). This silver wire may be coated by iron and is called as electrified iron wire (Shiva).

Since the innermost silver wire when coated is not seen, the invisible silver wire is similar to the invisible electricity since both silver and stream of electrons are invisible. This means that visible Datta on entering into Brahma or Vishnu or Shiva is similar to the invisible and unimaginable God. But, the silver wire is visible independently whereas the electricity is always invisible to naked eye. Similarly, Datta in Brahma is invisible like the unimaginable God in Datta. The difference is that Datta independently is visible whereas the unimaginable God in Datta is always invisible being unimaginable.

This silver wire is present in the three wires of copper (Brahma), aluminium (Vishnu) and iron (Shiva). The stream of electrons is always invisible (I am making this statement with reference to naked eye only without any instrument since any simile in creation is not complete for the unique unimaginable God). Similarly, Datta becomes visible energetic incarnation on coming out from Brahma or Vishnu or Shiva (Datta is visible separately from Brahma, Vishnu and Shiva also being unimaginable God). But, when we see Brahma or Vishnu or Shiva, the inner Datta is invisible. The innermost unimaginable God in Datta is always invisible since such God is always unimaginable. In the place of Brahma or Vishnu or Shiva, you can place Rama and Krishna also if the human incarnation is considered instead of energetic incarnation.

The ultimate receiver of all prayers and the ultimate giver of all boons is the ultimate unimaginable God only. But, such God is beyond space and imagination. Therefore, Datta, the first energetic form in which the unimaginable God merged and got Himself identified with it is always considered as the unimaginable God made imaginable and visible. When any other energetic form or materialised human form becomes incarnation, it is the Datta only, who merges with the second medium. ***Datta may enter or may exit the second medium but unimaginable God will never exit from Datta.*** The first energetic form is eternal since it has no end even

though it has beginning (since it is created by the unimaginable God). All other secondary media have both beginning and end. Hence, Datta having all the three qualities (sattvam, rajas and tamas) in equal proportions represents the Lord (Eshwara) of creation. Datta means the unimaginable God given to the world. It is always better to take the unimaginable God as Datta or Hiranyagarbha or Narayana or Sadashiva. Datta enters the energetic form predominated by rajas called as Brahma. Datta enters energetic form predominated by Sattvam called as Vishnu. Datta enters energetic form predominated by Tamas called as Shiva. If you utter the word 'unimaginable God', it gives lot of strain to mind because the meaning of the word is that you can never imagine Him (*avyaktaahi...* Gita). Hence, the Gita advises all the souls to take the unimaginable God as Datta or Hiranyagarbha or Narayana or Sadashiva. In the above verses, the word 'I' represents the ultimate unimaginable God, who is not at all different in any way from Datta. Here, other deities mean Vishnu and Shiva. Whether you worship Brahma or Vishnu or Shiva, it is the direct worship of Datta only. Even though the hidden Datta is not worshipped directly (*avidhipurvakam*) while worshipping Brahma or Vishnu or Shiva, it is also direct worship of Datta only (*tepimaameva...yajanti*). Even while worshipping human incarnations like Rama, Krishna, Saibaba etc., it is direct worship of Datta only since Datta entered and merged with the medium.

But, when you worship other angels like Indra thinking that Indra is Datta, it is not direct worship of Datta. It is only worship of representative model of Datta. Similarly, you can worship any human being as Datta. In all such worships, Datta is indirectly worshipped and such worship will improve your theoretical devotion on God and hence is not useless.

If you worship Shakti like Vani, Lakshmi, Parvati, Radha etc, it is the worship of a devoted soul that reached the climax of devotion. In incarnation, God becomes the soul due to homogenous merge. The worship of such devotees is no doubt indirect worship of Datta only. But, God is a servant of such exceptional devotees. ***The worship of such devotees is greater than the worship of even the human incarnation since mastering is greater than equality.*** The worship of such devotee has merit that it is more powerful than the worship of human incarnation. The defect in this worship is that it is not the direct worship of God. Similarly, in the worship of incarnation the merit is that it is direct worship of God and the defect is that God will bless you in the way, which is best for your spiritual progress and not in the way as you desire. ***When you worship an exceptional devotee, who is the master of God, your wish is blindly fulfilled by God.***

The exceptional devotee is near to you because it is also a soul with a body. The soul of the exceptional devotee is paraprakruti and the body of the same devotee is aparaprakruti. You are also a mixture of these two types of prakruti. Hence, the exceptional devotee is homogenous with you. ***Your wish is easily agreed by the exceptional devotee and gets blindly fulfilled by the God acting as servant.*** Hence, the devotees worshipping Shakti (prakruti) get all the boons according to their will and sometimes fall. ***The devotee of incarnation will not have such fall because God will grant only that which is really the best in the eternal life of the soul.*** To fulfill all the desires, devotees follow the path of worship of Shakti. To get eternal salvation, direct worship of incarnation is followed since your desires are always filtered by God.

#### **4. Is astrology confined to the study of individual's horoscopes?**

[Shri Kishore Asked: Somebody said that horoscope matching of bride and groom is foolish since astrology is confined only to the study of individual horoscope. Please explain.]

**Swami Replied:** Astrology, if believed, should be believed completely in all the topics as per its scriptures written by sages. Scripture and ancient tradition shows matching of horoscopes. You need not worry that if a pair likes to marry each other, the astrologer may reject based on matching. In such case, if the match is rejected based on six and eight (*shastaashatakam*) the deities of the lords of the zodiacs can be worshipped by the couple after marriage so that such negative effect is neutralised. ***Astrology is an indirect subject of spiritual knowledge only, in which the planets having unimaginable powers are worshipped.*** The planets and their deities having unimaginable powers represent God only totally or partially and hence it is basically the subject of worship of unimaginable God mediated. If you worship the unimaginable God in any mediated form like planet or deity of planet etc., all that is worship of the ultimate unimaginable God taken as Datta through worship of representative model. Datta is Father of Heaven or Holy Spirit (inert energy in human form is Father of heaven and formless inert energy is Holy Spirit). In both, apart from inert energy, awareness and unimaginable God co-exist. Basing on the taste of psychology, you can worship one God or one God in different forms (knowing that every form is that one God only). It is just based on the taste of unity or plurality. A real devotee of God need not worry about astrology because astrology is for the majority of humanity in the beginning level of spiritual knowledge based on introduction of God for the sake of fulfilling the desires and solving the personal problems.

## 5. Do the planets and deities also have freedom and err like human beings?

[Shri Kishore Asked: Planets and deities also have freedom given by God and therefore can err like human beings. Please comment.]

**Swami Replied:** Angels or planets, being made of very much rajas and very less tamas, have least ignorance and err very rarely unlike the materialised human beings. *Even after erring, the angels get easily rectified at once.* The predominance of tamas in human beings indicates liking for more and more freedom, which leads to error and even to intensive error called as sin. In astrology, Saturn is said to be the planet of killing. Lord Yama is the deity of death. Both are brothers being the sons of the Sun. If anyone of these two errs, the other is also subjected to error. Yama returned the life of the husband of Savitri since she praised him. But when Markandeya praised Lord Shiva, he insisted to kill him in the name of punctuality of duty! Lord Shiva punished Yama for this error of lacking uniform policy and Yama never committed this error again. Indra, being lord of angels tried to kill Lord Shiva with his thunderbolt-weapon, but was solidified like a statue by the look of Lord Shiva. *Angels err but human beings commit sin.* The sages are always predominated by sattvam, next come angels, next human beings and lastly the demons stand as sattvam falling to rajas to tamas and to intensified tamas in this order.

## 6. Is jealousy related to rajas or tamas?

[Shri Kartik asked that You (Swami) said in the past that jealousy is related to rajas and tamas is related to fascination and sex. Here, you said that jealousy is related to Tamas and ego is related to rajas. How to solve this contradiction?]

**Swami Replied:** I said that anger, greediness, ego and jealousy are related to rajas whereas sex and anger are related to tamas in speaking about human beings. Again I said here that ego is related to rajas and jealousy is related to tamas in speaking about angels.

All the six vices are related to rajas and tamas only. All the good qualities are related to sattvam. Sattvam, rajas and tamas are the three qualities existing in any soul in associated condition. Associated condition means either closely mixed components in single phase of a system (like milk and water) or in a system existing in separate phases (like water and kerosene). Rajas and tamas mix with each other intensively like milk and water. Both rajas and tamas existing like milk diluted with water can co-exist along with sattvam, which does not mix with rajas and tamas like kerosene not mixing with the diluted milk. We can say all these three

qualities co-exist in associated condition. But, ***rajas and tamas always get intensively mixed to form a homogenous mixture of single phase.***

Rajas represents inert energy with which the angels are made. The inertia (rest mass) of the inert energy is the tamas that is always associated with rajas in single phase. The matter with which the human beings are made always contains inert energy even in the deepest level like bond energy or binding energy in the atoms and molecules. Sattvam is the awareness which exists in energetic beings as well as human beings. Awareness is not an essential item to be present along with matter or inert energy. Awareness exists in the bodies of living beings in its own isolated nature. Sattvam is always different from rajas and tamas and therefore inert items made of rajas and tamas are available without sattvam or awareness. Sattvam cannot exist independently without the container of rajas and tamas, but sattvam always exists in isolated manner.

Therefore, all the six vices are invariably based on rajas and tamas only. ***In the case of angels, matter (tamas) is almost absent and only inert energy (rajas) exists in the body.*** This does not mean that the angel has no ignorance. It has a trace of tamas as the inertia of the inert energy. Rajas is based on ego. Ego is also due to ignorance (tamas) of the truth that God alone is really great. Therefore, ***even in ego based on rajas, tamas or ignorance exists.*** In jealousy also, rajas and tamas co-exist. When you feel jealous on seeing a greater person, the ego is hurt, which is resulting as jealousy. In jealousy, the other equally important part is tamas or ignorance due to which you are not realising that God alone is really great hero and all the souls are zeroes only. ***Thus, tamas or ignorance also contributes equally to jealousy.*** In the case of angels, the predominating part is rajas and the trace part is the inertia of inert energy or rajas only. Here, I have projected rajas to the energy and tamas or ignorance as jealousy due to absence of a separate predominating lot of tamas or matter. In the case of angels, trace of tamas is only available unlike lot of matter or tamas in human beings. Hence, I have to project jealousy on the base of tamas available as a trace only. My aim here is that angels were generally taught a lesson by God for their ego, which is the result of rajas predominating in them. Jealousy is less since tamas is in trace. While dealing the human beings sex and fascination were mainly predominated by tamas and hence both those were attributed to tamas or ignorance existing as separate huge lot. Both these are simply based on the ignorance of the truth. I have projected jealousy towards rajas because jealousy has dual nature of rajas and tamas. Such sharp analysis is given since you have asked this doubt. Otherwise, rajas and tamas together constitute the base of all six vices.

Clear differentiation between rajas and tamas especially in the case of jealousy is practically not possible. Such differentiation is not of much spiritual use like the difference between soul and God.

### **7. Does the attainment of self help the soul?**

[Attainment of the level of soul or pure awareness by getting rid of the nature of individual soul was also stressed by you. Is it necessary for the soul in the service of God as a slave?]

**Swami Replied:** Pure awareness is said to be the soul. In fact, the basic material of awareness is inert energy, which is projected as various items of this creation. If you say that, the soul is the cause of this universe, this inert energy must be the soul and the inertia is denoted in the Gita as ‘*staaanurachalah*’. But, *the pure awareness without any thought is almost like inert energy and can be roughly treated as soul*. The main defect in this is that pure awareness is not the continuous inert energy, which is appearing as this entire creation. The awareness is limited to limited living beings only. However, from the point of neutral nature, the pure awareness can be roughly termed as soul. Shankara stressed on this concept to get release from worldly tensions (moksha). *This is very essential for the physical and mental health of the human being to serve God as slave*. Hanuman got relieved from the worldly bonds and attained excellent strength of pure awareness. Mind is related to body and hence such pure awareness helps the health of the body also. In service both these are needed very much.

Even thinking yourself as God is not objectionable provided it helps your character and conduct in pravrutti to improve. Since you are God and since God will never do any sin, you must not do any sin. Monism in this line is very useful to develop a soul in pravrutti, which is the foundation of nivrutti. *It is utter foolishness to think that God is not related to pravrutti and is related to nivrutti only*. In fact, it is reverse. God is worried more about pravrutti than nivrutti. An industrialist concentrates more on your behaviour in the office of industry to maintain law and order based on peace, instead of concentrating on your personal relationship to God (him) to become more and more close to God. In fact, this is the real idea of Shankara to preach monism for the reformation of society.

Attainment of soul has no extra profit, but, at the same time avoids the extra loss. You may not become a close devotee of God through nivrutti. You may not attain any divine advantage by pravrutti. But, you are sure of avoiding the disturbances in pravrutti, which is also a disturbance for nivrutti in sequence, since pravrutti is foundation of nivrutti. *Absence of*

***loss is also a profit for a wise person.*** Hence, attainment of soul by getting relieved from the nature of individual soul (bundle of thoughts) is absence of loss in pravrutti and thereby in nivrutti also.

## Chapter 8

July 22, 2017

**O Learned and Devoted Servants of God,****1. Will all the souls in the upper world be able to identify the human incarnation on Earth?**

[Shri G. Lakshman: Padamanamaskarams to Swami!! I put forth my humble question to you. Does all the souls in the upper world able to identify the human incarnation on the planet Earth or is it only the Bramharakshas able to identify (referring to the Bramharakshas who directed Vishnudatta to the Lord).

Does the spirits that live on the earth also able to identify and chase the Human Incarnation for their upliftment. At the lotus feet of Sri Dattaswami, Regards, Lakshman]

**Swami Replied:** Living being in the upper world is made of sattvam (awareness) and rajas (inert energy) along with a trace of inertia (tamas) associated with energy. Any living being has all the three qualities associated with each other. Sattvam (awareness) always needs an inert container, which means rajas and tamas (inert energy and matter). The body of a living being other than human being is made of rajas, but, it also contains a trace of tamas (inertia). In the human being, the body is made of rajas (inert energy) and tamas (inert matter). Hence, *there can't be existence of one pure quality or even two pure qualities together in a living being, in which always three qualities co-exist.* Hence, in a living being no single quality or two qualities exist. Always, all the three qualities shall co-exist together.

When you consider the classification of all these three qualities, which are related to awareness, every quality is extrapolated as non-inert property also by all scholars. If you consider the word quality to be just a property of non-inert or inert entity, the classification of these three qualities will be in two angles:-

- i) Inert and non-inert:** Inert consists of energy (rajas) and matter (tamas). If the item indicates a living being of earth or upper world, the awareness (sattvam) must be essentially present, which must need a container made of rajas and tamas. If the item is non-living being (inert), it should always contain rajas (energy) and tamas (inertia or matter) together without awareness. In this angle, wherever rajas and tamas co-exist, sattvam need not exist. For example, in any non-living item like a stone, rajas and tamas only co-exist and not sattvam. But, in a living being, sattvam must

exist and along with it rajas and tamas co-exist as container. In this angle, the classification is in the sense of division between three fundamental substances, which are the basic components of the creation i.e., sattvam (awareness), rajas (inert energy) and tamas (inertia of energy or matter).

**ii) Non-inert only:** Here the word quality is confined to the property of awareness influenced by the three fundamental substances. The non-inert item here means a living being of earth or upper world containing all the three substances together. The influence of these three substances on the properties or qualities of awareness are only considered here.

Let us consider pure awareness (Shuddha Sattvam) only. This is impossible in any living being because, the container made of rajas and tamas is essentially associated to influence the awareness always. The pure awareness is possible to exist as medium in the case of God (Eshwara) only due to His omnipotence (*shuddha sattvopaadhirishwarah*). Hence, leaving the case of God or Eeshwara or Datta, who is the unimaginable God or Parabrahman mediated with pure awareness and external energetic body, influence of rajas or tamas or sattvam is inevitable. This special case of God includes human incarnation also. Eeshwara or Datta also contains the external energetic body, which is made of rajas and trace of tamas. But, the rajas and tamas will not influence the inner sattvam if God wishes so. But, if God wishes to have the influence of external rajas and tamas on sattvam for entertainment, the influence is possible. *In the case of any soul, be it angel or ghost, pure sattvam without influence of rajas and tamas can't exist.* Any living being must contain the non-inert qualities influenced by rajas and tamas.

The most important point is to understand the dual sense of the word guna or quality or property. The word 'guna' is specifically used in the case of non-inert quality only. Dharma is the word used to mean the quality or property of inert substance. Hence, *it is better to use the word quality or guna in the case of non-inert item only*, ex:- charity is the quality of pure sattvam of a good person. Greediness is the quality of pure sattvam of an ignorant person. Similarly, *it is better to use the word dharma or property in the case inert item*, ex:- heat is the property of fire and cold is the property of snow or water. If this distinction between guna (quality) and dharma (property) is maintained, concepts are clear.

Confusion arises when the word quality is also used for the property. As per the above clarification, quality (guna) is confined to awareness only and property (dharma) is confined to inert items only. The word quality (guna) is also used for inert items based on a specific part of concept, which is dravya (substratum) or the substance and guna (quality) or the property

of the basic substance. The lotus flower is dravya and its blue color is its guna. Here the word guna is used even though the lotus flower and blue color are inert items. In this path, the word guna stands for quality of awareness or property of inert item also. God is taken as dravya and the creation is taken as His guna. God is the basic independent substratum and the entire creation is a quality or property depending on existence of God. When we say, God is nirguna (without attribute or quality) the sense is the unimaginable God without creation. When we say God as saguna (with attribute or quality or property) the sense is the unimaginable God associated with creation for entertainment. The entire concept stands for the word guna irrespective of inert and non-inert difference, since the creation contains both inert and non-inert items. Hence, one should be very careful in taking the sense of the word guna as per the context since this word stands for the quality of awareness as well as for the property of inert item.

With this careful analytical background, we shall understand that except the state of God or Eeshwara, ***pure sattvam or 100% goodness or 100% true knowledge is not possible in the case of any living being***, be it on earth or in upper world. Therefore, a soul of upper world is containing awareness influenced by rajas and trace of tamas always. Based on the influence of rajas and tamas, an angel can be bad (like Indra becoming bad on some occasions) or a demon can become good (like the Brahmarakshasa guiding the devotee Vishnudatta becomes good). It is not necessary that any living being having energetic body must be always good and any living being having materialized body made of rajas and tamas (container) must be bad. Indra, the lord of angels became bad and ignorant to cause rain for seven days. Krishna, a human being containing God, did not retort with offence against Indra, but, protected devotees for seven days by lifting the hill through defensive way. Offence is the quality of rajas and tamas. Defence is the quality of pure sattvam. Same Lord Krishna used offensive method in killing Naraka-demon using the influence of rajas and tamas on awareness. Rajas is the anger against demon and tamas is the ignorance forgetting that the demon was His son only. Hence, God alone can control the influence of rajas and tamas on sattvam. No living being in this creation has such control on these three qualities.

These three qualities related to awareness are called as Maaya and these three qualities related to the three inert substances (awareness influenced by rajas and tamas, inert energy and inert matter) are called as Prakruti (here the awareness in the creation is always influenced by rajas and tamas and hence gets the nature of inertia and such awareness with inertia can be treated as inert substance. Hence, from this point, the

awareness in the creation is also included as one of the inert triad). In view of the soul, Maaya and Prakruti are different. But, in view of God both these are one and the same since His ideas materialize simultaneously (*Maayaantu prakrutim...* Gita). Hence, from the view of God, the word Guna can stand for both non-inert and inert items. Hence, the medium of God or Eshwara is called as vidya or pure knowledge without the influence of rajas and tamas. Hence, ***the spiritual knowledge given by God through energetic or human medium is always without any error.*** The medium of any living being is always influenced by rajas and tamas only called as avidya or ignorance and hence the knowledge given by any human being is always has the compulsory risk of error and therefore should be analysed perfectly before acceptance. If the error is in trace, it can be accepted as pure knowledge. Hence, the pure knowledge given by a human being means the knowledge having a trace of error always. ***Pure knowledge without any trace of error is possible only for God.*** Even the knowledge given by God shall be subjected to the fire test of sharp analysis because the true knowledge given by God is always polluted with misinterpretations. The sharp analysis will reject all the misinterpretations and ends in the conclusion of true interpretation or true knowledge. We are not doubting God and we are not analyzing His statement. ***The statement of God given with certain true interpretation is not available in its pure sense about which analysis is not required at all.*** But, the statement of God is polluted with misinterpretations and hence analysis is required to filter these misinterpretations. Therefore, even if it is the preserved original statement of God, analysis is needed to filter the misinterpretations given by false followers for that original statement. Another additional danger is insertions of wrong statements by the followers since the audio video recording of God dictating the true knowledge is not available! Even if it is available, misinterpretations are always possible.

Due to problems of recording the knowledge on palm leaves, a brief original text was only dictated by God since the followers in that time were not giving misinterpretations. But, in course of time, the minds of followers got polluted and misinterpretations were given by the followers. Today, God Datta possessed by Me is not only giving the original brief text, but also is giving elaborate interpretation of His original text also. For this purpose, the problems of recording were removed by blessing paper technology and subsequent computer science. This is the reason for Lord Krishna stressing on the field of sharp analysis in the beginning (second chapter called as buddhi yoga) and in the ending final word also (*vimrushyaitat...*) of the Gita. The Veda may be the pure text of God since

it was preserved by oral recitation. ***Such preservation can avoid the infection of insertions, but, can't avoid the infection of misinterpretations and hence scholars said that even the Veda has contradictions from the point of misinterpretations (shrutirvibhinnaa).***

Hence, you should not give any importance to the medium of the soul. You should not accept the interpretation of an angel appearing before you in energetic body and you shall not reject the interpretation of a soul present in human body. The medium (energy or matter) is only the external shirt. Will you accept the statement of a person wearing silk shirt (energetic body) and reject the statement of a soul appearing in materialized human body (cotton shirt)? Similarly, you shall accept the statement of God present in energetic body or silk shirt (Vishnu) or God present in materialized human body or cotton shirt (Krishna). If you use the fire test of sharp analysis, the statement of God stands as pure gold and the statement of a human being always stands showing a trace of ignorance as gold containing trace of copper. Recognition of God through analysis, irrespective of the external medium is very essential and such incarnation is called as Sadguru ('Sat' means God and 'guru' means energetic or human being). Through the same analysis, you can find the error in the knowledge given by guru, who is only a human being without God. The importance of recognition of correct guide or Sadguru is the fundamental step in which your effort is very important. Shankara says that one can merge with God through true knowledge that can be obtained from sadguru only (***jnanaadevatu kaivalyam***). If the fundamental step is correct, the subsequent steps are always correct and need not be analysed. The demon, who advised the devotee Vishnudatta, became good since he was present on the tree before his house hearing all his preaching to followers. Vishnudatta analysed his advice and found it correct. He did not blindly accept it because it was given by an unusual energetic living being appearing before the eyes. In the place of Vishnudatta, if any one of us is present, we shall believe in the advice given by the radiating energetic living being blindly without analysis! If the same advice is given by a human being similar to us, we will reject it blindly since the repulsion between common media affects our minds.

Hence, the final advice is that you should accept any advice from anybody only after perfect analysis done by your intelligence and also followed by debates with other intellectual beings. Intellectual analysis or yukti (***sadasat viveka***) supported by experience (anubhava) shall be the real interpretation of any scripture. ***Mere analysis without experience is dry and meaningless logic.*** Experience without analysis may also be wrong

like the experience of two moons in the sky by the person having defective eyes.

## 2. Is eating eggs a sin?

[Shri Kishore asked: My friend Shri Subhash went to a foreign country and ate egg under inevitable circumstances. Is it a sin?]

**Swami replied:** Egg, able to give birth to issue, involves a trace of sin only. Egg unable to give birth to an issue does not involve any sin. If the circumstances are really inevitable, even this trace of sin disappears as sin in emergency to save the life is justified. The living material in the egg receives very negligible pain and hence much worry need not be entertained since the circumstances are also inevitable as reported by you.

## 3. Does Lord Krishna have hunger?

[Shri Kishore asked: Even God Krishna ate food like butter with hunger. Will God have hunger?]

**Swami replied:** Krishna is human incarnation, which is a two component (God and human being) system in single phase (human being only). God is invisible and unimaginable and is known only by inference through His unimaginable events like miracles and miraculous knowledge. Miracles are useful to establish faith in the existence of God. Miraculous knowledge is useful in giving the unique details of the personality of God so that devotion can be developed on getting the information from such knowledge. *The human being-component maintains all its properties, which are not disturbed in any way due to the presence of God in human incarnation.* The red color and lean ductile nature of the copper wire is not disturbed due to the stream of current flowing in it. Hence, the human incarnation has all the natural properties like hunger, thirst, sleep, pain by illness etc. The remedies of illness of human being component are natural and general as in the case of all human beings. If a human being is affected by illness, medicines are used to remove the illness. The human incarnation or a great devotee of God also takes medicines for the illness of human body. God is covered by the soul and the soul is covered by external gross body, which alone is effected by illness. A great devotee also feels shy to take medicines for the disease because he feels that the spectators will feel his devotion as lower because higher devotion to God will cure the disease without medicines. Even the human incarnation, who is capable of curing the disease without the medicine, will not use the special divine power to cure the disease or even to prevent the disease. Disease is the inherent characteristic of external gross body of human incarnation, which is as good as any other human body. To cure the disease, the knowledge of

medicines is given by God to humanity as medical science. When such a general provision is existing, what is the need of a special provision to cure the curable disease by spiritual power? When a general provision of pacification of hunger by food and thirst by water is established by God, what is the necessity of invoking special power to cure these natural symptoms? If a devotee is deserving and such a deserving devotee is affected by incurable disease, the human incarnation cures such disease by using the special divine power in order to help the devotee in the spiritual path by granting peace and health. A normal disease of any human being including Himself (His human body) can be cured by medicines blessed by God (Himself) only. Similarly, other symptoms can be cured in general way. The human incarnation also can cure these symptoms using the general provision established by God for all human beings including the human being-component of human incarnation. If special divine power is used for the sake of such symptom that can be cured by general provision, it only shows the specialty of self or ego. Similarly, devotees with hypocrisy do not like to use medicines for their illness before public! They take medicines secretly and say to public that their illness disappeared due to the special grace of God on them! All this is hypocrisy only. The human incarnation never exhibits such hypocrisy and begs for food to satisfy the hunger, asks for water to pacify the thirst and purchases medicines to cure illness following the general provision, which is also divine being blessed by God. Once, this Datta Swami was taking food in the house of a devotee. This Swami took some tablets while eating the food as usual. A highly spiritual saint was also dining along with this Swami. He felt in his mind like this – “This Swami cured the incurable disease like coma of the wife of the deserving devotee, Ajay. But, why is He taking these tablets meant for normal illness like sugar etc?” Then, this Datta Swami (God Datta spoke actually) said all the above points through the throat of this Swami. Swami represents human being component and Datta Swami represents human incarnation. The spiritual saint (a doctor turned to be a saint) immediately fell on the feet of this Swami for giving a correct answer to the question that was not expressed by him orally! This Swami replied that God Datta is omniscient! A house holder invited all his friends to hear the preaching of a saint in his house. All the friends came and washed their feet outside with water provided by the house holder in a small tank. The chief guest (saint) also arrived and he can wash his feet by the water from the same tank. If the saint says that he is a special invitee and hence, can't wash his feet by the water from the same tank, which was a general provision and asks for separate water to be brought by the householder, the saint is egoistic and

foolish. The water provided in the tank or brought by him specially are one and the same since both are provided by the same house holder only!

#### 4. Is Polygamy a sin?

[Shri Anil asked: Padanamaskaram Swami! Is polygamy a sin? Kindly please analyze 2 cases: 1) Draupadi married to 5 pandavas and 2) Holy Mohammad married to several women (13 wives).]

**Swami replied:** This issue is related to pravritti or justice and injustice involved in worldly life. Following justice and avoiding injustice are also the commandments of God and hence the background basis of pravritti is nivritti only. The justice is made clear by certain positive rules (Vidhi Dharma) and the injustice is negated by certain negative rules (Nishedha Dharma). To speak truth is positive and not to speak a lie is negative rule. Apart from these two types, there is a third type of justice, which is called as dharmasukhshma (application of rule on analysis). If a rule is applied in emergency to save your life, it is called as exception in emergency (apatdharma). In this way, the rule varies within the marginal boundaries of justice from place to place, from time to time and from occasion to occasion. To speak a lie to protect the life of a good person is justice and in such occasion, if speaking truth results in the killing of a good person, speaking truth is injustice and a sin.

Following justice (dharma) in earnings (artha) and in sex (kama) gives salvation (moksha) to any soul (*aparthakamou...dharmaayaiva*). Your question is related to the justice in the sex. As already told, justice varies from time to time, place to place and situation to situation provided the change is within the marginal boundaries of the zone of justice. ***The change should not enter the zone of injustice.*** The bus can change its route within margins of a road depending on the direction of opposite vehicle, but, should not cross the margins and run into houses!

The Veda says that in doing sacrifice called Atiratra, the performer shall see the planet called Shodashi. The same Veda says in another statement that the performer need not see such planet (*atiraatre shodashinam..., naatiraatre...*). This means variation of the rule by moving to exact opposite side is prescribed by the same scripture. Justice (dharma) is activity (karma) and hence can vary. ***God (Bramha) is an entity and will never vary as said by scripture (kriyaayaam vikalpah natuvastuni).*** Here, variation to the extent of exact opposite side is allowed since seeing the planet is not very important since by it no injustice is done resulting in the pain and violence of a living being.

In the case of the function of marriage between a male and a female, justified points are to be observed:-

- i) The couple is swearing in the name of God, that none shall deviate from the other in the sexual activity (*Naaticharaami*).
- ii) There shall be no mental agony for anyone of the couple due to such deviation because violence is the highest injustice.
- iii) The main aim of the marriage is to extend humanity (*prajaayai gruhamedhinaam, prajaatantum maa...*).
- iv) ***This shall not mean that re-marriage is allowed if no issues are born.*** It depends on the level of the mind of the couple. If the couple is totally devoted to God (nivrutti), it is never worried about the issues because the Veda clearly says that one cannot reach God by issues (*na prajayaa*). If the level of the mind of the couple is of the level of lower pravrutti only, re-marriage was allowed in the ancient time provided both come to understanding without any pain. In the present time, artificial insemination, incubation etc., are available in the place of re-marriage for the sake of issues. Based on some other circumstances also re-marriage was allowed provided both consult mutually without a trace of pain and there is total lack of cheating and violence.
- v) This again does not mean that having sex with others (wife or husband) is justified provided the other partner is ignorant of this illegal activity because due to ignorance pain is always absent. This becomes a sin because the person has broken the swearing done in marriage before God and ***God is pained for breaking the promise done before Him as witness.***
- vi) Re-marriage in certain special situations is allowed provided the other partner has full consent without any force. In the present law also, re-marriage is allowed if the first wife gives in writing that she is constantly ill and somebody is needed for her service, mental illness of the life partner, change of religion etc. The scriptures say that one shall re-marry if the issues are not found for ten years (*aprajaam dashame varshe*). The scripture also says that the re-marriage for a lady is allowed in five situations (death, sainthood, neutrality of gender, missed and never found and becoming immoral – *panchasvaapatsu...patiranyovidheeyate*). Such a re-marriage for man or woman is allowed provided the mental state is in need of desire for sex or issues. Sex is a biological need like hunger, thirst, sleep etc. Instead of remaining unmarried for external hypocrisy, it is better to re-marry and keep limitation.

- vii) Polygamy or a polyandry is justified based on the special factors involved in a specific situation. ***Consent of the other life partner without any pain is the most important point since such point alone gives the birth of a sin.*** However, illegal sex in secrecy is also a sin, since it gives pain to God, who happened to be the witness of the marriage. Hence, re-marriage in public (open atmosphere) without any secrecy is justified provided such re-marriage has the support of the first life partner and logically acceptable factors agreed by God. Such an open re-marriage without hurting the life partner supported by specific conditions of the situation is also agreeable to God and can't be treated as a sin. Draupadi did not have illegal and secret sex with the other brothers after marrying Dharmaraja. Mohammed also married again openly and did not have illegal sex secretly with others. He must have definitely taken the consent of already married wives and other acceptable supporting factors. The author of the constitution of such a great religion can't do injustice.
- viii) The scripture allows re-marriages in the case of a king in view of the inter-continental peace through relationship that avoids wars between kingdoms (***raajaanobahuvallabhaah***). ***Non-violence of the entire society than an individual is the highest justice in this concept.***
- ix) Even illegal sex without marriage was allowed to be justified provided such activity is with the consent of all scholarly elders. Sage Vyasa had illegal sex with the widows called as Ambika and Ambalika to extend the race of the dynasty of king Kuru. The mother-in-law of the widows and the mother of sage Vyasa requested sage Vyasa for this on the advice of scholars of ethics. This is not the usual secret sex with widows.
- x) Lord Krishna has secret sex with married Gopikas in the midnights in Brundavanam forest for two years. This cannot be justified on the single point that the husbands of Gopikas were ignorant of this due to deep sleep in midnights. This single point cannot make this secret affair justified because it is against the commandment of God, who is Krishna Himself! Krishna killed Shishupala and the last allegation against Shishupala was that Shishupala had illegal sex with the wife of king Babhru. After leaving Brundavanam in His 18<sup>th</sup> year (infact blooming youth starts from 18<sup>th</sup> year), He never had such illegal sex with any other girl or lady. As a king and based on special circumstances, He had sex with girls married by Him only throughout His life. Some devotees desired married life with God in the previous births and God fulfilled their desire by these marriages. If He had sex

with Gopikas based on lust due to youth, He should have continued such activity in the later part of His life also (especially in the blooming youth after 18<sup>th</sup> year) and should not have killed Shishupala on such allegation. This total background is totally different from pravrutti. All these Gopikas were sages doing penance for God in their previous millions of births. Their attachment to God is judged by the detachment from worldly bonds appeared subsequently and spontaneously. The three strongest worldly bonds (eshanas) are money, issues and life partner. Donating butter allotted for their children to Krishna speaks about the detachment from money and issues. Attachment to God through dance neglecting their life partners speaks about the detachment of bond with life partners. Hence, this is only a test conducted by God before giving the certificate of degree, which is greater than even the highest degree in the spiritual path. The highest degree is becoming one with God (equality with God) by becoming Human Incarnation. But, Gopikas became the masters of God placed in Goloka above His abode or Brahmaloaka. This has no influence of external physical factors because Gopikas were black and were also not beautiful. This shall be understood as pure nivrutti and there is no trace of pravrutti in this topic. Understanding the Bhagavatam in right sense is the test for spiritual scholars (*vidyavataam bhaagavate parikshaa*). Rama is the perfect example for pravrutti, who confined to Sita alone throughout His life. Sita is a similar character confining to Rama throughout her life. Krishna stands as the perfect example for Nivrutti also, Who is beyond justice and injustice (pravrutti) indicating the spiritual path of single and total attachment to God (*sarvadharmaan... Gita*). Leaving this one special situation of Gopikas, Krishna behaved exactly like Rama only in the rest of entire life. Hence, Krishna supported pravrutti like Rama as the general rule for any soul (voting for justice against injustice) after showing the most rarest example of nivrutti in the case of Gopikas (voting for God against even justice).

### 5. Why is the tradition of killing animals still happening?

[Shri Gunadarsana asked: My dear Swami, Swami said that something is better than nothing. But the killing of animal is still happening. Is that mean we in bali get sins, although we do for tradition? Please. thanks you, my salutation on your lotus feet]

**Swami replied:** The sin varies in percentage and subsequently its related punishment also varies depending on the percentage of the intensity

of sin. We see the judge giving one year imprisonment or five-year imprisonment or 10-year imprisonment or even lifelong imprisonment based on the intensity of the sin. Though there is no variation in the quality of the sin (since the sin is of same type like killing soft natured animals), there is variation in the quantity (killing cows and all other animals or killing all other animals except cows) that decides the intensity of the punishment. There may be one beating by belt or 10 beatings by belt or 100 beatings by belt. There may be stay in the hell for one day or for one month or for one year or even lifelong. ***Quantitative reduction in the same type of sin is essential before avoiding the total sin.*** Hence, slaughter of animals is prohibited on holy festival days. This is initial step. Final step is prohibition of slaughter of animals on all the days. This is quantitative reduction of one type (one qualitative) of sin. Similar procedure is to be followed in other types of sins also. Avoiding corruption in the case of poor people is initial step. In the second step, avoiding the personal expenditure of the money earned by corruption with respect to rich people is advised. Avoiding total corruption is advised in the final step. The second step can also be treated as the final step provided the rich man corrupted by you is also corrupt and provided the earned money by you by corruption is donated for good purpose. Like this, lot of analysis is required in deciding the intensity of the sin and its related punishment. Nothing can be blindly generalized. Various occasions involve various factors. Non-violence is the highest justice (***ahimsaa paramo dharmah***). This justice varies with occasions and factors. Non-violence with respect to a good person is justice. Non-violence with respect to a bad person is injustice. Hence, justice is to protect good people and to punish bad people (***paritraanaaya...*** Gita). The rule varies from case to case depending on the specific factors involved in a specific case. The variation shall be within the boundaries of justice and not to enter the boundaries of injustice. Violence to good people and non-violence to bad people is the zone of injustice. ***Non-violence to good people and violence to bad people is the zone of justice.*** Any clause has exceptions. The exception should not enter the domain of injustice. For example, killing animals in sacrifice can't be told as justice because here killing of animal means only killing the animal-nature by the sword of spiritual knowledge. Hence, the torch light of analysis should be always radiating before any decision in pravrutti or nivrutti.

## Chapter 9

July 23, 2017

**O Learned and Devoted Servants of God,**

**Dr. Nikhil asked:** Padanamaskarams Swamiji, I would like to submit the following questions related to ananda at Your divine feet. Your servant, Nikhil

**1. Could You explain different types of Ananda in the context of an unimaginable God, human incarnation, and human being?**

[Could You please explain the terms lokānanda, rasānanda and brahmānanda in the three contexts of unimaginable God, the human incarnation and the ordinary human being?

In the case of God (Brahman), He is said to be Bliss or Ānanda (ānando brahmeti—Veda). God is also said to be entertainment or Rasa (raso vai saḥ—Veda). The purpose of creation is also said to be rasa or entertainment (ekākī na ramate...aicchat—Veda). Logically, it appears that worldly joy or sensual joy (lokānanda), refined entertainment (rasānanda) and God's inherent bliss (brahmānanda) should be in increasing order of superiority. However, God, who inherently possessed brahmānanda in the beginning, was bored. He created the universe for the purpose of entertainment (rasa). This seems to indicate that rasānanda must be superior to brahmānanda. Lokānanda seems to be the lowest in any case. Could You please systematically explain each term and clarify the confusion? Also, could You please explain the same in the three cases of unimaginable God, the human incarnation and the ordinary human being?]

**Swami replied:** The word 'ananda' means the happiness that is continuous without any break (*aasamantaat nandati iti*). There are two aspects of happiness: 1) The quantitative value and 2) The continuity without any break. *If you take the quantitative aspect, it depends upon the power of resistance of heart to withstand the happiness*, which is a forcible emotion. A poor man on hearing that he got lottery of Rs 1 crore died immediately by heart attack due to the inability of heart to withstand the force of happiness. Be it human being or human incarnation (human being-component only), there is a limit of withstanding power of heart towards the force (quantity) of happiness. Hence, much variation of happiness in variation of quantitative aspect is not possible in human beings, be it a normal human being or human incarnation. Of course, in the case of souls existing in energetic bodies, the force of resistance is certainly far higher than materialized human beings. When the Veda said about the order of happiness in quantitative measure, all the grades of happiness

described above the range of human beings is concerned with energetic living beings only. The intensity of energy of the body may vary from one type of energetic souls to other type of energetic souls and hence, the quantitative variation of happiness can also correspondingly vary much. Regarding human beings, such variation is within a small range of limitation only. This small range is allowed because the poor man only died and perhaps any rich man may withstand the news of lottery. The human being-component in the human incarnation is also an ordinary human being having limited inherent capacity of withstanding force of happiness existing in that small range only. ***Due to the presence of God-component, the properties and capacities of human being-component will not be disturbed and hence, there is no question of large quantitative variation of the capacity of the human being-component.*** The superiority of happiness does not lie mainly in the quantitative aspect of happiness even though small variation is possible in the permitted range. The happiness on hearing the achievement of Rs 1000 in lottery may be lesser than Rs. 1 crore. But, the upper limit of the capacity of the heart to withstand the happiness is always one and the same in all the human beings including the human being-component of human incarnation.

Mainly, the superiority of happiness is certainly in the aspect of continuity of happiness without any break resulting in the attack of unhappiness or misery. The definition of the word 'ananda' also indicates about the continuity (*aasamantaat*) of happiness without any break. Such continuity of happiness can exist only when all the worldly life becomes entertainment only. You may receive happiness or unhappiness in the worldly life, the final result of both should be only entertainment or ultimate happiness. When you are able to be happy even on receiving misery, you are equal to God in this aspect of continuous entertainment. This is the monism of Shankara, which is not the total monism since the soul can't create, control and destroy the creation as said in the Brahma Sutras (*jagat vyaapaara varjyam...*). While giving the gradation of happiness in quantitative aspect of various levels of energetic beings also, the second aspect of continuity is also involved in the scale. This means that the happiness of Bruhaspati is more than the happiness of Indra not only in quantitative aspect but also in the aspect of time of continuity (*sa ekobruhaspateraandah* - Veda).

***Boring is not breakage of happiness, but, a desire to have happiness in a different channel or variety.*** A King is bored in palace and hence goes for hunting. This boring is not absence of happiness or presence of any deficiency in the form of misery. It is only a desire of happiness in a

different style. Instead of palace, forest is desired. Instead of people, animals are desired. The palace or people are not giving any misery to the King. A poor man living in hut feels misery since his residency is not a palace. Changing the palace to forest is not changing misery to happiness. In fact, palace is superior to forest and people are superior to animals. The main point here is not change from misery to happiness, but, ***change from a variety of happiness to other variety of happiness***. In both, happiness is one and the same. Only the external atmosphere is changed, which is called as entertainment. In the case of God, all desires are fulfilled (*aaptakaamsya... Veda, Naanavaaptamavaaptavyam... Gita*). In such case, there is no place of misery even in boring. In the case of any soul including King all desires are not fulfilled and there is continuous existence of misery in any soul. This misery pervades the aspect of boring and boring may appear as misery for souls. The boring gets the nature of misery from already existing and closely associated misery like a cold iron rod associated with hot iron rod also becomes hot. But, in the case of God, due to absence of any misery, boring can never attain the nature of misery. King is taken as an example for God since he has relatively lesser misery than any other human being in his kingdom. An exact equal simile is impossible in the creation. This state of God is impossible for any soul and hence, boring becomes miserable for souls. Hence, we cannot think about boring of God in terms of our boring.

The truth of a concept shall be decided by logical analysis in the very first step. Without doing this, we can't take scriptures (with possible infections of misinterpretations and insertions) and experience of majority (major subjectivity) and experience of minority (minor subjectivity) as authorities. In the case of experience of one moon in the sky, major subjectivity is the authority and minor subjectivity having experience of two moons is not authority. In the authenticity of vision of Sun, blind majority is not authority whereas minority having vision is authority. Majority or minority is not important. But, the quality of the subjectivity (blind or not) is important, which supports the conclusion of analysis. In the universal subjectivity regarding deep sleep, the crucial point is that the relative awareness or soul disappears totally and hence, there is no experience in the deep sleep. Had there been experience in deep sleep, it could have been recollected in the awaken state just like recollecting the experience of dream state. If the relative awareness is the absolute unimaginable awareness (God), certainly there will be experience in deep sleep that could have been recollected in the awaken state. God being the witness of the entire creation is certainly the witness of entire creation, but

such God is not in every human body. Even the witness of inert human body in the deep sleep is not recollected in the awoken state, not to speak of the experience of witness of entire creation. The universal subjectivity is only the absence of any experience during the deep sleep, which proves that the soul is disappearing in deep sleep and re-appearing in the awoken state as said in the Gita (*Athachainam...*).

Hence, Brahmananda or bliss of God and rasaananda of God as spectator of creation or actor in the creation-drama respectively are one and the same in the aspect of happiness. God is entertained by seeing the creation (sakshi) and is further entertained by entering the creation as incarnation. In both these states also, happiness is one and the same in the aspect of continuity. *The quantitative aspect of happiness of God as spectator may be infinite, which may be limited and finite in human incarnation from the point of limited capacity of medium.* The human incarnation can also get the infinite capacity to withstand infinite happiness if the unimaginable God wishes so. The lokananda or manushananda of human beings has no possibility of getting such infinite capacity and also the happiness of any human being has no continuity. The basic reason is that this entire creation is non-existent before God whereas it is equally existent before any soul. The human being is entertained by the happy scenes and also by tragic scenes of cinema because before him, the cinema is non-existent. This does not mean that the soul cannot achieve the state of entertainment with equally existing items. But, the soul is receiving entertainment from both sweet and hot dishes in the meals, which are equally existent. This entertainment may not be as strong as the entertainment in seeing the unreal cinema. Hence, monism of Shankara is possible to some extent with equally existing objects also by putting effort in the case of a human being.

## **2. If the inherent nature of an individual is not bliss, why does one always seek happiness?**

[Proponents of Advaita claim that bliss (blissful Brahman) is our inherent nature and that due to ignorance (avidyā) we are (notionally) separated from it as the jīva. When we tend to seek happiness in worldly objects through our senses, it is actually a misguided effort, owing to our ignorance, to revert to our original nature of bliss. If You disagree with the idea that our inherent nature is the blissful Brahman, how do You explain the constant drive towards happiness that is present in all living beings and especially in humans?]

**Swami replied:** *Bliss is not inherent nature of awareness.* If it is inherent nature of awareness or soul, there is no need of any drive for the attainment of the inherent bliss that is already existing with itself. A poor

man having no money only runs after money. A rich man having plenty of money does not run after money. Bliss is mainly the happiness that stays continuously without any break. The aspect of continuity is more important than the aspect of quantity. The happiness of a human being is breaking in this worldly life since it is not running towards God. It is always running towards the world, the nature of which is the rotating cycle of alternative blades of happiness and misery as arranged by God for souls. Happiness or bliss and misery are related to awareness only. Hence, awareness alone can enjoy happiness or bliss. God is neither awareness nor bliss. God is having awareness or bliss even though He is not this relative awareness, which is generated after the creation of food only (*annaat purushah* - Veda). His unimaginable and absolute awareness means His capacity to know everything and not that He is the relative awareness generated by inert energy in the nervous system. The original item said as Atman (*aatmana aakaashah*) even before the creation of space is the unimaginable God indicated through a medium and hence called as Atman. The unimaginable God present in the medium or incarnation existed even before the creation of space or His medium. A young son is carrying on his old father on his back. Somebody told him that this father generated the young son, which means that this father existed even before the creation of this son. You should take the father alone present on the back of the son before the creation of son and not the father along with the son! The unimaginable God in the medium should be taken without the medium while referring Him before the creation.

### **3. Isn't the experience of the existence of Brahman in awakened state affected by the defect of subjectivity?**

[The scriptures suggest that the ultimate Brahman is revealed (known) through direct experience (yat sāṅṣāt aparokṣāt brahma—Veda). However, the experience that exists in the wakeful and dream states has a defect. It is subjective. It varies from person to person. Even if people are seeing the same object in the wakeful state, their experience is likely to be different. In fact, no one can say for sure what the other person is experiencing. To give a crude example, one person may see that a flower is pink in color. Another person, throughout his life, might have always perceived pink as red. But since everyone calls that particular color as pink, he too calls that color as pink. By the same logic, he might have always perceived red as some other color. No one can really know what his eyes see. Similarly, all wakeful experiences (or dream experiences) have this defect of subjectivity and cannot be admitted as authorities (pramaṅās) for knowing Brahman. Brahman should be known only through a universal experience.

Proponents of Advaita claim that such a universal experience is not possible in the dream or wakeful states but is possible only in the state of deep sleep. That singular experience in the state of deep sleep, is the experience of one's inherent bliss and that of complete ignorance of any gross or subtle objects or viśayās (sukham aham aswāpsam; na kiñcit aviditam). This is a universally valid experience. It is free of the individual subjectivity that is inevitable in all wakeful and dream experiences. Based on this universal experience, one infers the existence of a universal witness even in deep sleep. That witness is our inherent nature, which is our Atman or Brahman. Hence, Brahman is said to be evident only in deep sleep (suṣuptyaika siddhaḥ—Shankara) in the case of all human beings. In the realized soul, the covering of the fundamental ignorance (avidyā) has been permanently removed by self-knowledge (Ātma Jñāna). He experiences His inherent nature, the Brahman in all states.

Contrary to the above view, You claim that the ultimate Brahman is revealed through wakeful experience. You claim that experiencing an extraordinary specialty in the knowledge preached (prajñānam brahma—Veda) by a particular 'Person', one can infer that the ultimate Brahman exists in that Person, i.e. that Person is a human incarnation of God. You have further clarified that the special, extraordinary preaching must also be true (satyam jñānam—Veda) and it must give bliss (ānando brahmeti—Veda) and it must produce love (devotion) (raso vai saḥ—Veda) for the incarnation. Isn't Your view affected by the defect of subjectivity?

In fact, this defect of subjectivity is very real. We commonly see so many people following fake godmen, thinking that they are incarnations of God. The followers have experienced some specialty in the preaching, statements (prajñānam) and predictions of those godmen. The followers have also experienced that those statements or predictions have also come true (satyam). The followers have also experienced a lot of bliss (ānanda), especially when their desires were fulfilled by the godmen or when the predictions came true. They indeed have lot of love (devotion) (rasa) for the fake godmen. Yet often, those godmen turn out to be fake later. So, the criteria and procedure for identifying a genuine human incarnation of God, given by You is neither universally valid nor reliable due to the defect of subjectivity. In the light of this defect, could You kindly revisit this crucial point.]

**Swami replied:** None shall say that all human incarnations are fraud since in this time 99% are fraud. If you say that every incarnation is false, Datta and Krishna must be false. Even in the end of this Kali age (when fraudness is in climax), one human incarnation exists by the name Kalki. When the concept of human incarnation can't be eradicated due to the omnipotence of God and due to sincere desire of some devotees, by showing universal subjectivity, you can't do away with the fundamental concept of incarnation. *There will be no time of single generation in this creation when a genuine single human incarnation is also absent.* You can filter the false human incarnations giving false preaching through the

filter of sharp analysis. The process of filtration is not affected by the percentage of insoluble impurity in a solution. Since the percentage of impurity is more, you can't say that filtration is impossible. Hence, universal majority is not a hurdle for filtration.

You have projected the universal subjectivity as the authority for the ultimate truth. All the people are blind and all will fall in the well one after the other based on this universal subjectivity (*andhenaiva... Veda*). In fact, one out of millions can only understand (see) the existence of unimaginable God as said by the Veda (*Kaschit dhiirah...*) and the Gita (*Kaschit maam...*). ***Philosophy becomes the subject of politics if support of majority is stressed!***

You have mentioned the example of experience in deep sleep as universal subjectivity to be the base of God. When God is unimaginable as said by the Veda and the Gita, the word 'subjectivity' fails because God is beyond imagination and experience. Only the existence of unimaginable God is experienced (*Astiityeva - Veda*). This is not the experience of God or inherent nature of God. Only inference of existence of unimaginable God through unimaginable events gives the inductive (inference) experience of the existence of unimaginable God. Neither awareness nor bliss (which is an associated nature of awareness like misery) is the inherent nature (swarupa lakshanam) of unimaginable God. Even the creation of this creation is an associated nature (tatastha lakshanam) of God. The Brahma Sutras started saying that something about God is going to be discussed and the nature of God revealed immediately was only associated nature (*janmaadyasya...*). 90% of My spiritual knowledge is only to stress on this main point that the non-mediated original God is unimaginable and there is no point of saying about experiencing His inherent nature. If you identify the inherent nature, God becomes imaginable. The nature of the medium with which God got identified by complete merge is considered as the inherent nature of God and in this way, you can say that awareness and bliss are inherent natures of (mediated) God.

You said that experience in deep sleep is universal subjectivity that can stand as an authority for grasping the inherent nature of God, which is awareness and bliss. In the deep sleep, the experience is totally absent due to existence of total ignorance. ***Did you feel in the deep sleep itself that you are sleeping with happiness?*** Answer this one question keeping your hand on your heart. You are feeling or stating this only after awakening from the deep sleep. This is not the knowledge of perception. If it is so, you must have felt so during the deep sleep itself. When you are seeing a pot as witness, during the time of seeing itself, you are feeling that you are seeing

the pot. Everybody will agree with Me and hence, My argument has equal universal subjectivity. After rising from deep sleep only, you are experiencing the happiness of long rest and from this, you are inferring the happy sleep in the past time. From the perception, inference comes out since after seeing the relationship between smoke and fire in the kitchen only, you are inferring fire on the mountain on seeing smoke from the hill. Similarly, on perceiving the happiness after deep sleep, you are inferring the unperceived happiness during deep sleep. In fact, during deep sleep, only rest was there and not happiness. The happiness of rest is perceived only after the deep sleep, which is rubbed on the rest during the past deep sleep!

When Shankara told that unimaginable God exists during the deep sleep in which total ignorance alone existed, it only means that the unimaginable God can't be experienced directly. The total ignorance indicated by silence in the deep sleep is the correct commentary of the unimaginable God, which is also told by the same Shankara (*maunavyakhyaa prakatita Parabrahma tattvam...*). ***The total ignorance of unimaginable God is just similar to the total ignorance in deep sleep.*** The similarity is in ignorance and not in the object. The ignorance in deep sleep has no object. The ignorance about God is objective since God exists as object known by Himself and in this God Himself is the subject. The Veda says that the knower of Brahman is Brahman Himself (***Brahmavit Brahmaiva bhavati***). The correct interpretation is that Brahman alone knows Itself. The wrong interpretation is that the soul knowing Brahman becomes Brahman.

Follow sincerely the path of logical analysis only and don't bother about the authority of majority of public. Such analysis shall coincide with the experience of scholars. Scholars may be in minority and simple majority can't represent scholars. Aparoksha or direct perception of God refers to the human incarnation in which God is totally identified with a selected human being. ***Anubhava or experience of God can mean the experience by perception in the case of human incarnation or experience of existence by inference in the case of unimaginable God.***

The similarity of the aspect of deep sleep and the aspect of God shall be clearly understood. In deep sleep, this body exists, but not experienced as object since the subject or awareness does not exist. When the awareness exists, this body becomes the object of awareness. In the case of non-mediated unimaginable God, God is not experienced as the object even though the subject or awareness or soul exists. God becomes the object only when God Himself becomes the subject. The similarity in both situations is

about the total ignorance of the object, which is temporary in the case of deep sleep and permanent in the case of God for the soul standing as subject.

The unimaginable God possessing the first energetic incarnation called as Datta possessed Me and is speaking all this spiritual knowledge with full clarification through vast elaboration. This is the unique opportunity of humanity since this revelation of spiritual knowledge leaves no space for any misinterpretation. I know very well that you are projecting these doubts again and again for the sake of benefit of humanity only. This human incarnation called as Datta Swami is mainly for the clarification of all doubts in spiritual knowledge and this most rarest opportunity shall be used by all. When you are representing all others, all others are also answered.

#### **4. Apart from the karma loka, do the souls have freewill in the other three parts of Bhuloka?**

[Shri Karthik asked: Our scriptures talk of different kinds of worlds inhabited by different kinds of beings. You have told us how this world is a subset of 4 subdivisions of the Bhu loka. Apart from this karma loka, souls in the other 3 worlds in the Bhu loka only reap the fruits of their deeds. Now there are other higher worlds apart from the Bhu loka, such as the Hiranya loka, Siddha loka, etc. My question is - do beings in these kind of worlds have free will and the opportunity to progress spiritually? Or do they have to come back to this world, namely the karma loka just like a soul in swarga loka or heaven comes back to this world after a certain period of time.

The story of Bhishma for example is an interesting one. Prior to his birth on Bhu loka, he was one of the ashtavasus. For all the ashtavasus, incarnating on this world was considered to be a dreadful thing; they were repulsed by the idea of a human birth just as a human would be repulsed by the prospective birth of an animal. Previously, You have also told us that a world is considered to be higher or lower based on the nearness of its inhabitants towards God. You have also told us that a true spiritual aspirant should aspire for fruit neither in this world or the next. However, I still have a doubt about the right attitude a spiritual aspirant should have in the context of attaining the birth of beings in these higher worlds. Please clarify Swami.]

**Swami replied:** It is true that the upper worlds are only for the enjoyment of fruits of deeds done in this martya loka or karma loka, which is the lowest subdivision of Bhuloka. Above this karma loka, preta, naraka and pitru lokas exist as the upper sub-divisions of this Bhuloka. Free will to do any action is possible only in this martya loka or karma loka. In the upper worlds also, God in the form of energetic incarnations gives spiritual preaching and the spiritual knowledge attained by such preaching enters the subconscious state (samskara or vasana) of the soul. Based on the attitudes

of subconscious state, deeds are done in this karma loka only. The teaching of the subject is done in the entire academic year. Examination is only for three hours in each subject in the end of the year. This karma loka is the place of examination. The speciality is that the teaching continues even in the examination hall! We can consider this examination as a practical examination in laboratory before which teaching the procedure of experiment in the laboratory itself is not wrong. The examination is in doing the practical (deeds) and not in answering the question paper in theory. ***Just like any student fears for the examination, every soul fears to enter this karma loka.*** Sitting in the class and hearing the lecture happily is desired by everybody. There is no examination in the upper worlds but there is enjoyment of good fruits and bad fruits in these upper worlds. There is no need of free will in the upper worlds since doing deeds as examination does not exist. ***But, free will to assimilate the teaching or to reject it exists in the upper worlds.*** In the classroom, the student has freedom to try to understand the lecture or not to grasp anything even if the lecture is heard. The other seven souls (vasus) feared for the examination and hence refused to take birth in this martya loka. Due to the fear of examination, one may be reluctant towards karma loka, which need not be misunderstood in the sense that karma loka is inferior to the upper worlds. This karma loka is between the upper and lower worlds containing partial inferiority and partial superiority. The fear is not mainly for the inferiority in the scale, but due to the examination in the form of doing practical deeds.

### **5. What is the background of Lord Rama beheading Shambuka?**

[Lord Rama beheaded Shambhuka, who was supposedly a shudra ascetic. Some people misunderstand this act as one based on casteism. Please tell us about the background of this act so that such misconceptions can be effectively dealt with.]

**Swami replied:** This story is an insertion in Ramayana by the atheists, who were against the unity of Hindu religion. The Gita clearly says that caste is by qualities and practical deeds, which is never by birth. If a shudra (Shambhuka) by birth is beheaded by Rama for doing penance, what is your answer to the story in the Bhagavatam that a low-caste (Sūta) by birth was made as the President of the sacrifice conducted by sages? Balarama under the ignorance of caste system by birth became furious with the pot-maker and Balarama was condemned by the sages for such ignorance. Both these stories contradict each other. Which story shall be taken as correct? The second story shall be correct since the policy of God is to consider the caste system not by birth, but by qualities and deeds. In the Gita, Krishna clearly told this policy (*guna karma vibhaagashah*).

Rama is the previous incarnation of Krishna only. This means Rama did exactly opposite to the policy revealed by Krishna! The Bhagavatam and the Ramayanam cannot contradict each other because both are the stories of the same God in different human forms. Moreover, penance does not mean sitting in a place and chanting the name of God with closed eyes. It only means the spiritual debate of knowledge with other scholars as said by the Veda (*taddhitapah*). In the spiritual knowledge, the caste system by birth is condemned by Shankara (*Brahmakshatraadyanapetam*). Ramanuja also spoke the mantra to all castes climbing the wall of temple. Hence, sharp analysis should be always present with you like a torch light in ignorance-darkness.

## **6. How is it possible for an ordinary soul to divert his lustful nature towards God?**

[Swami, I seek Your divine guidance on a sensitive topic that pertains mainly to people of the younger generation.

My question is to do with watching pornography or films with explicitly sexual content. In today's society, we are constantly exposed to sexually arousing imagery through films, TV and the internet. For someone who lives in a modern city, it is nearly impossible to totally avoid this kind of content. Modern society in many aspects has become hyper sexualized.

Some are affected more easily by such sexually inciteful content than others depending upon their samskaras and external circumstances. You have many times told us that suppressing one's bad qualities is not the right way. Instead, one needs to divert these qualities to God. How is it possible for an ordinary soul to divert his/her lustful nature towards God and effectively prevent the loss of energy spent in lustful thoughts and actions?]

**Swami replied:** Anything diverted to God becomes good and anything diverted towards the world becomes bad. The good and bad lie in the direction and the goal. The same key in the same lock turned to one direction locks the doors and turned to opposite direction unlocks the doors. All things thought as bad by you become good if the direction is towards God. All things thought as good by you become bad if the direction is towards the world. Pure sandal paste submitted to the drainage becomes impure mud only. Impure material submitted to fire becomes sacred ash.

Sex is a noble and divine sacrifice done to extend this humanity (*prajaatamtum...* Veda). Eating food and drinking water are also noble sacrifices done to give energy to this body to do service to God. Hunger, thirst and sex are biological needs of the body, which should not be treated as bad or sinful. The Gita says that legally permitted sex is divine since it generates human beings of future generation to continue the entertainment

of God (*Dharmaaviruddhah kaamosmi*). As you eat food while hungry or drink water while thirsty, a human being is entitled to have sex when such desire arises. As soon as youth starts after the childhood, marriage was done in the ancient times. Youth is the starting time for such desire. ***Marriage has nothing to do with the settlement of materialistic life.*** As soon as any soul is born on this earth by the will of God, the basic needs are already provided by God. Even the sinner is maintained by God. Even the atheist is maintained by God. A criminal jailed for anti-government activity is also given food and shelter in the jail by the government. If this faith exists, marriage has no link with settlement of materialistic life. Even after settlement of materialistic life, if marriage is done and issues are not born, how do you justify the link between marriage and materialistic life? The materialistic life becomes happy even if the basic needs are served. This concept is not maintained now. Now, the settlement of materialistic life means the fulfillment of endless desires. Hence, the marriage is delayed. In the childhood, education must be over and as soon as youth enters, married life shall start (*shaishavebhyastavidyaanaam, yauvane vishayaishinaam*). Now, the education is over when the youth is over and marriage is done in the beginning of old age! Justified earnings must serve the purpose of pacifying hunger, thirst, etc. Similarly, justified marriage must serve the need of pacification of sex. Since education continues in youth, the mind is neither absorbed in learning nor involved in the legal sex. All this is mainly due to the fundamental mistake of the very foundation-system of the society. The desire for sex in the body is the bell-ring for performing the marriage. One cannot concentrate on God while suffering with hunger and thirst. Similarly, one cannot concentrate on God while suffering with the desire of sex. Sex is very natural symptom like hunger and thirst of a biological system and these symptoms are parts of the plan of divine creation itself. Once these symptoms are pacified by the legal arrangements (like eating food, drinking water and marriage respectively), concentration on God is quite possible in any age of the body. Rama got married in the age of 12 years and Sita was in the age of 6 years. Of course, the conditions of health in that time of Treta age were quite different compared to the same of this time of Kali age. The basic point that is to be observed is that the marriage was performed as soon as the youth started. The desire for sex is the divine signal light given by God for performing the marriage. When legal arrangement is done in proper time, there is no need of desire for illegal arrangements. Even in the case of human incarnation, these biological needs continue because the human being-component is an ordinary biological system only like any other human being. Of course, if

the God-component wishes, any biological need can be fully controlled. Such control becomes possible only on the wish of God-component and not by even the hectic effort of the human being-component! Resisted legal sex in the proper time only leads to all such disturbing factors. Either the need shall be controlled by God or shall be legally pacified by the human being in the need of the hour. Except these two ways, there is no third path to control these basic biological needs created by God Himself! This is the precise pin-point answer to your frank question.

### **7. Is it justified to say that even a rock has satvam in the least possible quantity?**

[Since satvam, rajas, and tamas always exist side by side, is it justified to say that even a rock has satvam in the least possible quantity, like say 0.00001 percent or lesser?

A rock is made of matter (tamas), and matter is merely dynamic energy (rajas) that vibrates at a lower frequency. In the same sense, is satvam (which is a specific mode of energy/rajas) present in a rock at a miniscule, undetectable level? For example, let's say that 1 drop of honey is added to 100 litres of water. Unless one knows that this water contains the drop of honey, it'd be next to impossible to detect the drop with ordinary perception. In the same way, can we also say that even rocks (which are considered to be lifeless as per ordinary experience/anubhava) have an extremely tiny quantity of satvam/awareness that is negligible practically but nevertheless existing in reality?]

**Swami replied:** The stone can't have awareness or sattvam in it due to absence of nervous system in it even though the inert energy exists. You can't do the cutting work with the electricity straightly without the means of cutting machine. Inert energy is converted in the specific nervous system as a specific work called as awareness. All the three (sattvam or awareness, rajas or inert energy and tamas or inert matter) exist together in the case of living beings only because awareness always needs a container made of energy or matter (energy has trace of matter and matter has lot of inert energy and therefore both energy and matter always co-exist). For further details in elaborated manner, please refer to My answer given yesterday (22-07-2017) to the question of Shri G. Lakshman.

## Chapter 10

July 29, 2017

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

[Shri P. Surya asked: "Swami! Please explain more about the word 'Universal subjectivity', used by Dr. Nikhil.]

**Swami replied:** Subject means knower (kartaa or jnaataa). The process of knowing (kriyaa or Jnaanam) is the link between subject and object to be known. The object is the item known (Karma or Jneyam). Subjectivity means the experience or knowledge gained by the subject. The subject can be Unimaginable God or imaginable soul.

The soul knows certain limited objects since the potency of its awareness is limited. The potency of awareness of God is unlimited and hence God is omniscient. The awareness of soul depends on the function of nervous system and available inert energy like cutting machine and current needed for the cutting work. *Awareness means work or process of knowing and its alternative word is knowledge.* The process of knowing or awareness is common to God and soul. The knower or the subject is God and soul.

In the case of God, the process of knowing takes place without nervous system and inert energy due to His unimaginable power. Unimaginable power and God or possessor of unimaginable power are one and the same since any number of unimaginable items become one unimaginable item only. Regarding God, the subject and the power of subject are one and the same. Apart from the subject (or its power), the process of knowing and object are the same as usual in the case of soul-subject and God-subject. Ofcourse the process of knowing results in omniscience in the case of God and the same results in the limited knowledge in the case of soul. Similarly the entire creation is the object for God whereas a little part of creation only becomes the object of the soul.

The soul is imaginable and limited and so also its power. Scholars say that the subject (knower or drashtaa) also can become the object (drushyam) of some other subject. Hence only two items remain:

- i) Knowledge (druka) or process of knowing and
- ii) The object known (drushyam).

I feel that the subject of knower is not different from the process of knowing, then above two items only result. What I mean is that it is better to include the subject in the first category (druka) instead of including it in the second category (drushyam). The process of knowing is not different from the subject or knower and hence ***both the subject and the process of knowing can be called as awareness***. In the case of soul, the knower is awareness, which is the process of knowing also. When nervous system doesn't function, the process of knowing stops and the knower or subject disappears. This is what exactly is happening in the deep sleep. ***You can't call the brain or nervous system or inert energy as the knower when the process of knowing is absent in deep sleep***. In the deep sleep, the object, which is the sleeping body and the external world, exists because another person, who is not sleeping in the same time, is seeing the external body of the sleeper along with the external world. Hence after awakening from deep sleep, the knower (subject) appears since the process of knowing starts along with the starting function of nervous system. The ignorance during deep sleep was not experienced during the deep sleep through perception. A person in the awakening state without thinking anything (as in meditation) says that he is not aware of anything. But, in this state, the experience of ignorance exists because the awareness is aware of itself and not aware of anything else other than itself. Awareness of awareness consists the process of knowing, which is the awareness of subject itself. Here, the awareness is both the subject as well as the process of knowing itself. In the deep sleep, there is neither perception of itself nor perception of anything other than itself. The deep sleep is total ignorance of both the knower and the process of knowing any object even though the object is present.

The word universal subjectivity can be taken in two senses:

- i) The common experience or knowledge of all the souls in the universe and
- ii) The total knowledge of the universe possessed by the unimaginable God as the universal witness.

**First sense:** The deep sleep of all the souls is common without any difference, which is the absence of subject or knower or the process of knowing or knowledge or any experience even though the entire universe exists as the object along with the inert body of the sleeper.

The dream states of all souls differ in the contents of the dreams, ***which are specific to the sub-conscious states of specific souls***. Similarly, the awakening states of all souls also differ in the contents of knowledge varying from one soul to the other soul. But, there is a common state of deep sleep in all the souls, which is nothing but absence of knower or

knowledge. After rising from the deep sleep and in the simultaneous entrance into awoken state, all the sentences (like that one slept happily, that one didn't know anything etc.,) spoken are only based on the knowledge of inference constructed as soon as the awoken state started. The person, who slept deeply, was neither having the experience of happiness nor was having the experience of ignorance during the deep sleep since any type of experience or knowledge was totally absent during the deep sleep. In the absence of awareness, none can establish the presence of the subject or knower since the process of knowing itself disappeared. In the state of self-meditation, one can have the experience of total ignorance other than the awareness of himself and this is not the real total ignorance since the awareness of awareness or himself exists. In this state, the ignorance experienced is not really the total experience of ignorance because there is no ignorance of self here. In this state one can experience the happiness of the almost resting nervous system. After this meditation, if one says that he experienced the happiness of the rest during the period of rest or meditation, it is valid deductive (perception) knowledge. After deep sleep, one is saying that he had slept happily, but, he is not saying that he experienced the happiness during his deep sleep. Hence, such a statement is inductive (inference) knowledge only. *The experience of total ignorance during the deep sleep is similarly inductive knowledge only.* Hence, you can't say that the soul or subject exists in deep sleep.

**Second sense:** Certainly, the unimaginable God is existing beyond this world and inside the Human incarnation or energetic incarnation. Such God is witnessing the entire world including the inert body of the deep sleeper. Such God is not existing in every living being and hence, you can't say that there is a witness in the inert body present in the deep sleep. Of course, Shankara told that the witness of the inert body exists in the body as God because He has already said that soul is God to encourage the atheists to come to the line of theism. If you understand the background of this encouragement of atheists, you can easily understand the implication in the philosophy of Shankara. After all, the soul or relative awareness generated by inert energy in the functioning nervous system, which is disappearing in the deep sleep can't be the eternal unimaginable awareness or absolute God (the unimaginable awareness is also the Unimaginable God just like the unimaginable power is said to be the unimaginable God above). Another reason is that if the witness in the deep sleep is unimaginable God, as soon as the awakening starts, the experience of God should be the omniscience or the knowledge of entire universe and not the experience of total ignorance! God will not say that He didn't know anything in the deep sleep

or in any state. ***Even in the awoken state the soul is not God due to not showing the omniscience.*** Only little knowledge is exhibited by the soul in the awoken and in the dream states, even which is absent in the state of deep sleep. ***The soul is neither omniscient nor omnipotent at any stage and hence, can't be told as the witness (God) in the deep sleep.*** If the son says that he attended the marriage of his father, we can accept that the soul remained as witness in deep sleep in which it totally disappeared!

Even if you analyze the state of Human incarnation, there are two components:-

i) God-component

ii) Human being-component (In energetic incarnation, similarly energetic being will be the second component).

Even though we say that the two components merged with each other homogeneously, both the components maintain their individualities in the finest level so that it is a simultaneous external monism and internal dualism, which is the concept of any homogeneous mixture like alloy of two metals. Even in sugar solution, we feel that sugar pervaded all over the water. Still, you can find through a microscope, sugar molecules differently existing from water molecules in the solution. The sugar molecules didn't enter water molecules. You can't say that sugar pervaded all over the water. Even if you assume that sugar molecules entered into all the water molecules, you should say that there is no water molecule since the sugar molecules entered into all water molecules and finally you should say that sugar alone is present everywhere. This means that there is no water at all except the sugar since there is no separate part of water in which the sugar is not present. Hence, penetration of sugar into water completely means the homogeneity in the external sense only and not in the internal sense. In the Human incarnation also, the God-component is omniscient due to its unimaginable omnipotence. The human being-component doesn't possess the brain, which is omnipotent to store the total knowledge of the universe. ***If the omniscience of God-component enters the brain of the human being-component, the brain will explode and the human being component dies immediately!*** In order to save the medium (human being-component), the God-component is not transferring His omniscience into the human being-component at any stage. ***Even the most powerful electro-magnetic disk can't exhibit omniscience and not to speak of a tender human brain!*** In such case, the visualized human being-component of Human incarnation also remains as limited human being only, but, the devotees are not satisfied that they are not seeing the omniscient God! To solve this, God-component transfers a bit of information from its omniscience into the

human being-component so that the human being component appears as omniscient to the devotees. I will clarify this point with an example:- I was singing a devotional song composed by Me on Goddess Mahalakshmi in the group of devotees. The song contains a number of verses. I was singing it while closing My eyes. All the devotees are repeating the verse after I sung. When one specific verse was sung by Me, Shri Ajay (a very sincere devotee) was attracted by that verse in his mind and thought that it will be better if I repeat the verse again. Then, I opened My eyes and smiled looking into the eyes of Ajay and repeated the same verse. The repetition of that specific verse happened to be a common practice in future also. Shri Ajay thought that I am the Human incarnation of God Datta and hence I am omniscient so that I could recognize the idea thought by the mind of Ajay. Immediately, he told this to all the other devotees, who also naturally thought that I am omniscient. The faith in the devotees is so much that nobody is prepared to accept the explanation given as above. The projection was that I was omniscient only.

Here, there are three items i) God-component or sugar, ii) Human being-component or pure water and iii) Human incarnation or sugar solution. Here, sugar alone is sweet and water is not sweet. But the sugar solution is sweet because of the sugar only and not because of water. Similarly, the God component alone is omniscient and the Human incarnation is also omniscient due to the omniscient God-component only and not due to human being-component. When you say that the sugar solution is sweet, it means that a) the sugar alone is sweet, b) the water is not sweet at all or (the water may have little sweetness) and c) the sugar solution is sweet due to sugar only and not due to the water. You can apply this analysis to Human incarnation so that the Human incarnation is projected as omniscient even though It can't be omniscient in the real sense at the innermost finest level with respect to human being-component alone. Even in the deep sleep of Human incarnation, the relative awareness or soul or subject of the Human being-component disappears due to the rest of nervous system in order to maintain the mental health of the human being. The God in the human incarnation is omniscient and such omniscience is in no way related to the disappearing soul in the deep sleep. Since the inert human body is the common medium of the God-component and the human being-component, you can say that God in such body is witness of the deep sleep along with the rest of universe. But, as far as the human being-component is concerned, it is not different from any other human being in the deep sleep. On knowing this analysis, the human being-component will never say that it is God. If the human being-component feels monism with

God, it is insulted and punished immediately by God as in the case of Parashurama. At the same time, the devotees of Human incarnation must feel that the human being-component of Human incarnation is God so that they will be benefited by such monism. The human being-component shall remain in dualism always even though the devotees are washing the brain of It through prayers expressing monism! ***The devotee shall remain in monism only even though the Human incarnation is washing his/her brain through message expressing dualism!*** This is very difficult state for both the sides. The sages praised Rama as God, but, Rama replied that He is not understanding those prayers since He knows that He is just a human being as the son of Dasharatha (*aatmaanam maanusham manye Ramam Dasharathaatmajam*). If this is the fate of the human being component of Human incarnation, it is the point of a big laughter if one says that the soul in every human being remains as a witness!

The Gita is the authority to say that soul dies and is reborn every day in the beginning of deep sleep and in the beginning of awakening respectively (*athachainam...*). Here, the word ‘*Atha*’ denotes an alternative view of the concept, which is not condemned (*atha pakshaantare*). The eternality of the soul described in the Gita is not the absolute eternality of God. It is only relative eternality of the soul with respect to the perishing body in death. In death, the soul enters the energetic body for which neither dream nor deep sleep exists in the upper worlds. If you take the inert energy as the basic cause of the soul (awareness), even then, the cosmic inert energy may be eternal without end, which may be taken as eternal soul, but, it has birth (being created by God) and can’t be equal to birth less eternality of God.

## 2. Swami, what is meant by Sthitaprajna as said in the Gita?

[A question by Shri Hrushikesh]

**Swami replied:** The word ‘*prajna*’ in Sanskrit means intelligence. Intelligence makes a decision after doing lot of sharp analysis. Before taking the decision, you should also discuss in debates with other intellectuals so that if your intelligence is insufficient, it can take the help from outside. After discussions, the decision is arrived. ***The debate is only to check your decision.*** Your decision may also come out as correct at the end of discussions with several intellectuals. Now, the decision is taken by the intelligence or buddhi (*buddhi radhyavasaayaatmikaa*). ***Mind oscillates between truth and falsehood (Sankalpa vikalpaatmakam manah)***. The mind gets full satisfaction by the decision of the intelligence after passing through several debates. This decision must have support of

experience of minority or majority. In certain concepts, majority stands as authority whereas in certain other concepts minority stands as authority. Hence, the decision taken by intelligence (helped by the other intellectuals also through debates) should coincide with the experience of majority or minority. ***If the concept is not experienced by any soul, such concept concluded by analysis is the fruit of dry logic only.*** Yukti (logic) and Anubhava (Experience) should coincide with each other and none of these two alone can be the authority. Such concept will certainly get the real scripture of God fit into it very easily and naturally. If the scripture is not fitting naturally into such decision, such part of scripture is either insertion done by some ignorant follower or the interpretation of such part of scripture is the misinterpretation of some other ignorant follower. There will be very easy and natural coincidence between the concept decided by analysis and supported by experience and the real scripture of God filtered from insertions and misinterpretations. ***The correlation with the scripture gives more satisfaction to the soul due to the weightage given to the scripture by almost all the souls.*** The decided concept at the end of logic (Yukti), experience (Anubhava), primary scripture (Shruti) and secondary scripture (Smruti) is denoted by the word prajna.

The word 'Sthita' means the firmness of the soul in implementing such decided concept in practice irrespective of any cyclone rising from the force of ignorance from the side of the worldly bonds. Hence, ***Sthitaprajna is the devotee, who is firm in implementing the above decided concept in practice irrespective of any hurdle rising to obstruct the implementation.*** Sometimes, the obstruction may be created even by God to test the extent of force in the firmness of decision in implementing it in practice.

### **3. Please give the importance of sacrifice of work and sacrifice of fruit of work?**

[A question by Shri Hrushikesh]

**Swami replied:** The path to please God is of two parts:

i) Theoretical and ii) Practical

Theory is again of two sub parts:

i) Knowledge related to intelligence (Jnana yoga) and

ii) Devotion related to mind (Bhakti yoga).

The practical is again of two sub parts:

i) Sacrifice of work (Karma samnyaasa) and

ii) Sacrifice of fruit of work (Karma phala tyaga)

Both theory and practical are important. Theory is the source of practice. Practice is like a mango plant. Knowledge (theory) is like water.

Devotion (theory) is like fertilizer. If you supply a little water and a little fertilizer to the plant, the fruit will appear in the plant only. Even if you have hundred tanks of water and hundred bags of fertilizer, fruit will not appear. Therefore, theory is essential but you should not stop with theory. I am not condemning theory. I am only telling you not to stop with theory only, since practical fruit can't come for the theory. For theory, theoretical fruits alone will come. For practice, practical fruits will come. God told that He will give the fruit in the same way in which your effort proceeds (*ye yathaamaam...*). I am not criticizing LKG class to be very low and that it should be removed from educational institution. I am only telling that you shall not sit in LKG class only throughout your life. If you spend all your effort in knowledge only, God will give you more intelligence. If you spend all your life in emotional devotion only by singing songs, God will grant you higher emotion and better sweet voice to sing the songs. Your efforts are theoretical and hence the fruit is also theoretical. Swami Vivekananda asked God that why Indians suffer with poverty in spite of lot of spiritual knowledge and lot of devotion. ***The answer is that we are experts in theory but zero in practice.*** The foreigners are very good in practice even though they fall back in theory. Hence, the foreign countries were blessed with wealth.

In the practical devotion, sacrifice of fruit (matter) is higher than sacrifice of work (energy). This is because matter is condensed form of energy. Lot of energy is equal to small amount of matter. ***We respect our employer because he is giving us matter (money) for our sacrifice of work or energy.*** In this exchange the donor of matter is highly respected by the donor of work or energy, which proves that matter, is higher than energy. When we go to a shop we purchase some material (matter) by giving money (matter). In this exchange of matter for matter, we are not respecting the shop keeper so much as we respect our employer. This clearly proves that the value of matter is certainly far higher than the value of energy or work. Hence, the Veda says that sacrifice of money alone pleases God (*Dhanena tyaagenaikena...*), which is turned into a general saying that God is in money (*Paisa me parmaatmaa hai*). Krishna polished this concept to still higher level by proposing that sacrifice of fruit of your work is highest. It is easy to sacrifice the wealth given by forefathers since it is not earned by your hard work. You will know the value of money, which is earned by your hard work only. Hence, sacrifice of fruit of your work is finally considered to be the highest and real love. Since we have real love to our issues, we sacrifice work to them from their childhood and give our

properties to them at the end. But, in the case of God, by expecting fruit in return from God, the devotees come under two categories:-

**i) Prostitional devotion (Veshyaa Bhakti):** In this we want practical fruit from God for our theoretical devotion to Him. This is the love of a prostitute, who aspires money from a person by exhibiting sweet theoretical love in the form of praise and songs.

**ii) Business devotion (Vaishya Bhakti):** Here we exchange matter for matter, which is expecting a practical fruit for our practical devotion. The above two types of devotion are false love. Business devotion is somewhat better than prostitional devotion since there is some ethics in it.

The real devotion or love is surrendering our practical devotion to God without aspiring any fruit in return and even if God gives us difficulties. The best example for this is our love to our issues. We do practical service to them and give all our wealth to them without aspiring any fruit in return and even if they insult us! To praise God as everything and everybody (*Tvameva sarvam mama deva deva...*) is a total lie because God is not equal even to our issues! Such theoretical phase with zero in practice pushes us into the cadre of prostitional love. You cannot say that practical love is impossible if difficulties are given. But it is possible in the case of our issues. If it is impossible, it shall be impossible everywhere. *Can you say that you can lift hill in Mumbai but not in Delhi?*

#### 4. What are the merits of Universal Religion established by You?

[A question by Shri Hrushikesh]

**Swami replied:** The world peace is disturbed by the differences between the religions. *The correlation between the religions will bring unity and peace, which is the main aim of universal religion.* Universal religion is not a different religion. It is only a correlated concept of all the religions to bind these bringing unity and peace. It is like the central government in India. All the religions are like state governments. Every citizen belongs to the state and to the center simultaneously. A human being in this country is called as Andhra because it belongs to the state called as Andhra Pradesh.

It is simultaneously the Indian also belonging to the central government of India. One need not leave the religion followed by him or her to enter the Universal religion, which contains the merits of all religions. The merit of science and atheism (*atheism is also considered as one of the 6 spiritual schools by sage Vidyaaaranya*) is the application of logical analysis to the items of creation to prove that these items are parts of creation only so that misunderstanding anyone of these as God can be

rejected. For example, awareness is proved as an item of imaginable creation and hence is not unimaginable God. Charvaka, the founder of atheism says that awareness is produced by the digestion of food (*Madashaktih jaayate*). You must accept a good concept spoken by even a bad person and conclude that imaginable awareness is not unimaginable God. The merit from Hinduism is the spiritual knowledge concluded by sharp analysis, which avoids the exploitation of mind by misinterpretations of the scripture (Jnaana yoga). The merit from Islam is the emotional devotion and faith of mind in God with firmness (Bhakti yoga). The merit of Christianity is sacrifice of work and fruit of work in the divine service (Karma yoga). The merit from Buddhism is eradication of desire for any fruit from God so that prostitutional devotion and business devotion are avoided (Nishkaama karma yoga), which is the karma yoga transformed into Nishkaama karma yoga.

The splits between religions come due to the difference in the media of God. The underlying Unimaginable God in all these specific media of all specific religions is one and the same. When one fixes in a specific imaginable item of creation as God (which is actually one of the media of Unimaginable God), this difference comes because there is plurality in the items (media) of imaginable creation. The unimaginable God must be one only because any number of unimaginable items become only one unimaginable item. The Universal religion is based on this one Unimaginable God, which brings unity in all the religions regarding God. Similarly, the basic contents of the scriptures of all religions are one and the same. Hence, any person of any religion can have simultaneous registration in the Universal religion without leaving the religion already followed by him/her. This is the need of the hour in this present world to bring peace and love between all the human beings of the world.

## Chapter 11

**GOD AND SOULS IN THREE STATES**

August 05, 2017

**O Learned and Devoted Servants of God,**

**Shri Veena Datta asked:** Please explain the God and souls in three states (Refer Dr. Nikhil's question).

**Swami replied:** The unimaginable God is always in one state and there is no effect of any state on Him. He is always omniscient observing the entire creation. To be omniscient He need not be omnipresent. Without being omnipresent, He can be omniscient due to His omnipotence. If one requires to be omnipresent to become omniscient, such a seer is bound by logic. God is beyond logic and anything is possible for Him due to omnipotence. God beyond the world is in isolated state. God may exist in energetic incarnation or Human incarnation. Whether God is mediated or non-mediated, the above explained state of God does not change in anyway.

In the case of souls in energetic bodies, there is no sleep due to absence of materialized nervous system, which needs rest. Their worlds are made of items made of energy. *Apart from energetic items, materialized items are also seen by them.* Hence, the states of dream and awakening are one and the same for them. They also have limited capacity of seeing and can see only limited number of objects. But, their capacity of seeing is far higher than that of human beings. Neither they nor their worlds can be seen by human beings. There is no deep sleep at all.

In the case of human beings, all the three states exist. In the awoken state, a limited part of the materialized world containing items of matter and energy are seen. They can't see the souls in energetic bodies or their energetic worlds. In dream state, the imaginary world made of energy is controlled by subconscious state. Sometimes, some memories from general consciousness stored in memory also enter the dream as items made of energy only. *Due to the materialized nervous system, which takes rest in deep sleep, the awareness or seer disappears since the process of knowing itself disappears.* If you limit the word 'soul' to awareness only, the soul disappeared in deep sleep. If you use the word 'soul' to the awareness and its container (gross body), the inert gross body exists as a part of the soul. The seer disappears when the process of seeing stops. The soul in dream

state takes an energetic body similar to gross body. In deep sleep, there is neither the soul nor its energetic body. But, its gross body exists.

In energetic or human incarnations, God will be in the above first explained state. The energetic being or human being contains the same soul (awareness), which exists separately in its own above explained states as per the time of the state. The most important point is that the seer and process of seeing are one and the same since there is no seer without the process of seeing. Similarly, knower disappears when the process of knowing disappears in the deep sleep. Knower or subject and the process of knowing or work (verb) stand as the meanings for the single word 'awareness'. ***You need not mix God and soul to interfere in their natural states even in the incarnation.*** Of course, depending upon the need of the hour, the soul gains necessary power transmitted by the God into it. Then, the soul exhibits the miraculous powers attained from the amalgamated God. Monism and dualism happen as per the will of God only in the incarnation.

The unimaginable power of the miracle exhibited by human being component of human incarnation belongs to the unimaginable God component only. When sugar dissolves in water, the sweetness of the water belongs to sugar molecules only and not to the water molecules. The knowledge of this point will certainly reduce the repulsion between common media in the case of incarnation. For devotees, monism is beneficial in which the water should be believed as sweet. Dualism is beneficial for the devotees suffering with jealousy and also for the welfare of the human being component by avoiding ego.

## Chapter 12

## HUMAN INCARNATION SHOWS EXTERNALLY MONISM BUT INTERNALLY DUALISM

August 06, 2017

### O Learned and Devoted Servants of God,

**Ms. Shyama Kamala Lochana asked:** While answering the question of Vena Datta, You told that the human incarnation is like sugar dissolved in water and the sweetness of water is due to sugar only. This means that God-component and human being-component are always separate in the finest level, which means that dualism is ultimately correct and not the monism. Can You explain this point?

**Swami replied:** I have taken the solution of sugar dissolved in water as a simile to express the dualism in monism in view of certain devotees, who do not like perfect monism in the ultimate level due to some extent of jealousy in them towards co-human beings. This is dualism in monism taking the example of human incarnation in view of devotees having some jealousy that makes them not to accept perfect monism in the ultimate level also. This is one possible situation of omnipotent God. Similarly, there can be monism in dualism. A strong devotee like Hanuman, Radha etc., is seen separately from God. This is external dualism. In this dualism, internally, there is monism. *Such a strong devotee is actually the God because whatever the devotee wishes, God performs it spontaneously.* Such a devotee is showing dualism externally, but, keeps monism internally. *A human incarnation like Parashurama shows externally monism, but, internally dualism like the sugar solution.* Parashurama killed all the devilish kings along with their armies with single hand. This proves external monism so that we can believe fully that Parashurama is God. Since Parashurama got the ego, the internal dualism made Parashurama to separate from God at the finest level like sugar molecules existing separately from water molecules. The human being-component (Parashurama) was insulted by God to remove his ego. Hanuman or Radha as a devotee of God (external dualism with internal monism) is certainly greater than the human incarnation, Parashurama, (with external monism having internal dualism).

*God is omnipotent and is capable of performing all impossibilities together at a time even if these contradict each other.* An item of creation, bound by logic, can be either cold or hot in single instance of time. God,

beyond logic, can be simultaneously cold and hot in the same instance of time! For an imaginable item, there are certain possibilities and certain impossibilities. ***For unimaginable God, all impossible things are possible.*** Hence, God can maintain perfect monism with the human being-component so that the human being-component is perfectly God in and out without any difference with God. In such state, all the water molecules are converted into sugar molecules and yet, the state of solution is maintained (if all molecules are sugar molecules only, the solid sugar need not result). This is perfect monism of God with human being-component for the devotees, who wanted God to appear directly before their eyes. Such devotees are satisfied with such perfect monism only and hence, the omnipotent God exists in such state appearing externally as its human being-component. Here, monism is external as well as internal as per the Veda (*antar bahishcha*). God pervades all over the human being so that there is nothing other than God, which is not pervaded by God. This means ***God appearing as Krishna is totally God and there is nothing else, which is not God.*** Here, Krishna is just another name of God and this is called as the perfect state of monism (Advaita) projected by Shankara. The monism of Shankara is indicating only the human incarnation and not every human being. Of course, based on the surrounding external atmosphere of many atheists, He extended it to every human being in order to bring the atheists to the spiritual line.

There are certain devotees, who accept the concept of human incarnation, but do not accept that God and human being are one and the same in the deepest level. This is due to some amount of jealousy and ego existing in them to accept a co-human being as total God. They accept the human incarnation to be greater than human being, but, do not accept perfect monism between God and human being-component. They accept external monism due to devotion, but, feel internal dualism due to the effect of jealousy. This is called as intermediate state and for them the human incarnation is Son of God and not the ultimate God. Here, both God and human being-component are separate items (dualism), but, can't be separated from each other (*apruthakkarana* of Ramanuja). Due to impossibility of separation, you can treat both as one externally, but internally both are separate. Sugar dissolved in water is an example for this second intermediate state. The concept of Ramanuja is after Shankara. At the time of Shankara, the atheists were full of ego and could accept only perfect monism with God. These atheists were converted into theists and became devotees of God in order to attain the forgotten monism with God. After some period of devotion, their ego was reduced to a large extent, but, it did not disappear completely. Devotion based on dualism continued

along with monism according to their intermediate state of psychology. This is a state of special monism or Vishishta Advaita (the word 'Vishishta' can be used in the sense of specialty also). In this stage, the human incarnation remains in intermediate stage in which God actually remains in intermediate state of external monism (due to impossibility of separation) and internal dualism. The human incarnation for these devotees is not God, but the Son of God. Son has the same blood of father (monism) and exists as a separate personality (dualism).

The third category consists of devotees, who do not believe in monism at all in human incarnation. For these devotees, God is beyond the creation. Some of the energetic beings in the upper world neither believe the energetic incarnation nor the human incarnation of lower world as God. On this earth, some human beings are of two types: a) Some believe in isolated God (beyond creation) only like the above energetic beings and b) Some believe God in the energetic incarnation present in the upper world, but, do not believe in the human incarnation present on this earth. In both these sub-categories ('a' and 'b'), the common concept is repulsion between common media existing before eyes as a result of which the human incarnation seen by eyes is never accepted. This is perfect dualism (dvaita) propagated by Madhva. For these devotees, a trace of specialty of human incarnation is acceptable because they treat the human incarnation as a special human being selected by God to propagate His divine spiritual knowledge. For these, the human incarnation is only a Messenger of God. For the sake of these devotees, God remains beyond creation (or at least beyond this earth as energetic incarnation) and the human incarnation propagates His divine spiritual knowledge as a Messenger only. The dualism in the human incarnation is both external and internal. These devotees give one percent respect and devotion to human incarnation since they are filled with ninety-nine percent ego and jealousy only. God satisfies them and keeps perfect dualism with the human incarnation. ***Due to this point only, God exists in isolated state even though God incarnates through a medium.*** Due to omnipotence, God does not disappear from the position of beyond creation by entering a medium in the incarnation.

Now the most important point is that the omnipotent and unimaginable God exists in all these three states (monism, intermediate and dualism) simultaneously in the same instance of time to satisfy all these three types of devotees. These three states contradict each other and can't exist simultaneously at one place as per the rules of logic. But, God is beyond logic and hence, all these three states are simultaneously possible for Him to cater to the convenience of a devotee's level. When three types

of devotees approach the human incarnation in the same time, God exists in these three states simultaneously to satisfy the three different levels of psychologies of devotees in the same instance of time.

I gave the solution of sugar dissolved in water as an example to the devotees of intermediate state that covers partially both monism and dualism. This state should not be taken as the single ultimate state of God. Of course, in the case of sugar solution, this single state is the ultimately real state. But, when you take a simile in the imaginable domain itself to compare (so that both compared items are imaginable only), even then comparison can be only in one aspect and can't be in all aspects. For example, when you compare face to moon (both are imaginable), the compared aspect is only pleasantness. Face and moon differ from each other in all other aspects. Here, *when I compare unimaginable God with an imaginable item like sugar, there is total difference because God is unimaginable and sugar is imaginable item*. We cannot take any imaginable item as a perfect simile to even another imaginable item. In such case, can you have an imaginable item as simile to unimaginable God for representing all aspects? You have to take the simile of sugar solution only to the intermediate state of God (external monism and internal dualism) specifically in the context deserving to the intermediate level only. Preaching can be done starting from the existing level of psychology of devotees only so that initial preaching can be easily digested. A human preacher can't preach to different levels of students contradicting to each other. But, the unimaginable God can not only preach but also exists in all the contradicting levels simultaneously due to His omnipotence. When I gave the example of sugar solution, I clearly told that this point will pacify the devotees having some jealousy to co-human form.

## Chapter 13

August 06, 2017

**O Learned and Devoted Servants of God,****1. How can people in Western countries develop spiritually in the absence of this Vedic culture?**

[Dr. Sudershan Rao (Doctor in Global Hospitals, Hyderabad) asked: What about the human beings present in Western countries to develop spiritually in the absence of this Vedic culture in those countries?]

**Swami replied:** You sympathized foreigners missing Vedic culture due to your kind and good heart aspiring universal benefit. But, if you follow My analysis, you will know the truth, which is otherwise. What is the meaning of the word ‘culture’? Is it external language like Sanskrit in which the Veda is composed and external religious practices? If this is the meaning of the word ‘culture’, such culture can’t take any human being to the God. *If the meaning of the word ‘culture’ is the internal spiritual knowledge that guides our practice, such culture is nothing but the true spiritual knowledge that gives right direction to God in practice.* The external culture like language is only a vehicle. The internal culture that is communicated or transported by the language is the meaning or the passenger travelling in the vehicle. The languages may be different like the vehicles. If the same passenger travels in different languages, the communicated meaning or the passenger is not different in any way in any country. Spiritual knowledge is always one and the same, which is the communicated or transported meaning like the internal passenger. The language of the scripture and related religious customs are like different vehicles carrying that meaning or passenger. Whatever may be the language and external religious customs, the direction is based on the quality of the meaning communicated by any language related with any type of external religious customs. Whatever may be the vehicle or the decorations of the vehicle, the passenger travelled in it is giving the correct direction through his speech. The vehicle may be very good and its decorations may be excellent, but, if the speaker coming by such vehicle gives wrong direction in his speech, the goal is not reached. The communication-vehicle of Swami Vivekananda was an ordinary ship travelling slowly, but, the speech delivered by him was excellent. Other speakers might have come very fast

in advanced vehicles like airplanes, but, their speeches were not so much appreciated.

The meaning of the word 'Veda' is knowledge representing the meaning communicated by a vehicle called as Sanskrit language. The root word of Veda is '*vidul*', which means meaning or knowledge. The specialty is in the meaning but not in the language. If the same meaning is conveyed by different foreign languages, what is the harm? It is the conveyed meaning that gives right direction for the practical implementation of sacrifice to please God. Sacrifice is related to the meaning that results in the actual action. A speaker may come in a very posh car decorated by several flowers and if he does not give the right direction in his speech, what is the use of that posh car and its decoration? Another speaker might have come on a simple bicycle without any decoration, but he may give the right direction in his speech. Therefore, the meaning that gives right direction to practice will lead the soul to God and not the vehicle-language and external decorations like religious customs.

Today, you have performed the yearly ceremony of your grandmother. The ritual is performed by you under the guidance of the two priests, who recited the Vedic hymns. If you analyze the meaning of these Vedic hymns recited by the priests (unfortunately, the priests themselves do not know the meaning!), all these hymns mean the instructions given to you to respect the priests by washing their feet, by giving a seat convenient for sitting, the various food items to be offered to them for eating and finally saluting them by offering some money (*dakshina*). The importance of these hymns lies in the practical steps of your sacrifice to learned priests, who deserve your sacrifice. The importance lies in the meaning of these hymns that enlighten you regarding the practical implementation of your sacrifice. But, nobody knows the meaning of these hymns including the priests. The priest is supposed to know the meaning of the Veda since the Veda itself means the meaning or knowledge guiding practice. The priest is expected to enlighten the meaning of the hymns recited by him to the people assembled on the occasion of any ritual since the language Sanskrit is not known to many. The priest is expected to explain the essence of the meaning in elaborated way so that the performer of the ritual is doing sacrifice with full heart. When the meaning (*artha*) is understood from words or language (*shabda*), its essence (*bhava*) is to be impressed by the commentary of the priest. From such essence, interest (*rasa*) on God is generated. This interest on God is called as devotion as said by Sage Narada in his *Bhakti Sutras* (*rasa swarupaa*). The ultimate aim of any ritual is development of devotion to God. But, today, the hymns recited were limited to the words or language

or sound without knowledge of its meaning. Can we expect the devotion to God from such useless ritual performed by these useless priests?

The whole ritual consists of two parts: 1) Praise of God through prayers and 2) Practical instructions in respecting (karma samnyasa) the priest and in sacrifice of material like food and money (karmaphala tyaga). The first part (1) can be done in any language since God only sees your real interest and not the language (*bhavagrahiijanaardana*) since God knows every language. The second part (2) can be done practically even without reciting the instructions theoretically. You need not read 'wash the feet', if you are washing the feet practically even without such theoretical instruction. The sacrifice shall be done to a deserving person only and if the sacrifice is done to undeserving person, it results in sin. Hence, the Veda says that you should analyze the deservingness of the receiver of your sacrifice (*samvidaa deyam*). Two types of receivers deserve: 1) A hungry beggar in whose case you need not analyze the deservingness and 2) A priest, who enlightens you in the ritual and improves your devotion to God. In our rituals, both these points are lacking. We do not know the meaning of prayers to God and hence, devotion is not developed since the priest is also not explaining the hymns due to his own ignorance. It becomes a sin since the sacrifice is done to undeserving priest. These priests are spending several years in reciting the Veda to read it like tape recorders. All these years can be better spent in knowing their meaning. Since the printing technology is developed and the Vedas are printed, there is no fear of insertions in the Veda. In the olden days, the Vedas were preserved through recitation in the absence of printing technology. Don't you think that a foreigner praising God in his own language and distributing bread and sweets to beggars on the day of the ceremony of the departed soul, is far better than our performers of rituals? ***Every human being is having a bad habit of looking at his own merits and looking at the defects of others.*** This is egoism mixed with ignorance and is very difficult to be cured like diabetes associated with blood pressure! Anybody looking at his own defects and looking at the merits of others will always rise up. Similarly, any human being always looking at his merits and looking at the defects of others will go down only. Every religion shall avoid the self-praise and criticism of other religions. All religions have both merits and defects because any human being in any country belonging to any religion has both merits and defects. Every human being shall belong to the universal religion to pick up only the merits from each religion and progress towards God in the spiritual path that contains only merits. Truth is always bitter and the preacher following truth can't avoid the simultaneous bitterness.

***Saint Kabir says that the enemy scolding you is your real well-wisher whereas the friend praising you is not your real well-wisher!***

A Vedic ritual with sacrifice to undeserving devotees and prayers to God, which are not understood at all, is not appreciated by God. A non-Vedic ritual having sacrifice to deserving people along with prayers to God in mother tongue with increased devotion is appreciated by God. A hut with good scent is far better than a palace with bad scent. You should not mean palace as good scent and hut as bad scent. Actually, when the soul leaves this materialized gross body and enters into energetic body to go to upper worlds, the energetic body receives energy-food from cosmic energy and this materialized food has no relation to the energetic body. But, the sacrifice of materialistic food to a deserving human being along with the understood prayers to God increasing devotion will do good to the performer of the ritual and to the departed soul also. ***The deservingness of the receiver is the life of sacrifice in practice.*** The priest is always expected to guide devotees towards God through enlightened explanations of scripture and should not be a tape recorder reciting the scripture without a trace of its knowledge.

This present Vedic culture practiced by us is false since it is misinterpreted culture by the so called Vedic scholars of middle age, who are just tape recorders without even the basic knowledge of the Veda. The original true Vedic culture related to the inner meaning established by our ancient sages was lost, which was always universal. You are worried about foreigners missing this Vedic culture, but, what about women and certain castes in Hindu religion here itself, who are forbidden from this Vedic culture? Thank God since the forbidden Vedic culture is not real meaning of the Vedas and fortunately it is only the misinterpreted false culture only! Hence, loss of false is not loss of truth and thus, there is no real loss to these forbidden souls. For example, Gayatri means really any song on God in any language and it is misinterpreted as a specific verse written in a meter called Gayatri. Singing on God is real Gayatri (***Gaayantam traayate...***) and this is not lost by any soul in this world. Similarly, giving food fried with ghee to a hungry person is real homa (giving food to hunger fire called as vaishvaanaraagni) and this is the real meaning practiced by sages. This real meaning is not lost by any soul in this world. This real meaning was misinterpreted as the ghee fried food taken as ghee (ghee fried food can be called as ghee by a logic principle called Lakshana) and the fire is taken as the physical fire burning sticks and pure ghee is burnt in the physical fire. God protected every soul in this world by seeing any innocent soul not to lose the real meaning of the Vedic culture. Who are the losers?

We are the losers, who follow this false meaning of the Veda propagated by these priests-tape recorders and we have to rectify our practice by knowing the real meaning of the Veda. We have to sympathize ourselves and not the forbidden souls or foreigners in this matter. These ignorant misinterpretations are due to ego of gender (the word Jiiva stands for soul in masculine gender and hence, the soul is concluded as male. Even the word 'Purusha' stands for the soul lying in human body and does not mean male.) and ego of caste by birth (while God says in the Gita that caste is by qualities and deeds).

Theists are in every religion in every country. Similarly, atheists also exist everywhere in every country on this earth. In some countries, majority may be atheists. We can give scientific direction to theists, who are scientists because all scientists are not atheists. Science believes in proper analysis done patiently to investigate the truth. If the truth existing is unimaginable like a genuine miracle exhibited by God, science keeps silent on such miracle. But, the atheist always tries to disprove the miracle and say that the unimaginable God with unimaginable power does not exist at all. Science keeps silent about God whereas the atheist shouts and scolds against God. You can turn a scientist into theist because scientist accepts the existence of unimaginable God at least till he proves that God is also an imaginable item of imaginable creation. Science accepts the inefficiency of the human being and its sophisticated technology to detect a concept with utmost precision as in the case of uncertainty principle. The position and simultaneous momentum of an electron actually exist even though they can't be calculated by the finest electron microscope in single instance of time. The concept is not negated since it is not precisely received by the receiver. The atheist negates the very existence of the concept since it is not precisely received by the receiver associated with technology. When a genuine miracle is observed and analyzed, the scientist accepts its existence even though it is not understood by the human brain. An atheist negates the existence of anything that is not understood by the human being associated with technology. Hence, if the atheist is rigid, nothing can be done except leaving the atheist after doing salutations to the atheist!

## Chapter 14

August 13, 2017

**O Learned and Devoted Servants of God,****1. Is logical analysis alone sufficient in finding out the truth?**

[A question by Dr. Annapurna]

**Swami replied:** To find out truth in theoretical phase, logical analysis in the positive right direction alone is the torch light provided it is not twisted towards the negative side to result in dry bad logic leading to wrong and dangerous conclusions. It helps to confirm the truth in theory. ***Theory is very important because it is the source of practice.*** If the theory is wrong, practice will be wrong and the fruit received by practice is also wrong. Hence, true conclusion in the theory (Jnaana yoga) is very important, which alone is transformed in to practice (Karma Yoga) with the help of the emotion (Bhakti Yoga). The fruit is achieved by practice only and not by mere knowledge and devotion. Knowledge is like water and devotion is like the fertilizer. Practice is like the mango plant for which alone the fruit can appear. You may have hundred tanks of water (lot of spiritual knowledge) and you may have hundred bags of fertilizer (devotion), you can't attain the mango fruit unless both these are applied to mango plant (practice). Without both these water and fertilizer, the plant alone can't yield the fruit. If the water or fertilizer is wrong, the plant will die without giving the fruit. Even if it gives the fruit, the fruit will be poisonous. ***Hence, knowledge and devotion must not be in wrong direction.*** This is the positive side of knowledge and devotion. The negative side of knowledge and devotion is that you can't attain the fruit with mere theoretical knowledge and theoretical devotion.

There are two types of devotees. The first type follow the prostitution devotion (Veshyaa Bhakti) in which devotees want practical mango fruit for theoretical water and fertilizer. A prostitute is very clever having lot of knowledge and expresses lot of love (devotion) to the customer for the sake of looting money (practical fruit) from him! At the maximum, the prostitute may press the feet etc., (karma samnyasa or sacrifice of work), but, will never do sacrifice of money (sacrifice of fruit of work or karmaphala tyaga) for attaining practical fruit from the customer. We find most of the devotees belonging to this type of devotion only, who discusses about God to lot of depth (knowledge), sing on God through lot of prayers (devotion) and lot of

practical service (karma samnyasa) by salutations falling on the floor etc. These devotees will never do sacrifice of fruit (karma phalatyaga) even to a little extent. These are very clever in offering the fruits to God in form of statue in order to satisfy the final step called sacrifice of fruit. In such step, they cleverly select the inert statue only as representative of God so that the fruit is not really sacrificed since they eat the fruits or food after offering. This is false sacrifice of fruit and is cheating the God. Of course, by offering the food to the statue of God, devotion will increase, which is theoretical only. If the real sacrifice of fruit is to be done, the fruits or food must be sacrificed to real living spiritual people or a real devotee, who will eat and enjoy the sacrificed fruit by which God is very much pleased. You can also do real sacrifice of food to beggars along with the sacrifice of spiritual knowledge and devotion. Offering food to statue to eat afterwards only is over-intelligence. Such over-intelligent people also present a beautiful extended logic by saying “All this including souls is the property of God. How can we sacrifice to Him when nothing is our property including ourselves?” This is the result of extension of mere logic to negative side, which is called as bad logic by Shankara (*dustarkah suviramyataam...*). Such bad logic can be countered by sharp logic of God (*tit for tat*), who says “In such case, how can you ask any practical fruit from Me, which doesn’t belong to you at all and especially when you are a part of My property!” Another sharp logic from God is that the reaction from God by giving fruit shall be in the same phase in which the worship or sacrifice of the devotee exists (*Yeyathaamaam...* Gita). This means that God gives theoretical fruits (like good strength to intelligence and to the sweet voice) to the theoretical worships and sacrifices like discussing knowledge, praying through songs etc. A sinner also says that without the will of God even ant will not bite anyone. Exploiting this, he kills a good person!

People with over-intelligence and following mere dry bad logic always loose terribly. A person with ordinary level of intelligence is walking in a way and his foot was adhered by some excretion matter. He just rubbed his foot on the earth and walked away and his loss is only 1/3<sup>rd</sup>, which is only impurity on foot. A over-intelligent fellow with over analysis wanted to know what it is and took it with finger and rubbed it with other fingers to find it as pasty. This is 2/3<sup>rd</sup> loss, which is spoiling of foot and hand. His over analysis didn’t stop there. He wanted to confirm it by smelling it with nose. He raised his finger towards the nose to smell it and his nose was also spoiled after which he confirmed it as excretion through smell. Now, his loss is full since the loss is 3/3, which is spoiling of foot,

hand and nose. A scholar is travelling by a boat rowed by its driver. The scholar asked the driver about the books read by him. The driver replied that he didn't read any book. The scholar told that the entire life of the driver is wasted. After sometime, the boat started tilting by speedy waves. The driver asked the scholar that whether the scholar knows swimming. The scholar told that he didn't learn only the swimming. The driver replied that since that swimming alone was not practiced, the entire life of the scholar is practically wasted while his life was wasted theoretically only. Hence, if the practice of sacrifice of fruit of work alone to a deserving living being is not done, the entire theoretical spiritual effort is practically wasted! While saying this, the driver jumped into water to swim since the boat started drowning! Shri Paramahansa told that stopping with mere theoretical effort is waste like preparing a list of items to be purchased (knowledge is completed) without purchasing the items of the list. You may have emotional inspiration (devotion) to purchase the items, but, such devotion is also useless without purchasing items. You may walk to the shop to purchase the items with emotion and this walking is sacrifice of work (Karma samnyaasa). If you don't have money in your pocket to purchase the items, your effort becomes full since had you got money you could have purchased. Hence, this step is the end of the effort of a saint (samnyaasi), who does not have fruit to sacrifice. ***Therefore, the word samnyaasa (sainthood) appears in the word Karma samnyaasa.*** For house-holders, who are able to do sacrifice of work as well as fruit of work, both these together called as practice (karma yoga) is advised. The house-holder says that this is very difficult to practice. But, the house-holder is doing both these to his/her issues without aspiring anything in return from them and even if they give problems to the house-holder! You are doing this very easily and spontaneously in one place and you say that this is difficult in another place or God. Hence, the issue is taken as the standard scale of measurement of your devotion to God. If you are offering the fruit to statue of God by moving your hands towards Him, why don't you offer your property (fruit of work) to your issue also in the same way? This is the heart of philosophy and hence the bond to issue, is represented in heart by anaahata chakra, which means that this bond is not beaten or crossed by anybody so far!

The second type of devotees sacrifice fruit of work aspiring some practical boon in return. This is exchange of matter for matter. ***Exchange of work (energy) with the matter in return is in the case of working under employer*** and since the employee is more benefited, the employee respects the employer. ***Exchange of matter with matter is done in the case of***

*customer and shopkeeper*, in which equivalence of matter from both sides exists. For this reason, the shopkeeper is not respected like employer. Matter is result of condensation of lot of energy. Hence, sacrifice of matter is far greater than sacrifice of work (energy) provided one is capable of doing it.

***The most important in the sacrifice of fruit of work is that it is the percentage of sacrifice of the total fruit possessed by you is bringing the greatness of the sacrifice.*** A saint doesn't sacrifice even one rupee and sacrifices only his work (energy). This is 100% sacrifice of fruit of work since nothing exists with the saint for sacrifice. When a beggar sacrificed one rupee only, which alone is remaining with him, it is 100% sacrifice of fruit. This sacrifice of one rupee is highest, which is higher than sacrifice of Rs. 90,000/- by one lakh holder. Jesus also told the same that the little sacrifice of a widow-beggar is greater than all other huge donations done by rich devotees. ***The magnitude of sacrifice is not important, but, the percentage of sacrificed fruit in the total possessed fruit by you is always counted by God.*** In the counter of God, if you give Rs. 100/- out of Rs. 1,000/-, the ticket of journey will be given to you up to next station only. If another person gives Rs.10/- and has no more money in his pocket, the ticket will be given up to the terminus. Datta gives the ticket to His abode not seeing the money which you have given to Him, but, gives the ticket on seeing the remaining money in your pocket!

Hence, the lowest type (prostitutional) of devotees sacrifice intelligence, emotion and if necessary even work for getting the practical fruit from God. Saints sacrificing work only are exception to this type. The middle type (business) of devotees sacrifice fruit of work aspiring for practical boon. ***The highest type (real love) of devotees sacrifice intelligence, emotion, work and fruit of work aspiring nothing in return like the real love shown to issues.*** If you belong to third type, you can praise God in your prayers to be equal to your issues. Even then, don't praise the Lord saying that He is more than everything and everybody since it is also a lie. The knowledge given by human incarnation like Krishna (Sadguru) always contains truth only, which is bitter causing inconvenience and pain to you since God does not aspire anything from you in actual sense. He may aspire something from you just to test your real love through practical sacrifice like the grandfather asking a chocolate from his grand son after presenting him a packet of chocolates. The guru or a human scholar aspires chocolate from you like a beggar in need. Hence, the guru learns only that much knowledge, which is convenient and pleases you so that you will give the chocolate. Even if he knows the truth he will not

preach you that since you will not give the chocolate for the inconvenient and unpleasant knowledge. He preaches only false knowledge by tempting you that you will get several packets of chocolate by following his knowledge. A beggar told a house lady that he will give medicine to her by which she will never suffer with hunger and asked her for little food to be given to him as the rate of medicine. The lady replied that he can himself use the medicine to avoid his hunger!

Hence, mere logic diverted to negative side results in several false conclusions and there should be a limit to the logic at that point beyond which dangerous conclusions will result. To control such negative side of bad and dry logic only, the authority of scripture (Shruti and Smruti) and the authority of learned scholars (*Vidvat Anubhava*) are advised so that the logical analysis will not divert to the side of over-intelligence that results in wrong conclusions. The primary scripture concludes that the sacrifice of fruit of work (wealth) alone is the real proof of love (*Dhanena tyageana ekena...*). Wealth may mean the fruit given by forefathers about which you may not have the sense of real value since it is not your hard money. The secondary scripture (smruti) or the Gita emphasize on the sacrifice of the fruit of hard work about which you are aware of its real value. *Sacrifice of the wealth earned by your hard work is always higher than the sacrifice of wealth of your forefathers.* Sacrifice of an item knowing its full value is more appreciable than sacrifice of item without knowing its real value. Hence, the Gita is polished knowledge of the Veda. The stories of sacrifice of material or money by several devotees as written in the Puranas give the authority of experience of several real learned devotees like Saktuprastha (who sacrificed all the food earned for his family starving from several days in a drought).

The Veda says that God gives only true knowledge since truth is the first adjective given to the knowledge (*Satyam Jnaanam...*). The reason is that the aim of God is your eternal welfare only and not the fees to be collected from you for giving His knowledge. Truth is always bitter since it is most inconvenient knowledge. For this reason only, God Datta is always avoided by several devotees from ancient times. Elders threaten by saying that one should not go near to Datta since one will lose everything by His knowledge (*Dattam Chinnam*)! In the Vishnupuranam, God Vishnu says that whenever His grace falls on a devotee, God will steal away his money (*Ysyaanugraha michchaami tasya vittam haraamyaham*)!

## 2. Can You please explain the true meaning of the following statement of Jesus?

[Shri PVNM Sharma asked: I heard that when Jesus was worshipped by a devotee using sandal paste, one fellow commented that the money used for that sandal paste could have been better spent on feeding beggars. I heard also that Jesus replied that the worship should be continued since beggars exist in all places and in all times. Can You please explain the true meaning of this?]

**Swami replied:** Whenever a suffering person approached Jesus, Jesus always told him that let his sins be excused. He never told that let His suffering disappear. The reason is that *suffering is the punishment of the sin. Punishments of emergent severe sins will be given in this world itself and punishments of other sins are given in the hell.* Punishment is never for vengeance. It is aimed only to bring realization followed by repentance resulting in the non-repetition of sin again. Spiritual knowledge alone can bring the realization. True spiritual knowledge is always preached by God in human form only. In the absence of such true spiritual knowledge, punishment acts as a temporary device to suppress the psychology with fear so that repetition of sin can be avoided at least for some time.

The beggar is suffering with poverty as a punishment of his sins. If you want to remove the poverty of beggar forever in all the future births also, the spiritual knowledge preached by the human incarnation like Jesus or Krishna or Buddha or Mahavir Jain or Mohammad is essential for a permanent cure. Even if you feed the beggar for today, you can't feed him throughout his life. Even if you feed him for this entire life, you can't feed him forever in all the future births. Hence, *worship of human incarnation is more important than feeding the beggar for one day or for few days or even for his entire life.* A better measure is to eradicate his poverty forever throughout all his future births by giving him spiritual knowledge from the preaching of human incarnation. God in human form alone can give the true knowledge that gives the right direction towards the right goal. True knowledge is the mother of real practice and hence, knowledge is the foremost important step before practice. But, mere knowledge without practice has no trace of importance and use. If Kausalya is not the mother of Rama, she has no respect. But, without Kausalya, Rama could not have taken even His birth. Hence, Kausalya is foremost important human being to be given importance than Rama. But, all the importance and respect to Kausalya is only due to Rama. Without giving birth to Rama, Kausalya is only ordinary human being that could have been forgotten like any other lady human being in this world. Hence, knowledge is important being the mother of Practice. But, if the knowledge does not deliver the practice, such

knowledge is useless without any significance. The knowledge preached by human incarnation is always 100% true (Jnaana Yoga) and will certainly generate emotional-devotional force (Bhakti Yoga) that is necessary for the transformation of knowledge in to practice. Hence, Kausalya (true knowledge) alone comes from the mouth of the human incarnation that alone can relieve the beggar from his suffering (punishment) forever throughout all the future births.

Social service is the service to the suffering human beings. Such service can be only temporary limited to one birth, for which also God gives gifts, which are the pleasures of heaven. Since you have given temporary relief only to the suffering of human beings, the heaven is also temporary as said in the Gita (*Kshene punye...*). If you mix the social service with preaching spiritual knowledge and devotion to God as done by Mother Teresa, you will go to the heaven (Swarga Loka) first for the temporary social service and then you will reach the ultimate abode of God (Brahma loka). Heaven is the 3<sup>rd</sup> word in the upper journey and the abode of God is the 7<sup>th</sup> ultimate world.

You are conducting a scientific seminar on an important research subject, which is like the worship of human incarnation to get His grace through the spiritual knowledge. ***Unless the grace of God dawns upon you, you cannot digest His spiritual knowledge.*** When somebody serves you the food with love, you can digest it well. If you steal it, you cannot digest it. The worship of God in human form is to get His grace, which can remove the suffering of any soul forever in all the future births. Hence, Jesus advised a devotee to continue the worship of God in the human form. The comment made by that person against Jesus was due to the ego and jealousy towards co-human forms due to repulsion of common media. In the case of human incarnation, It is the friend, philosopher, guide and the ultimate goal also. In the scientific seminar, you have provided the noon lunch in the interval. Now, tell Me honestly, which is more important? Is it the noon lunch or subject of the seminar? This is the meaning of the reply given by Jesus. Social service without spiritual service is like a wedding meal and not like a meal in the seminar. In wedding meal, the exposition of the ego of the donor exists along with aspiration of fruits in return in the form of gifts from the dining persons. In mere social service also, ego exists along with aspiration of fruits in return like pleasures in upper heavenly world or the political positions of power through votes in this world!

If this above analysis is not clearly understood, the comment of the person made against Jesus will appear as meaningful remark and the comment of Jesus will appear as selfishness with ego and ignorance.

## Chapter 15

August 13, 2017 Evening

**O Learned and Devoted Servants of God,****1. How to co-relate the following two concepts?**

[Smt. Devi (w/o. Dr. Nikhil) asked: You told that the upper and lower worlds are to be treated as upper and lower levels of devotion to God and should not be treated as the physical places separated by physical distance. But, simultaneously, You say that the upper and lower worlds exist in space geographically, which can't be seen by us due to the God's will acting as unimaginable barrier. How to co-relate both these two concepts?]

**Swami Replied:** Coimbatore-city in which you presently reside is called as the Manchester-city of India. Manchester-city exists in the world outside India. The statement means that like the Manchester-city in the world, Coimbatore-city is in India. Coimbatore doesn't contradict the geographical existence of Manchester outside the India. This human body called as Pindaanda is a representative mini model of this vast macro world. Hence, worlds existing in this external universe exist in our body also as the various psychological levels in spiritual progress. I told that these geographically existing upper and lower worlds should not be treated in terms of physical distance like the physical distance existing between various countries on this earth. The physically distance between countries can be covered by physical journey by a vehicle like airplane. One can never travel from one of these worlds to the other by a vehicle since the distance is not exactly like the physical distance in units of kilometers that can be covered by a vehicle. If the distance is physical, these worlds could have been seen by us like different countries of the earth. The distance can be covered only by change in psychological state of the soul because these invisible worlds are covered by the unimaginable barrier or God's will. The soul reaches these worlds based on the progress of its spiritual level. ***On this earth, one can reach the other country by the moving vehicle without reference to any spiritual level.*** Hence, the distance between these worlds can't be taken in terms of physical space, which can be covered by the moving capacity of the vehicle. In the case of these super natural worlds, the capacity of the moving vehicle (energetic body of the soul) is only the spiritual level. My statement refers this difference between the distance of these worlds and the distance between these countries on the earth. The

physical existence of these worlds and movement of the energetic body of the soul like a vehicle are not denied in both cases. In the case of countries, the cause of moving capacity is the fuel of the vehicle. In the case of these worlds the fuel is the spiritual progress of the soul in its body-vehicle.

The same unimaginable God exists in the body of Vishnu in Vaikuntha world and in the body of Krishna in the Brundavanam village on this earth. A devoted energetic being near Vishnu in Vaikuntha is as good as a devoted cowherd sitting near Krishna in Brundavanam. ***There is no difference between Vaikuntha and Brundavanam since the same unimaginable God exists in the energetic body of Vishnu and materialised body of Krishna.*** A devotee present near Krishna in Brundavanam village on this earth is not at all different in any way than a devoted energetic being present near energetic incarnation in the upper most ultimate abode of God (Brahma Loka). The Brundavanam village itself is the ultimate top most world or Brahma Loka. Thus, the concept of physical distance disappears in the case of these worlds. When I said that Coimbatore is Manchester of India, Coimbatore is not really the Manchester. But, in the case of these words, it is not the concept of simile because the same unimaginable God exists in Vishnu and Krishna. In this case, Coimbatore actually becomes the Manchester. This is the difference between these worlds and the physically distant countries on the earth. Therefore, the main point is that one need not bother about these worlds existing with geographical distance between them in the space. The physically distant worlds are accepted, but, the physical distance becomes meaningless since all these worlds can be attained on this earth in the present life itself without even an iota of difference. The reason is that Krishna is exactly Vishnu and hence Brundavanam is exactly Vaikuntha. Here, ***the concept of simile should be thrown out because Krishna is not similar to Vishnu since Krishna is Vishnu Himself.*** Therefore, one can forget the idea of attaining energetic body after the death and the concept of travelling to different worlds by the movement of energetic body since all these worlds can be attained here itself in this present life only. This is the point which I wanted to emphasize by that statement.

These supernatural worlds are in the imaginable domain being in the creation, but, are involved with the will of God or unimaginable domain since ***these worlds can never be found through any instrument even in the future scientific research of humanity.*** These worlds are in the intermediate place between the upper unimaginable domain and the lower imaginable domain. These worlds are invisible even to the future scientific equipments of future humanity. They are invisible to the humanity not

because of the high frequency of energy of these words and their energetic beings. If it is so, there is a hope that these worlds may become visible to the advanced instruments in future. The reason of their invisibility is not due to the high value of their frequency, but, is due to the superior frequency due to the will of God. Such superiority is due to the unimaginable power of God and not due to high value of the frequency of the energy. If these worlds exist in the lower imaginable domain itself, the inter distance can be travelled by the advanced vehicles. In such case, you can never attain the ultimate abode of God in Brundavanam village on this earth itself. ***The unimaginable power involved with these supernatural worlds makes them different from the physically existing countries on the earth.*** In such case only, the ultimate abode of God geographically present in the top most space can exactly come down to the earth. This is not the case of mere similarity, but, this is the case of exact transfer of the top most world to the earth without any disturbance to the already existing top most world or abode of energetic incarnation of God.

## 2. What is the difference between Avidya and Maaya?

[A question by Dr Nikhil]

**Swami Replied:** The medium of unimaginable God is called as Maaya (*Indro maayaabhih pururupa iyati... Veda, Maayinamtu Maheshwaram... Gita*). The medium of the soul is called as Avidya, which means inert. Since the soul itself is awareness, the medium of the soul should be non-awareness or inert. Since the unimaginable God is beyond awareness and inert matter and energy, the medium of God is both awareness (Paraprakruti) and inert matter and energy (Aparaaprakruti). The soul is called as Paraprakruti or a part of the imaginable creation. The creator or God is beyond the soul (awareness) and rest creation (inert energy and inert matter). Maaya is said to be the associated item with God and hence can't be the creator Himself. Hence, Maaya is also the creation or Prakruti made of awareness (para) and inert energy with inert matter (apara). This point is made clear by the Gita in saying that Maaya is prakruti or creation (*Maayaam tu Prakrutim viddhi*). In such case, there should be no difference between Maaya and Prakruti or Creation in essence. The difference comes only when this total prakruti or creation (actually small part of creation only as the human being or energetic being) becomes the medium of God and the apara part of prakruti (actually a small part only) becoming the medium of soul. Since the soul (awareness) is a part of Prakruti, the inert matter with inert energy (Apara) constitutes the medium of the soul. Hence, you can't say that the entire prakruti is the

medium of the soul since soul itself is a small part of paraa prakruti. But, in the case of God, the entire Prakruti (both Para and Apara) become His medium since the unimaginable God is the third item beyond both Para (Akshara) and Apara (Kshara) parts of Prakruti. God is the third unimaginable item, who is beyond both parts of imaginable prakruti or creation (*Yasmaat kshara...* Gita). The conclusion is that the medium of God is both inert and non-inert parts of Prakruti whereas the medium of the soul (Para) is only inert Apara part of prakruti or creation.

Awareness is called as Sattvam. Inert energy is called as Rajas. Inert matter is called as Tamas. Sattvam is responsible for good qualities like true knowledge and justice. Rajas and Tamas are responsible for bad qualities like ego, ignorance, cheating and injustice. The medium of the soul is Rajas and Tamas and hence the soul or Sattvam is always influenced by bad qualities like sins etc. The influence of Rajas and Tamas on the soul is so much that the soul becomes almost Rajas and Tamas in its very core. Its natural quality of Sattvam becomes very weak, which moves far from the soul. The soul becomes the core content of Rajas and Tamas and Sattvam stands far from it as an external instrument to be used for the victory of injustice, if necessary. In the case of God, Sattvam is very close to God and becomes almost like the core content of God whereas Rajas and Tamas are far from God to be used as external instruments for the victory of justice, if needed. I explain this difference taking the examples of Duryodhana as soul and Krishna as God. Duryodhana cheated Dharma Raja in playing gambling since cheating is his core content. He used Sattvam as external instrument to support his internal injustice by speaking “did I force him to play this gambling? Did I force him to bet his brothers and wife?” The speech of Duryodhana appears to be perfectly justified and due to this reason only, Krishna allowed the punishment of Dharma Raja to go to forest for 12 yrs. Gambling is one of the five horrible sins. After the punishment also, he did not agree to return their kingdom and this shows that he is Rajas and Tamas by core and justified arguments (Sattvam) were used as instruments only for the victory of injustice. The same gambling was played by Krishna in the war and Sattvam or victory of justice is His nearest core content (*Sattvopaadhiriswarah*). His cheating or Rajas with Tamas becomes the external instrument used in support of the victory of His justice. In both Duryodhana and Krishna all the three qualities are common. The difference is that Sattvam is nearest to God whereas Rajas and Tamas are nearest to the soul. The medium of the soul that causes the sins is called as Avidya, whereas the medium of God that gives punishment to sins is Maaya. If you see the soul of Dharma Raja, Sattvam is remaining

in his soul, but, Rajas and Tamas are also influencing it now and then provoking him to play the gambling without rejecting it.

If you compare Krishna and Dharma Raja, the similarity is that Sattvam is near to both and Rajas and Tamas are far from both. But, there is a slight difference in this point also. In the case of Dharma Raja, sattvam itself is the soul whereas in the case of Krishna Sattvam is near to the inner most soul or unimaginable God. Rajas and Tamas can penetrate into the soul in some time in the case of Dharma Raja. In the case of Krishna, all the three imaginable qualities (Sattvam, Rajas and Tamas) can never penetrate the inner soul called as unimaginable God. ***Dharma Raja is soul with good qualities (Sattvam) surrounded by Rajas and Tamas, which are always trying to influence the soul.*** Duryodhana is the soul with bad qualities penetrated by Rajas and Tamas. Actually, the word soul or sattvam stands for mere awareness that can be influenced by good or (and) bad qualities. Sattvam stands for knowledge also representing good qualities. Krishna is the unimaginable God beyond all the three good and bad qualities, but, is nearest and dearest to Sattvam while using the far Rajas and Tamas as instruments in the play, if required.

The word Maaya has two senses: i) It is most wonderful unimaginable power (***Maya vaichitrye***) and ii) It doesn't exist without its source or unimaginable God (***Yaa Maa***). When the Prakruti (both para and apara) becomes the medium of God as energetic being or human being in the incarnation, this medium or prakruti (both para and apara parts) also attains the unimaginable nature in doing miracles. Hence, this medium or Prakruti becomes unimaginable and is called as Maaya. This can be seen while the boy Krishna is lifting huge hill on His tender finger in which apara prakruti becomes unimaginable. ***When Krishna revealed His unimaginable knowledge in the Gita, the Para prakruti attained unimaginable nature.*** Prakruti, as the medium of soul runs always with power of imaginable principles and is called as mere Prakruti and not maaya. This Prakruti of the soul is unaware of unimaginable God and hence is called as ignorance or Avidya. The unimaginable God is not only aware of the knowledge of entire prakruti, but, also is aware of Himself and such knowledge clearly indicates the unimaginable power or Maaya or Vidya. The cheating is based on the principle of illusion, which shows the non-existent to appear as existent and which is common between Krishna and Duryodhana as the means, but, the ends are different, which are victory of justice and injustice respectively. Not only the nearest Paraprakruti (Sattvam or awareness) became unimaginable as seen by His unimaginable knowledge in the Gita, but also the far Rajas and Tamas (inert energy and inert matter) present as

the external body also became unimaginable while lifting the huge hill by His tender finger. Thus, both Para and Apra parts of prakruti standing as the medium of God become unimaginable due to the influence of inner unimaginable God. Hence, the Prakruti or medium of God alone becomes Maaya and not the prakruti or medium of the soul. In the sense of wonderful unimaginable power the medium of God is Maaya. With reference to unimaginable God, this creation or Prakruti is non-existent and due to this reason only 1) the unimaginable God can do anything in this unreal world and 2) the unimaginable God is never touching even our imagination to maintain this non-existent world as fully real and existent. The second reason is responsible for your total inability to even imagine God. The existence of unimaginable God with the non-existing creation is called as Paramaatha dasha or absolute reality of Shankara. This state is beyond our logic and even our imagination. Hence, Ramanuja and Madhva never touched this state in which the souls remain as totally ignorant of the existence of unimaginable God and non-existence of this creation. Ramanuja and Madhva started with vyavahaara dasha or relative reality, which is mentioned by Shankara also. In this relative reality, the mediated unimaginable God as first energetic incarnation is the starting point as the source of creation and the process of creation can be conveniently explained by taking the logic of cause (mud) and effect (Pot). ***The process of even the first item of imaginable creation (inert energy) being created from the unimaginable God is impossible for explanation and hence, such process also becomes unimaginable.*** To avoid this confusion in the beginning itself, which may result in atheism or non-existence of unimaginable God, it becomes a better convenient explanation for easy understanding for souls. The starting is done with the mediated unimaginable God or the first energetic incarnation (***Sukshama chidachit Vishista***) from whom this universe based on the same unimaginable God (***sthula chidachit vishista***) is emerged out. The awareness (chit) and inert energy along with inert matter (achit) exist in the cause itself, which can appear in the effect like the black colour of mud appearing in the pot. From the awareness of cause, the souls in the creation (effect) are generated. From the inert energy and matter of cause, the inert matter and energy of the effect or creation appear. This follows the worldly logic of creation of effect from a similar cause. Hence, the non-inert material of souls and the inert material of the rest world exist in effect transferred from its cause. The word 'Vishista' means some other third item, which is possessing awareness and inert matter with inert energy. Such third possessor is the unimaginable God, who is mediated by the energetic form and hence can be

easily imagined by mind. Apart from the relative reality of Ramanuja and Madhva, Shankara included the absolute reality also. You are contradicting Shankara as if He spoke about absolute reality only without mentioning the relative reality. The total concept with unimaginable and imaginable sides was presented by Shankara whereas Ramanuja and Madhva presented only the imaginable side of the concept for the convenience of understanding of the souls. The unimaginable side of the concept need not be presented to souls because when the unimaginable side is presented, the relative reality including the souls totally gets disappeared and hence it is not relevant to be preached to the souls. There is no contradiction between the three divine preachers in view of this analysis. Ramanuja and Madhva also indicated the absolute reality or the unimaginable God by the word Vishista, which means the third possessor of both the components (awareness as '*akshara*' and inert energy with inert matter called as '*kshara*') of the creation. Ramanuja and Madhva also know the state of absolute reality, but, avoided it in explanation by not mentioning it directly with emphasis like Shankara. The unimaginable power of the first energetic incarnation is nothing but the unimaginable God mentioned indirectly by Ramanuja and Madhva. Shankara also knows the importance and the need of relative reality for the souls, which was clearly explained by Him everywhere. He ran away by seeing the elephant saying that the whole world is non-existent and hence His running away from non-existent elephant is also non-existent, which means that the world exists for the soul, which is a part of the world. Shankara never told that this creation is non-existent (Asat). He told that it is both existent (sat) and simultaneously non-existent (Asat). The contradiction between these two can be removed since both are simultaneously possible from the angle of soul and God, which can be neither told as mere existent nor mere non-existent and this is indicated by the word Mithya (*sadasat vilakshanaa*).

The perfect monism of Shankara can be fully understood in the case of human incarnation existing with reference to exceptional devotees liking the unimaginable God to appear totally before their eyes. This is possible in view of absolute reality in which unimaginable God alone exists while the creation (human being-component) is non-existent. Based on this, the human being component becomes non-existent and the unimaginable God alone exists. The non-existent human being appears as if existent by the omnipotence of God since the soul (devotee) can see only the rest part of the creation (human being component). The extension of this perfect monism to every human being shall be understood based on the then existing atmosphere of atheists, which will never believe in the existence of

God unless atheist himself is declared as God. But, later on, devotees tried to exploit this concept without doing any spiritual effort and also sins were done based on the non-existence of creation. Ramanuja understands the background atmosphere of Shankara very well and condemned only His followers for their exploitation. He always told that whatever told by the followers of Shankara is not correct (*Yaduchyate Shaankaraih...*). He never told that whatever Shankara told is wrong. All the philosophy of Ramanuja stands perfectly true in the relative reality of Shankara, which alone is meant for the souls to be preached. When Shankara told that His running is non-existent with reference to the non-existent elephant, it explains both the planes of reality. In the plane of absolute reality the non-existent elephant indicates the non-existence of the entire creation in which the soul and its running also become non-existent. In the plane of relative reality, the elephant, the soul and its running exist since entire creation exists in which unimaginable God can never be referred except the first mediated energetic incarnation of unimaginable God called as Narayana. Ramanuja advises us to forget the absolute reality in which we become non-existent. The unimaginable God reduced His importance to be presented as the property (unimaginable power) of mediated God for the sake of convenience of souls for understanding. The mediated God becomes the base of this unimaginable property (*Brahmanopi Pratisthaaham*—Gita). There is no difference between unimaginable God and unimaginable power since more than one unimaginable item can't exist and thus nothing is lost by presenting unimaginable God as the unimaginable power.

More than one correct concept can be interpreted as the alternate meanings of the same statement in scripture and in doing so the logic and grammar naturally permit such correct interpretations. This can be illustrated in several scriptural statements in the following way.

The basic concept is that only two items exist, which are unimaginable creator and imaginable creation. The word Maaya can represent the creator based on its sense of wonder as unimaginable since the root word (Maya) has this sense. The same word can be used to mean the creation also in the sense that it is non-existent (*Yaa Maa*) in absolute reality. Similarly, the word Prakruti can be used in the sense of creator since this word has the meaning that it is the root cause (*Prakrushtam kriyate anayaa, Prakrutirmulakaarane*). The same word can be the creation also, which means the best effect evolved from the cause (*Prakrustaa Krutih*). Let us see the interpretations in the Gita: Maaya is said to be prakruti (*Maayamtu prakrutim*). Maaya is said to be the power

of God along which God enters prakruti (medium) to preside it (***Prakrutim svaam...***). The word Maaya in this verse is used as the unimaginable power of unimaginable God (***ittham bhutalakshana trutiya***). Even though the unimaginable God is not different from unimaginable power (due to impossibility of two separate unimaginable items), this way is used to explain to the souls based on worldly logic in which we say that the Sun rises along with his shining denoting the different existence of possessor and its power. Here, Prakruti means the creation (part) acting as His medium called as human being component. In the verse “***Maayaamtu prakrutim***” the word prakruti means the root cause and the word Maaya means the unimaginable God and resulting meaning is that the unimaginable God is the root cause of creation.

If the concept is established true by sharp logical analysis, in order to support such concept the grammar co-operates to the evolution of such true concept from the words of scriptural statements. Perfect monism of God and soul in incarnation spoken by Shankara is correct based on the plane of absolute reality. In the same incarnation, the concept of monism between God and soul (actually dualism) due to impossible isolation (Apurthak siddha) is also simultaneously correct based on the plane of relative reality established by Ramanuja. The perfect dualism without any impossibility of separation exists between the God and an ordinary soul (as outside the context of incarnation) can be extended to the incarnation also based on the same plane of relative reality is also simultaneously true as established by Madhva. The simultaneous truth of all these three concepts is based on i) the omnipotence of unimaginable God, which can avoid the contradiction between these three concepts and ii) the difference between the angles of devoted receivers varying in their different levels of spiritual progress. If you understand Datta as Hiranyagarbha (Brahma or Madhva), Narayana (Vishnu or Ramanuja) and Sadashiva (Shiva or Shankara) being one and the same due to the common unimaginable God, you can't find even an iota of difference between these three preachers. ***The difference in these three philosophies is only due to different exploitations of the original philosophies by the followers*** and in condemning such exploitations these three philosophies appear as if contradicting with each other. The Veda says that Narayana is Brahma and Shiva (***Brahmaacha..., Shivascha...***). But, the followers, who are black charcoals unable to understand these three preachers, who are original diamonds (the preachers and followers are human beings only just like diamond and charcoal are made of the same carbon atoms!) become so much ignorant that they create insertions in Puranaas to condemn the other two preachers in praise of their own

preacher. In the Padma Puranam there is a fantastic insertion, which says that Lord Vishnu asked Lord Shiva to mislead the people against Himself (Janaan mat vimukhan kuru)! Fantastic! In such case, how Shankara propagated the devotion towards God Vishnu through His famous song “*Bhaja Govindam...*”? These ignorant followers may give another wonderful explanation for this that Lord Shiva did opposite to the word of Lord Vishnu since both are bitter enemies to each other! The scripture says that let the longevity of any devotee be safe as long as the devotee doesn’t differentiate Vishnu and Shiva (*Yathaantaram Na pashyaami tathaa me svastiraayushi*). This means that once you find any difference between Ramanuja and Shankara, you are equal to a dead person! Since Shankara told that unimaginable God can be expressed by silence only (*Mouna Vyaakhyaa...*) and also since Buddha kept silent about God, it is justified if Shankara is called as Buddha in disguise (Prachchanna Buddha). But, Shankara was called as the follower of Buddha in disguise (Prachchanna Bauddha), which is not justified at all since Shankara condemned the non-existence of God (atheism) of the followers of Buddha, who misinterpreted the silence of Buddha as non-existence. The followers against Shankara say that since God is the soul, it means that God does not exist beyond this world (soul), which is attributed as the atheism of Shankara. Shankara has to tell so in order to convert atheists in to theists. This possibility of soul being God can’t be totally condemned since God becomes the soul in incarnation. This basic true concept is simply extended to every soul by Shankara in special circumstances of the then existing atheistic atmosphere.

### 3. What is the meaning of Paraavara in the verse “*Tasmin druste Paraavare*”?

[A question by Dr. Nikhil]

**Swami Replied:** The verse (*Bhidyate hrudaya...*) says that the knot of ignorance is broken, all doubts are clarified and all sins are destroyed when the devotee catches and recognizes God in human form called as ‘Paraavara’. Paraavara means the Sadguru, who is God appeared in human form for the uplift of His devotees. The word Paraavara has two words in different senses: i) Para and Avara, ii) Paraa and Vara, iii) Paraa and Avara, iv) Paraa and Aavara and v) Para and Aavara.

Let us take the first way (i) in which para means greatest God and Avara means the inferior creation or Prakruti, which is acting as the medium of God. God is beyond both Paraa and Aparaa parts of Prakruti. The word para here means God, who is different (para) from both the parts of Prakruti. Since the medium (both parts of Prakruti) stands as inferior

(Avara) to God, the words Paraa and Avara mean the greatest unimaginable God mediated by the human being or both parts of Prakruti. When Paraavara is seen (drushte), all the benefits happen and God in human form alone can be seen by your naked eyes. All the doubts are cleared only when such human form preaches knowledge by which all doubts are cleared and the root knot of ignorance is broken (*parasya prakruteratitasya avara prakrutih upaadhih*).

In the second way (ii) the word Paraa stands for the non-inert part (awareness) of Prakruti. The word Vara stands for the husband or bridegroom since paraa stands for the wife or bride. In this way, the second part (inert Aparaa) of Prakruti has no place and the second part is also required in the medium of God as the inert human body (*Paraayaah prakrutibhaagasya varah bhartaa*).

In the third way (iii) Paraa and Avara stand for the first (non-inert awareness) part and the second inert (matter and energy) part of Prakruti respectively, which mean just a human being, who can't give all these benefits (*Paraayaah prakrutibhaagasya Aashrayah aparaa prakruti bhaagah Avarah*).

In the fourth way (iv) the words Paraa and Avara mean the awareness acting as cover of God (*paraa eva avaranam*) in one mode (prathamaa tatpurusha), which is not possible since awareness itself requires inert container and can't act as independent container of God. In this same (iv) way itself, taking another mode (shashthi tatpurusha) we can say that Paraa means awareness and Avara means its inert container (*paraayaah avaranam*), which again results as the human being only, which can't give the above benefits.

In the fifth way (v) para means God and Avara means container. In the sense that God is the container (of this world) in first mode, the result is the unimaginable God, who can't be seen (drushte) and hence becomes inapplicable (*para eva avaranam*). In the other mode, the result is container of God, which is the medium of God and this is the same as the first (i) way (*parasya avaranam*). In this second mode, you should take the container of God as the medium used for the facility of seeing by devotees and you should not take that the container means the base (Aadhara) of God.

The final conclusion is that Paraavara means the human incarnation of God seen by eyes clearing all the doubts by which the original knot of ignorance is broken.

## Chapter 16

August 14, 2017

**O Learned and Devoted Servants of God,****1. Can we accept statements from an atheist?**

[Shri Anil asked: “You told that Charvaka (atheist) told that awareness is generated from food only and this point being true shall be accepted even if the speaker is an atheist. If this point is true, is it also told in the scripture?”]

**Swami replied:** This truth is clearly told in the scripture that (relative) awareness is generated from food (*Annat purushah*). Purusha means the awareness or soul, which lies in the body (*puri shete*). This awareness is called as the relative awareness treated as one of the items of creation (kshetra) by the Gita (*Chatanaa dhrutih*). This awareness is the specific work form of inert energy generated in a specific nervous system while functioning. This awareness should not be confused with the unimaginable awareness (unimaginable due to absence of nervous system and inert energy) of unimaginable God. *Since two unimaginable items can't exist, this unimaginable awareness itself is the unimaginable God.* The word awareness serves the purpose of address since we have an idea of awareness in the case of relative awareness.

Both absolute and relative awarenesses are one and the same as far as the process of knowing (awareness) is considered. The difference is only that the relative awareness has inert energy (material cause) and nervous system (instrumental cause) as its background for its generation. Such background is absent in the unimaginable absolute awareness and hence this means that the unimaginable God is not relative awareness as knower, even though the process of knowing is similar to the relative awareness. The word awareness can be used in two senses: i) the process of knowing and ii) the knower. *The similarity in the process of knowing serves as imaginable address for the unimaginable God.* This is the main reason for the three preachers to treat the unimaginable God as awareness or unimaginable knower. This unimaginable knower is a better expression for the unimaginable God in view of easy understanding of souls. This does not mean that the unimaginable knower is the imaginable knower. *It only means that the process of knowing of unimaginable knower is the same as the process of knowing of the imaginable knower.* The similarity is only in the process of knowing and not between unimaginable knower and

imaginable knower. In this concept, there is every possibility of slip to mistake the similarity (in the process of knowing) and to mistake the difference (between both absolute and relative knowers).

The unimaginable God is greater than this infinite world (*Mahatah para mavyaktam*). The *mediated unimaginable God is better than the non-mediated unimaginable God* since a better understanding is obtained (*Avaktaat purushah parah*). The word Purusha means relative awareness with its body as container. This relative awareness merges with the unimaginable awareness when the unimaginable God gets mediated by a devoted being. This merge takes place in the process of knowing only while the absolute knower and relative knower remain different to give dualism in monism for intermediate devotees. Of course, the absolute knower can alone represent Himself while relative knower becomes non-existent with reference to the plane of absolute reality. This means perfect monism results for top devotees in which the absolute knower alone exists while the non-existent relative knower appears to be existing to the eyes of these top devotees due to omnipotence of God. (The non-existent human body along with non-existent relative knower along with the non-existent process of knowing appears to the eyes of top devotees to be existed due to the omnipotence of the unimaginable knower since the unimaginable knower can't be grasped. In this, the top devotees feel the relative knower along with relative human body himself is the absolute knower or unimaginable God. For such devotees, the relative human body along with its relative knower becomes the absolute knower only. Krishna is only another name of the unimaginable God in their view. Their view is justified in view of the truth of the plane of absolute reality that unimaginable God alone exists as single truth.) Thus, the mediated incarnation is better in the sense that it is more convenient to understand and even to see with eyes.

The unimaginable God or Brahman means greatest based on the meaning of its root word, which gives two types of meanings approved by grammar: i) that Brahman itself is greatest and ii) that Brahman makes Its devoted souls also as greatest or equal to Itself. The unimaginable God merges with a medium or prakruti containing both para and apara parts to make the medium (energetic being or human being) to become greatest because perfect monism results between the medium and God. Due to this, the relative awareness along with container (called as purusha) becomes absolute God to be called as Purusha after this perfect monism also. Hence, Purusha means i) the relative awareness in its container called as ordinary energetic or human being and ii) the absolute awareness merged with relative awareness in the same container to result as incarnation. Therefore,

Purusha means both ordinary energetic or human being as well as incarnation. ***The incarnation is the best among the energetic or human beings and hence It is called as Purushottama.*** By this, the confusion is removed so that Purusha means the medium or ordinary soul in its container and Purushottama means the incarnation. But, this differentiation is not strictly followed and in some contexts purusha means the incarnation while the soul and container come under prakruti itself as para and apara. In this way only two categories, purusha and prakruti (Prakruti is again subdivided into Para and Apara) are mentioned in “***Purusham prakrutim chaiva***” in the Gita. In the same Gita, another way of the same classification of three major items exists: i) Purushottama or incarnation or mediated unimaginable God, ii) Purusha, the para part of Prakruti called as Akshara and iii) Apara part of Prakruti loosely called as prakruti or Kshara. In this way, the two sub-divisions of prakruti are made as the two main divisions. This second way is better since it avoids the confusion between two meanings of the same word purusha (one meaning is the relative awareness or soul present in body and the second meaning is the absolute awareness or unimaginable God present in the medium as incarnation).

The above Vedic statement or the point referred by Charvaka refers to the ordinary relative awareness only, which is generated in the end of long sequence of created items like space (invisible energy), gas or air, fire (energy in visible range), liquid or water, solid or earth, plants, food and then the relative awareness or soul (soul is taken in the sense of awareness or individual soul). This relative awareness is not God by itself. It can become God in the climax of its devotion provided the God wishes to incarnate (***Eswaraanugrahaadeva***). The main criterion of the soul is that it should not aspire to become incarnation unless God proposes and the soul should always feel that it is in the service of God. The devoted soul need not be worried to miss the chance of incarnation since it has a better alternative chance of becoming master of God while continuing as devotee!

## **2. Please explain the five koshas in the light of human incarnation.**

[A question by Shri Ajay]

**Swami replied:** The five koshas or categories in human being are arranged in the ascending order of importance from bottom to top, which are Annamayakosha (food), Pranamayakosha (inhaling oxygen), Manomayakosha (mind), Vijnanamayakosha (intelligence) and the ultimate Anandamayakosha or bliss to be obtained from human incarnation as the ultimate fruit. Below this fruit, the four koshas represent 1) the basic food or matter indicating sacrifice of fruit, 2) the oxidation of food releasing

inert energy indicating sacrifice of work form of energy, 3) mind indicating emotional devotion and 4) intelligence indicating the spiritual knowledge concluded by sharp analysis. These four categories constitute the spiritual effort and the 5<sup>th</sup> topmost category indicates the fruit attained by this spiritual effort. The basic two of the four categories of effort indicate the practice or karma yoga. The devotion of mind indicates Bhakti yoga. The knowledge of intelligence indicates Jnana yoga. Both knowledge and devotion indicate theory and sacrifice of both matter and work form of energy indicate practice. As you come down, the importance of effort increases from top to bottom since practice is more valid than theory even though based on preciousness of subtleness, the importance increases from bottom to top (Knowledge of intelligence is more subtle than the devotion of mind, which is more subtle than the work of inert energy, which is more subtle than the matter and this proves the value of subtleness increases from bottom to top. Based on the same principle, the bliss being most precious since fruit is more precious than the below effort indicated by the four categories, bliss occupies the top most position. But, if you see the practical value, effort is greater than fruit since fruit in return should not be aspired. In the effort also sacrifice of matter is greater than sacrifice of work, which is greater than expression of devotion, which is greater than mere knowledge and thus, the importance increases from top to bottom in the sense of practical value.). The lower two categories are related to inert matter and inert energy. The upper two categories indicate non-inert awareness as mind and intelligence. Intelligence is above mind since intelligence gives decision through sharp analysis whereas mind oscillates between contradicting ideas. Non-inert awareness is above the inert matter and inert energy indicating that nervous energy (awareness) is superior and more precious than inert energy and matter. Inert energy is above the matter since energy is more precious and subtle than matter. This is the best way of interpretation of the five categories in the light of the subject of human incarnation. In the light of energetic incarnation and devoted energetic beings, the bottom most category (annamaya kosha) is absent, neglecting the inertia of energy (rest mass) to be considered as full-fledged matter.

### **3. Is the practice of Human incarnation influence the minds of followers?**

[Shri Phani asked: The practice of human incarnation seems to influence the attraction of the minds of the followers. Hence, practice is essential for human incarnation as we see Rama, Jesus etc. Please comment on this.]

**Swami replied:** The practice after attaining true knowledge and devotion is important for the uplift of devotees and God in human form does not need such uplift basically. The truth in the spiritual knowledge preached by human incarnation is very important with respect to the uplift of the human devotees since true spiritual knowledge alone gives right direction towards goal. The practical effort generated by true knowledge and true love (devotion) is very essential for the spiritual aspirant (Saadhaka) whereas the practical effort is not essential for God in human form (*Aarurukshoh muneryogam...* Gita). Of course, God in human form practices His preaching not for the sake of any selfish uplift, but, for the sake of uplift of devotees by setting Himself as an ideal example. If God in human form shows practice in different way, the devotees will imitate that and get destroyed (*Utsideyurime...* Gita). This aspect is very important in Pravrutti and you find such strict practice in human incarnations like Rama, Jesus etc., especially, who came down to establish Pravrutti.

You are going to learn physics from a teacher. You should be concerned with the truth and merits of his teaching the subject, which alone are concerned to you. For this purpose alone, you have paid the fees to him. Why should you worry that you do not want to hear his teaching since the teacher smokes! In what way the teaching is related to smoking? You can refuse to hear the teaching if the method of teaching or the points taught are defective. Similarly, you should follow the advice of the spiritual preacher and need not investigate to criticize the personal life of the preacher, which is in no way connected to the preaching of the subject, which alone gives you the right direction and benefits you to achieve the true fruit.

The analysis of the personal life of the preacher may involve two points:

- i) The preacher may be an ordinary human scholar (Guru) and may be unable to practice what he preaches others. If he does not follow his own preachings, he will be punished by God. You have approached the doctor due to defect in your lungs. The doctor advised you to stop smoking. You should follow the advice of the doctor and get the benefit of good health. You should not say that the doctor has no right to give you this advice since he also smokes! If the doctor does not stop smoking, he will be punished with the illness. You are saying like this only because you also don't want to stop smoking!
- ii) The doctor smoking may be Shri Shirdi Sai Baba. He is the incarnation of the God and He has the unimaginable power to protect His lungs from the effect of smoking, which ability is absent in you. He may be testing your faith in Him by such exhibition of negative qualities.

In any of the above two cases, it is better if you stop the smoking and protect your lungs accepting the advice of any of the above two cases. God takes care of the above cases and ***you need not show the defect of the preacher as the cause of your reluctance in your implementation.***

Pravrutti is following the instructions of God for the balance and peace of the creation. An Industrialist establishing an Industry primarily wishes that Industry shall run peacefully on smooth lines. Similarly, God wishes that His creation shall run peacefully on smooth lines. In both cases, punishments are stipulated for the violation of the rules governing the peace. Majority of souls comes under the pravrutti, which is mainly controlled by the fear from the punishments. In this field of top most importance, God also follows the rules strictly to set Himself as an example for the souls. Rama, Jesus etc., are such incarnations, who came as ideal examples for Pravrutti. Hence, Rama is called as “Aadarsha Maanushaavatara” (an ideal example for souls in Pravrutti). The fruits of Pravrutti are temporary heavenly pleasures presented as gifts. The effort in pravrutti is to follow the justice and to avoid the injustice at any cost so that tension of hell is avoided and pleasures in heaven can be attained. In this field, God is not interfering with the devotees in any way except advice through preaching. The bond between God and devotee is regulated by the justified procedure like the bond between employee and employer involving promotions and punishments based on the responsibility of soul itself since here God doesn't take responsibility of soul except giving guidance.

Very few devotees follow the Nivrutti, which is the personal relationship with God to become His nearest and dearest family members. In this field, the devotees are very much discouraged and very much tested because the fruit of Nivrutti is simply unimaginable (*Nivruttistu mahaa phalaa*). In the tests, the exhibition of negative qualities is done in order to dilute and divert the concentration of devotee from God. This is a very critical field with lot of complications and difficulties since the fruit is highest by which God takes up the entire responsibility of the devotee like the owner of a family taking entire responsibility of his family members. God undergoes the punishments of such devotee of Nivrutti like the owner of the family paying the penalty on behalf of his family member. The devotee of Nivrutti follows the rules of Pravrutti also since his God is not pleased if the rules are violated. If you annoy God in the basic Pravrutti, how can you think of Nivrutti? ***The only difference from Pravrutti is that the devotee of Nivrutti follows the rules of Pravrutti due to love on God and not due to fear for hell.*** In Pravrutti, you have to vote for justice

against injustice whereas in Nivrutti you have to vote for God even against justice!

Krishna came mainly for the devotees of Nivrutti, who are the sages born as Gopikas. In the process of testing them in their attachment to the three strong bonds (Eeshanaas) some justified procedures of Pravrutti appeared to be violated since in this field the competition is between God and justice of Pravrutti and not between justice and injustice as in Pravrutti. Every human being is almost the follower of Pravrutti only and hence he/she is advised to follow the practice of Rama and theoretical advice given in the Gita by Krishna! Krishna represents the ultimate absolute unimaginable God and is called as “*Liilaamaanushaavataara*” (representing the nature of absolute God for Nivrutti). In the very next incarnation as Buddha, He showed the practice of sacrifice of three strongest bonds (Bond with wife called Yasodhara, bond with son called as Rahula and bond with wealth or kingdom) for the sake of God by leaving wife, son and kingdom to attain God’s grace.

Even in the life of Krishna except the case of Gopikas tested in Nivrutti, Krishna followed Pravrutti in very strict sense throughout His life. He left Gopikas and never returned and He saw that His most beloved wife, Satyabhama got insulted for her pride, which shows the lack of bond to darling (Dareshana). He sacrificed all His wealth to the most deserving devotee called Sudaama (Kuchela) and this shows lack of bond with wealth (Dhaneshana). He killed His own son called Samba in the end for insulting sages and this shows lack of bond with own issue. I have already explained the case of Gopikas in several angles and established total justice in view of the nature of the inevitable tests of these three strong bonds. No other soul was the sage born as Gopika and hence such tests were not repeated anywhere by Him.

In the case of Rama, the goal was protection of justice against the injustice (Pravrutti). He scolded Sita and left her in forest for the sake of two angles of Pravrutti only: 1) the external angle was to take care of the public opinion in the administration. 2) The internal angle was to punish Sita for scolding Lakshmana in horrible way. This shows lack of bond with life partner. He sacrificed the kingdom for the sake of father and this shows lack of bond with wealth. He fought with His own sons in order to protect the dignity of Ashvamedha sacrifice and this shows lack of bond with issues. He drowned Himself in the river Sarayu without spending even a little time with His two children seen after a long time and this also shows lack of bond with issues. All the sacrifices done by Him were for Pravrutti only. Hanuman was His Nivrutti devotee and Hanuman was tested by

showing negative quality of selfishness (Rama told Ravana on the first day of war itself that He will go back without killing him if Sita was returned to Him. This exhibits His selfishness since if Ravana did so and was not killed, he will force wives of several souls in the world. Rama tested Hanuman to see whether Hanuman leaves Him based on this extreme selfishness exhibited by Him). Rama tested Lakshmana, who left his wife and kingdom for 14 years to serve Him. Rama tested Bharata in the bond of wealth, who refused to become the king. Rama tested the sages in the forest by running after the golden deer fascinated by desire of Sita to see whether sages misunderstand Him and lose faith in Him. When the sages praised Him as God, He told them that He is just a human being only (*Atmaanam Maanusham...*) and this is again testing the faith of the sages in Him. Expression of selfishness and negative qualities is inevitable in tests. We must understand such illusions projected by God in human form and shall stand firm in our faith in Him. *We should not misunderstand such negative qualities as the real weakness of human incarnation and lose our faith in Him.* If such human incarnation is false, then also we are not losers since we are benefited by his spiritual knowledge accepted by us after sharp analysis only. The loser is that false human incarnation only since it will be certainly punished by God. We must be always careful about one point only, which is that the spiritual knowledge received by us should be tested thoroughly by intensive analysis before our acceptance for implementation. As long as we are alert about this one point, we will not lose anything at any time whether the preaching human incarnation is true or false. This point also helps us in filtering out the false human incarnation from the true human incarnation. Truth is never sacrificed in the knowledge preached by God in human form (Sadguru) since He doesn't care to please you by preaching false knowledge.

#### **4. Did God re-enter Jesus after His death on cross?**

[Shri Anil asked: Padanamaskaram Swami, In the recent message You mentioned that God left Jesus during His death on the cross. However somewhere else in Your knowledge it was mentioned that Jesus walked out to India and lived in Kashmir till His death. Is God re-entered Jesus after His death on the cross? Did Jesus really die on cross? During suffering on the cross God component also suffered?]

**Swami replied:** Jesus Himself asked God “Why did You leave Me?” This means God must have left so that Jesus alone suffers for the sake of God's work. Generally, devotees love God to get bliss from Him. This is not the true love to God. The true love of devotee to God is due to the climax of attraction towards wonderful personality of God. For the sake of

selfish happiness if God is loved as in the case of worldly bonds (since the Veda says that any soul loves another soul for selfish happiness only) it is not true love. The true love will not be affected in any way even if extreme suffering comes in the service of God. The human being component was tested in the crucifixion. Jesus never repented on the cross for personal suffering. God entered him again so that Jesus again became the human incarnation after passing the test.

### **5. Please explain the entry of God Datta in You.**

[Shri Anil asked: Swami, when You were inside the womb of Your mother, God entered in You. You also mentioned about entry of energetic from of Datta dissolving in You at Sri Sailam. How to correlate both of these incidents.]

**Swami replied:** Entry, leaving and re-entry are explained in the above case. Since God is unimaginable, He can leave the human being component even without actual leaving. Entry, leaving and re-entry have to be spoken if God is imaginable item bound by worldly logic. When there is a demand of the situation, God exists in the human being-component and this is sufficient for us for all practical purposes. Entry, re-entry etc., do not matter much when the human incarnation maintains the existence of God on requirement.

In the olden days, I used to say that God Datta enters Me whenever I preach the spiritual knowledge. This means that God Datta existed in Me whenever the occasion demanded. There is no harm in this way. We say that a person X lives in a specific house permanently. Does it mean that X lives in that house throughout 24 hrs of the day? X may be leaving that house for some time now and then to go to market. Due to this, you will not say that the specific house is not the permanent address of X. Similarly, the human incarnation is the permanent address of God even though God leaves the human being component for some time now and then. This is applicable to the imaginable human beings staying in their residences permanently. *In the case of unimaginable God, He may leave the human being component now and then without actually leaving it even for a second!* The Omnipotence of God allows this and this point can be applied to the above example of Jesus also. Shri Ajay believed My statement and was thinking that God Datta exists in Me only whenever I preach the spiritual knowledge. After some time, he visited Swami Shivaananda Maharaj along with Me. Swami ji looked at Ajay and told (before Ajay speaks anything) “If you think that Datta leaves your Swami now and then, you are slipping since Datta stays in Swami all the time”. Ajay thought that I spoke a lie like that in order to test his faith, which is also true. I spoke lie

and at the same time I didn't speak lie since the unimaginable God leaves Me now and then while staying always in Me simultaneously and there is no contradiction in this due to the omnipotence of God. These doubts don't matter much since God is always available in human incarnation since He does not leave it at any time even though He leaves the human incarnation now and then. Both these points are simultaneously true due to the omnipotence of God. Availability of God in human incarnation on requirement while preaching or while doing miracles is sufficient for us to give right direction in spiritual effort and to protect our faith in God.

### **6. Do Vedic ghosts harm those in whom they enter?**

[Shri Anil asked: You narrated the case of sister of Your grandmother possessed with a vedic ghost. Why such things happen? Will it harm the person in to which it enters?]

**Swami replied:** The proof of such miraculous incidents establishes the existence of unimaginable domain by which the existence of unimaginable God can be easily established. This is the primary and fundamental concept of this entire incident. Damage of the health of a person possessed by ghost is always not a rule. It depends upon the cycle of deeds and fruits. This is again side track of the main issue. Main issue is that unimaginable God exists as the source of such unimaginable events.

### **7. Whether the soul component of Krishna reacted when listening to the story of Rama?**

[Shri Anil asked: "The mother of Krishna was telling the story of Rama to Krishna so that Krishna can enter into sleep. When the story came up to the point that Ravana stole Sita, immediately Krishna awoke, crying, asking Lakshmana to give the bow for fight". In this event, whether soul component in Krishna reacted this way?]

**Swami replied:** Some times, some soul-component of a human being remembers the incidents of previous birth and this concept is established in the world through several examples and based on this the department of para-psychology was also evolved. The memory of incident of previous birth happens sometimes in some souls due to the will of God so that we can believe that the soul takes rebirth in this world. You can limit this incident to the human soul itself that takes rebirth again. Here, God is also associated with human soul of Rama and Krishna. Every soul does not remember all the previous lives, in case of which, every soul taking birth is loaded with such huge information of previous births so that every soul taking rebirth must be mad. The memory of the previous birth appears in some soul only due to the will of unimaginable God and this also can be taken as miraculous event to accept the existence of unimaginable God as

the source of miraculous events. We give importance to this memory since it is not only related to the soul but also related to God associated with the soul in both births.

### **8. Does greediness in materialistic life reflect in practical devotion to God also?**

[Shri Anil asked: "Your greediness in practical devotion to God is only the reflection of your greediness in your materialistic life". Please elaborate on this.]

**Swami replied:** Lack of charity towards deserving receivers in the worldly life (Pravrutti) induces greediness in to the mind. The same human being appears in Nivrutti and hence this greediness doesn't leave the mind there also. When one is not donating even little food to a hungry beggar in Pravutti, how can you expect him to give food even to human incarnation in Nivrutti? The clever greedy person fears for God and hence eradicates the very concept of human incarnation and offers food to the statue representing God since it doesn't eat the food. If God appears in the place of statue to eat the food offered on every day, the practice of offering food to God will be also be rejected by such greedy person. He offers food to God every day since the statue always remains without turning into God. God also knows this fact and hence is not appearing in the place of statue to save His value and dignity! *Sacrifice of matter is the most important aspect of the spiritual effort, which is always attacked by the virus of greediness.* Even in worldly life, there is a saying that true love exists only when charity of wealth exists.

Hence, the Veda and the Gita gave the highest importance to this sacrifice, which alone is the acid test of true love. All the other worldly bonds also depend on this sacrifice of fruit of work and hence this is told as the root of entire world (*Dhanamulamidam jagat*). Stopping with theoretical knowledge and theoretical devotion has no use since practical sacrifice of the fruit (mango plant) associated with knowledge (water) and devotion (fertilizer) can alone prove the true love that alone yields the true fruit (mango fruit appearing on mango plant) also. The true love exists only on the issues since every one sacrifices the fruit of work to issues only. You can judge your devotion to God taking the love towards your issues as the standard scale. Hence, analysis of greediness is very important in the spiritual effort.

### **9. Why did You not conduct severe tests?**

[Shri Anil asked: "I appear in drunken state and associated with a prostitute. I repel majority of devotees in this way. Only one selected devotee recognizes Me and surrenders to Me." But we have so far not seen You in this state. Please clarify.]

**Swami replied:** Here, the statement is given by God Datta through My throat. This statement refers to several other incarnations, which appeared in the above said negative angles. The essence of this is only that the faith in God in human form is always tested by exposing negative qualities. The state of devotee becomes like a multiple-choice question having four answers in which one alone is the correct answer and three other are wrong answers. Test is inevitable to give authorized certificate acceptable to all divine spectators like sages, angels etc. Such tests are performed by the God component only and not by the human being component in the case of devotees as per the will of God that feels the necessity by exact requirement.

## Chapter 17

August 20, 2017

**O Learned and Devoted Servants of God,****1. How can we discard the rituals that we are doing since childhood?**

[Dr. K. Sudershan Rao (Doctor in Global Hospitals, Hyderabad) asked: Your answer contains perfect logic. But, the problem is that we have heard this way of doing rituals since from our childhood from our elder forefathers. How to discard this suddenly?]

**Swami replied:** My main point is that you shall examine with your own maximum capable analysis both logics of My answer and the sayings of our forefathers. After deciding, which is correct logic that alone can establish the truth, one may immediately realize and practice it. Others may realize and practice after sometime only. Once you hear something, you should analyze and then come to the decision (*shrotavyo, mantavyo, nididhasitavyah... Veda*). The second stage of your analysis contains two stages: 1) Analysis with the help of debates and also 2) Once you decide the truth, you have to memorize the true concept again and again till you come to the stage of decision, which is nothing but implementation. In some cases, this memorization is not necessary since decision comes as soon as truth is found out. *In these cases, the strength of the impression of ignorance by false preachers is very less, which is immediately vanishing as soon as the truth is found out.* In some other cases, the impression of ignorance is very strong and hence, memorization of truth is essential. Less dosage of medicine is sufficient if the illness is weak. Long dosage of medicine is required if the illness is strong. Arriving at true knowledge in the first step is important because if wrong knowledge is memorized, the danger is very much severe.

Regarding the long time of duration taken for the standing of a concept, the long time has no validity. When Shankara condemned the part of rituals without understanding the meaning and essence of the scripture read in it (karma marga) as argued by Mandana Mishra, this point of long standing part of ancestors was also raised by Mandana Mishra. Shankara replied, “In a closed room, darkness is existing from several years having long-standing strength, which is valid in the case of a tenant residing in your house. Once you open the window, one ray of the sun entering through the window will destroy all the long-standing darkness. The sun-ray entered

and stayed in the room just for a fraction of a second only. Hence, long-standing can't establish the validity of ignorance." Knowing the knowledge of the scripture is jnana marga of Shankara. Apart from knowing the real essence of scripture (jnana), preparation and supply of food in the interval of seminar (karma marga) is also valid and thus, both jnana and karma together is the real total picture of both parts as proposed by Kumarilabhatta (Jnana-karma Samuchchaya Vada), which is complete. Shankara condemned the karma marga by dravya yajna alone without the association of jnana marga in it and this is the present state of rituals done by us! Kumarilabhatta heard the philosophy of Shankara and appreciated it. He asked Shankara to visit his disciple Mandana Mishra, who is following the karma marga alone without jnana marga. Similarly, you can't argue that majority of the followers also contribute validity. Suppose hundred blind men are walking one after the other since the back person is always thinking that his front guide is not a blind man, all these hundred men will fall into the well (*andhenaiva...* Veda). Hence, the validity of the concept regarding this truth can be decided only by your logical analysis and if necessary, taking the help of debates with others, which can't be decided by the mere long-standing time of it and the majority following it.

In fact, all the rituals are expected to be ultimately the seminars of spiritual knowledge (jnana yajna), which alone pleases God as per the Gita because it alone can give the right direction to the souls in their practice. The duty of the priest is to read the scripture and give its meaning (artha) called as Svaadhyaya Yajna. Then, the priest is expected to give the essence (bhava) in depth so that devotion on God shall be increased. The priest is not doing his duty at all. He is reciting the scripture without knowing even any trace of its meaning, who neither himself knows nor can explain it to others. The priest is spending very long time to recite the scripture like a tape recorder in the ritual and he is spending several years for doing this mechanical recitation and his brain stopped functioning and analysis is impossible for him! Recitation was also done in ancient days by sages to preserve the scripture and also to avoid insertions, but enquiry of meaning in depth was also done by them. Today, such requirement is not present at all. The priest can read the printed book of the scripture and can explain it for long time by going into deeper and deeper depths so that the doer of the ritual along with his invited friends and relatives can clarify their doubts so that their devotion becomes more and more firm. The food is cooked and served in the interval, which is basically essential to supply energy to the brain. This is the total true picture of any ritual called as yajna or sacrificing food in conducting the spiritual seminar. By such supply of

food, the ritual becomes dravya yajna, which is the karma yoga consisting of sacrifice of fruit and work by cooking. This practical sacrifice is given lot of importance and hence, 80 percent of the Veda is involved in explaining the lighting of the fire and doing the process of cooking the food. The whole ritual becomes sheer waste like pouring scent in ash if the ritual is done as mere supply of food and reading the scripture without knowing even the basic meaning as done today. The ritual has become horrible when the ghee is burnt in physical fire, which is lit for cooking the food with ghee (frying). These blind tape recorders (middle-age priests) have taken the word 'ghee' in the sense of pure ghee and have taken the word 'fire' in the sense of physical fire and burnt ghee in physical fire adding to various causes of pollution in the environment, damaging the welfare of humanity like demons! The word 'ghee' stands for ghee-fried food and the word 'fire' stands for hunger-fire in a human body. This true meaning is followed by the entire universe irrespective of caste, gender, religion and nativity since everybody tries to give food to a hungry person. These priests have forbidden others to do their false interpretation and restricted it to themselves only. This means that God protected innocent people from falling in the pit dug by these ignorant priests, who made themselves to fall in their own pit dug by themselves and become losers! In the ancient age, sages enquired the meaning of scripture deeply and propagated it to public on the occasions of rituals apart from preserving it by recitation due to lack of sufficient printing technology. Now, there is no need of recitation since the Vedas are well-preserved as printed books and insertions are impossible in a printed book. A long period of middle-age was just above our heads in which these blind priests have established this misinterpreted Vedic tradition and this long middle age is the reason for us to tell that we are in this confined tradition from a long time. ***Truth is always universal and protected by God*** and falsehood is always protected by ignorance and confined (conservative) like a pit containing a few fallen diggers of the pit!

## **2. How can we implement Dharma Sukshma practically in our lives?**

[Shri Durgaprasad asked: Padanamaskaram Swami, You have explained about Dharma Sukshma with some practical examples. It is possible to know dharma grossly, but it is very difficult to know dharma sukshma for all possible situations. How to know it and implement it in the present time? Kindly enlighten me.]

**Swami replied:** If you understand the basic concept or philosophy of dharma and dharma sukshma, you can apply it to any situation very easily. Dharma means the general rule, which contains lower core of Dharma and

highest plane of Dharma. The highest plane should always be protected. In doing so, any lower dharma can be violated, if necessary. The highest plane contains non-violence, which is not to cause any type of suffering and loss to good and righteous people in the world (*ahimsaa paramo dharmah*). This does not mean that you can kill anybody by giving anesthesia, by which the good person does not suffer! You should not kill a good person even giving anesthesia since you are causing loss of life for a good person, who can do good to this humanity and also use his life to progress spiritually. Hence, you should not cause suffering or loss to a good person at any cost. For this purpose, you can violate any other lower dharma like speaking truth, not cheating, not stealing, etc. This conclusion looks quite satisfactory to our inner consciousness also and hence, here, the logic is supported by good experience. Apart from causing suffering and loss to good people, God is also pained by such sins and displeasing God is not liked by any devotee belonging to pravrutti or Nivrutti apart from the suffering caused by punishment of the sin. The devotee of Nivrutti never bothers about the suffering, but bothers a lot for the displeasure of his beloved God. A devotee of Nivrutti does not bother about the suffering caused in the service of God and this should not be extended to the suffering from punishment of a sin.

But, the whole problem is with people, who try always to exploit the rules by misinterpretations so that they can be benefited actually by doing injustice and at the same time escape from the punishments of injustice by colouring the injustice to appear as justice with the help of their perverted over-intelligence! With the help of advocates, who do the profession just for money, such people may escape the punishments from courts, but not from the punishments of omniscient and omnipotent God.

Rama killed Vali by hiding Himself behind a tree since Vali has a boon to become stronger than the opponent facing him in the fight. For protecting a righteous person like Sugriva, Rama violated the lower dharma of war. A clever wicked person will say that an actually good person to be bad (being his enemy) with the help of his over-intelligence and capability of twisting the logic. After proving his enemy to be bad, he will say that stabbing him from back is not wrong because destruction of injustice (bad person) by violating justice is correct as in the case of Rama killing Vali. He supports his backstabbing since the enemy is very strong and can't be stabbed from front and compares himself to Rama! In the case of Rama, really, ends justified means. But, in the case of this crooked person, this statement is exploited through misinterpreting the white as black. To control such exploitations, the above statement is contradicted by another

statement, which says that means justify ends. In order to check such exploitations only, Rama supported the second statement and hence, concluded Himself to be a sinner and got Himself punished in the next birth as Krishna. While doing the analysis of justice and injustice, the Veda says that you should know:

- i) Which is proper and improper to the situation while applying the basic concept,
- ii) Which is bias and prejudice in application by avoiding selfishness, and
- iii) Supporting the real justice and condemning the real injustice found out by following the above two points (*yuktaa ayuktaah alukshaa dharma kamaah*). If one avoids selfishness in doing impartial analysis of justice and injustice in a situation, such confusion can be easily eradicated. When such confusion is favoured by your selfishness, the inner consciousness blessed by God will act as the agent of God to prick you frequently!

Even though Rama followed justice and condemned injustice in a perfect way, He got punished Himself so that no exploitations can result with the help of misinterpretations coming from crooked over-intelligence. The only way is application of the torchlight of logical analysis, which is aided by the battery called as taking the help of a good debate with scholars before arriving at the final truth. Such analysis of good deeds (dharma) and bad deeds (adharma) is a three-dimensional complicated network involving so many parameters based on the situations (*gahanaa karmano gatih...* Gita). One should follow the utmost basic principle that one should not accept anything for practice unless his/her inner consciousness is totally and completely satisfied with the truth of a concept that is to be concluded by sharp analysis of own intelligence and supported by debates and discussions with other intellectuals also, if necessary.

### **3. Kindly clarify the following question on observance of the Shraddha ritual.**

[Dr. Balaji asked: Namaste Swamiji, Kindly clarify the following question on observance of the Shraddha ritual.

In one of my relative's family, the Shraddha ritual is not being conducted due to negligence, lack of belief and some arrogance. Their entire family and children's family is constantly affected with problems and lack of peace of mind for many years. Some well wishers remarked that non-observance of the Shraddha ritual is leading to difficulties in the family and they have to do it whether they believe in it or not.

Kindly elaborate on the above point whether atheists and people with low level of belief in God, even after avoiding serious sins like Violence and Stealing, should at

the minimum do these mandatory rituals to maintain peace and prosperity in their lives. Sincerely, Balaji]

**Swami replied:** Doing justice gives benefits here as well as there. Doing injustice (sin) gives punishments here as well as there. ***Not doing justice will end in the loss of benefits but not in getting punishments.*** Not doing injustice will end in the loss of punishments but not in getting benefits. You must differentiate between: 1) Doing justice and not doing justice and 2) Doing injustice and not doing injustice. Not doing justice is not doing injustice always because an incapable person unable to protect justice will not be punished. But, if the person is able to protect the justice and is not protecting justice, it is equal to doing injustice and hence, will be punished. When Draupadi was insulted by Dushshaasana in the court, capable people like Bhishma and Drona kept silent and hence were punished in the war while other incapable ordinary members, who also were silent spectators, were not punished. This point was projected by Lord Krishna while speaking in the court as a Messenger. The innocent army is punished with deaths because it supported the highest injustice (Kauravas) by protecting the lower justice that employee should obey the employer. Drona was punished with instantaneous death for the same reason. Bhishma was punished with long suffering (agony on the bed of arrows) of death since in his case, the employer-employee relationship did not exist. He supported the injustice simply because of his personal promise that he will protect anybody on the throne. It is a personal reason without any external force and this personal reason is also not correct because ***he should protect the person on the throne following justice only.*** Lot of analysis is done by God in deciding the fruits for a deed and hence, God never errs like a human being.

Applying this basic logic to the cases mentioned by you, the atheists were not doing the rituals due to lack of faith in any unimaginable point and also in the unimaginable source called as God. They are justified as far as the logic related between faith on a concept and its subsequent practice are concerned. ***Since their faith in the absence of unimaginable domain is fundamentally wrong, they are supposed to receive the punishment here as well as there since their basic faith and logic are totally wrong.*** These atheists enjoy the creation of God and negate the very existence of God and such ungratefulness is the highest sin (ungratefulness is the highest among the five horrible sins as per the scripture). By mistake, you may believe fire as water and try to put your hot hand in fire in order to cool your hand. Will your hand be cooled since your faith on the fire as water is supporting your action? Since your such faith is actually and basically wrong, your hand

will be burnt more. ***Hence, the atheists not doing these rituals are to be punished here and there.*** Up to this point, the logic is perfectly correct. These atheists are not doing these justified rituals even though they are capable of doing these rituals. They are not doing these rituals (in the true sense and not in the false way) because of their poverty. Hence, not doing justice, even though capable, is doing injustice only and hence, these atheists must be punished. However, if any atheist is very poor and is unable to do the ritual, he shall not be punished since it is the case of incapability in doing justice. For that matter, even a theist incapable of doing these rituals due to severe poverty must also not to be punished. ***In the case of poverty, the whole case is tilted because the reason for not doing the ritual is poverty only and not the lack of faith in the unimaginable God in the case of theist.*** Such a real poor theistic person unable to do the ritual practically will do the ritual at least theoretically since faith on unimaginable God exists in the ultimate basis. But, in the case of an atheist, the non-performing tendency in the ritual is not poverty at all, but the lack of faith in unimaginable God and hence, the basic severe punishment is inevitable. If the ritual is performed in true sense by sacrifice to deserving persons, even though it is not the day of demise of the departed soul, the departed soul along with the doer is benefited due to the good sacrifice. Even if the ritual is performed on the day of demise by sacrifice to undeserving people, such a ritual becomes a sin resulting in the punishment of the doer and the departed soul. Sacrifice to deserving receiver is the life of entire ritual and the priest becomes deserving only if the ritual is done in its true sense, which is propagation of spiritual knowledge and devotion.

All the above analysis is a two-dimensional network of justice and injustice in the case of theists and atheists. The following peculiar conclusion comes when a third parameter enters and makes this as a three-dimensional network. The third wonderful parameter is that the present way of doing the rituals by theists also is totally wrong. Now, the point is that the atheist is not doing a ritual in the usual false way. It becomes an interaction between two negatives that brings the final positive result! Does this mean that the atheist not doing the ritual in false way also is equal to a theist not doing the same ritual due to poverty? Though the non-practice of ritual is common in both cases, the basic reason is different. ***In the case of an atheist, the basic reason is lack of faith in unimaginable God only and not the poverty or false way of the ritual.*** In the case of theist, the basic reason is poverty and not lack of faith in the unimaginable God. In anyway, the atheist is punished for this basic reason of atheism and a separate punishment for not doing the ritual need not be invoked on him. When the

atheist is cooked in boiling oil in the hell, why should you bother about the punishment of pouring hot oil for not doing the ritual due to some ignorance or arrogance of a theist (which is less sin and not the highest sin of atheism)? The arrogance and ignorance of a theist can be rectified by the lesser punishments here. The arrogance and ignorance of an atheist can't be rectified by small punishments here since the basis is the very atheism itself. For this basic strongest sin, equally strongest and eternal punishment will come to the atheist.

Let us take the theist doing the ritual in false way and an atheist doing the essence of ritual by feeding a hungry beggar. The atheist is doing the ritual in essence whereas the theist is not doing the same ritual in its true meaning. The result of punishment is changed in the sense that the theist is punished for doing the ritual in wrong way and the atheist is awarded for doing the same ritual in the true sense. Not only atheists, women and certain castes are forbidden from not doing this ritual in false way (luckily by the grace of God!) and they also do the ritual in true sense and get awards from God. However, the punishment of theist is always lesser than the basic punishment of an atheist in any case because theist is not doing the ritual in true sense due to the ignorance established and impressed on their minds by the middle age false priests. Due to this, the punishment is less, but, the benefit of doing the ritual in true sense is not achieved by the theist. Loss of benefit is also a type of loss only just like the loss of loss is also a type of benefit only! The atheist may have this little benefit of little loss of punishment, which is negligible before the topmost punishment for the atheism. ***The topmost punishment of atheist is suffering of the soul in the liquid fire of the hell forever.***

Remember one basic important point that the atheist is not punished simply for the lack of his faith in the unimaginable God. Setting aside the ungratefulness to God, the atheist always does lot of sins because really, there is no basic controlling factor on such soul either due to fear for hell as in the case of pravrutti-devotee or due to devotion to God as in the case of Nivrutti-devotee (bhaya or bhakti). Both fear to hell and devotion to God together can be applicable in the case of intermediate devotees between pravrutti and nivrutti. Even though both these (fear and devotion) exist, the theists are doing sins and hence, these two controlling factors have very little effect even on theists. Can we believe the achievement of control of sin even though theism is absent, when the control of sin is not perfectly achieved in spite of the fear for hell and love to God in theism? An atheist arguing the possibility of not doing sins is hypocrisy (and cheating public to create good impression about himself for the facility of exploiting others in

future only) because *any atheist will be attacked by a million-dollar question, "If I escape the courts here, what is the harm to me if I do sin and enjoy here ?"*. This question can never come to a theist and hence, at least some control is expected. The false interpretations of ignorant preachers are also responsible to damage the control of sins in theism. The false interpretation is that the sin can be cancelled by the grace of God and if God is worshipped theoretically or practically also, God is pleased to shower the grace on the sinner! The real interpretation is that the results of deeds are inevitable and the Creator of the rule Himself will not break His own rule. If He breaks His own rule, He will be viewed as mad by constant spectators like divine sages. Even in the case of a very exceptional devotee of Nivrutti, God undergoes the punishment suffering like a soul without using unimaginable power, which is not known to such topmost devotee since if known, the devotee will not agree and gets pained so much that the pain is greater than the pain of the punishment! In view of this, God undergoes his punishment without informing him.

All this analysis involves lot of concepts of Mathematics like plus and minus values, which, I suppose will please a brilliant Mathematician like you!

## Chapter 18

## SAME ENERGY BECOMES INVISIBLE TO HUMAN BEINGS DUE TO WILL OF UNIMAGINABLE GOD

August 20, 2017 2<sup>nd</sup> Message

### O Learned and Devoted Servants of God,

Shri Anil asked: “Swami! With reference to your answer to the question of Smt. Devi, kindly clarify the concept with more clarity about the unimaginable and imaginable domains coexisting in the case of these supernatural worlds of supernatural energetic beings”.

**Swami replied:** There are two clearly different domains, which are unimaginable creator and imaginable creation. Just for the convenience of explanation in terms of imaginable logic, I may use words like unimaginable nature or unimaginable power or unimaginable awareness or unimaginable process etc. You must always remember that all these terms having ‘unimaginable’ as prefix are unimaginable God only since any number of unimaginable items end in one unimaginable item only, which is the unimaginable God. Both the unimaginable and imaginable powers are the powers of the same one unimaginable God (Parabrahma) only. Between the unimaginable God and the imaginable creation, there is an intermediate domain called as creation with unimaginable and imaginable powers mixed. This intermediate domain consisting of the supernatural worlds with supernatural beings forms a part of the creation created by the unimaginable creator only. This intermediate domain is above this Earth (imaginable) and also in the earth (unimaginable). These supernatural worlds are made of the basic cosmic inert energy only and their energetic beings are also made of the same energy. This point shows the aspect of imaginable power. *The same energy becomes invisible to any human being due to the will of unimaginable God and this is the unimaginable power.* This imaginable energy becoming invisible due to will of unimaginable God is superior to the inert cosmic energy spoken by scientists and this can be called as pure imaginable energy, which has both visible and invisible regions based on the lower and higher values of the frequency respectively. The lower visible-imaginable energy appears to eyes. The higher-invisible-imaginable energy appears to the scientific instruments. There may be some more radiations with still far higher frequencies, which may be grasped by more advanced instruments in future. Such high frequency-radiations are not the

energy with which these supernatural worlds or their beings are made of. This point must be clearly understood by a very clear statement that ***the superior energy with which these supernatural worlds and supernatural beings are made is not the imaginable energy of far high frequency invisible at present and possibly visible in future***. This supernatural energy is imaginary energy by itself, no doubt, but is associated with the will of unimaginable God so that it can never be seen by any advanced instrument at any time in the future. If the will of God permits, the energy of these worlds and beings can be seen by human beings even with their naked eyes at present itself. This will of God is called as the unimaginable barrier between imaginary energy and supernatural energy.

Regarding the situation of these worlds, a geographical explanation starting from the earth is given in the scripture (the Vishnu Puranam). Since the basic material of super natural energy is imaginary energy only, these supernatural worlds exist following the rules of three coordinates of space only. This is the imaginable nature of imaginable worlds. If it is mere imaginary energy only, following the space coordinates, these can be attained by the mechanical movement of energetic body or a vehicle running on the fuel. For example, the soul after death becomes energetic being by a covered energetic body. When this energetic body is leaving this gross body, it can't fly merely with its kinetic energy. It flies to these supernatural worlds based on its spiritual progress due to the will of unimaginable God and this specialty is due to will of unimaginable power. The imaginable part of this supernatural energy is that the imaginary energy of these worlds is helping the movement by the supply of energy from the source, the cosmic energy. Another feature is that a supernatural world may exist on this earth, which is exactly the same external supernatural world without any trace of difference by which similarity is ruled out. The unimaginable God with the external energetic medium exists in the topmost supernatural world in the supernatural energetic body and also in the human body on this earth simultaneously and this is due to will of unimaginable God, who is beyond the four-dimensional space-time model. You may walk on the moon, which is simultaneously a supernatural world called as Pitruloka in which the departed souls in supernatural energetic bodies exist simultaneously without any interference with you. Even on this earth, you may come across with a lower type of departed soul in supernatural energetic body called as ghost and there will be no interference between you both while one passing through the other. But, if the will of God permits, based on the sins done by you, you may experience its existence and it may possess you to cause suffering. The atheists criticizing God are

used by God as the examiners of the strength of the faith of a devotee and similarly these ghosts are used in punishing the sinners on this earth since emergent sins are punished here itself. The Human incarnation on this earth is also a mixture of the unimaginable creator merged with the imaginable human being. In the place of human being, if energetic being exists, it becomes energetic incarnation. These cases are the interactions between the unimaginable creator and imaginable (visible or invisible) media. The supernatural worlds and energetic beings have this facility of the interaction of the will of the unimaginable God with the imaginable energy. This is the dual nature of imaginable and unimaginable powers co-existing in a single place in the same instance. The unimaginable power itself is the unimaginable God only and the unimaginable God is showing the proof of His existence through such unimaginable events called as miracles, which take place on the earth for the sake of human beings and also in the supernatural worlds for the sake of energetic beings. By these miracles, God is constantly teaching about the basic point of the existence of unimaginable God (Himself) to all the souls in the entire creation. Without realizing the existence of God, devotion can't be built-up. Theist is supposed to have already faith in existence of God and hence miracles are not needed for a true theist. Miracles are mainly needed for an imperfect theist having still the influence of atheism on his mind. A perfect atheist will also never change and miracles are useless for such atheist, who always scolds even the genuine miracles also as magic only. ***Miracles are useful for the intermediate souls between theism and atheism.*** God will always exhibit miracles if there is a real hope of change in the case of such intermediate devotees. Miracles of God are experienced by several devotees since the beginning of this creation, which helped them by avoiding disturbing tensions to help for a peaceful spiritual progress. Miracles of materialization of awareness, energy and matter from nothing prove the unimaginable process of creating this world containing these three components from God. Medicine is not required for a perfect healthy person and is also not required for a chronic patient decided to end. It is needed only for a patient having curable extent of illness, which alone gives hope in the mind of the doctor for treatment. The possibility of cure is decided by doctor and not by the patient.

You have to understand these intermediate supernatural worlds and the supernatural energetic beings living in these by maintaining equilibrium of balance that avoids the interference of contradictions just like as you understand the dual nature of electron while dealing certain properties in

the light of wave nature and certain other properties in the light of particle nature.

## Chapter 19

September 02, 2017

**O Learned and Devoted Servants of God,****1. Can You explain the mixed domain with more clarity?**

[A question by Shri Anil]

**Swami replied:-** The mixed domain is a mixture of both imaginable and unimaginable powers and therefore unless you understand clearly the imaginable and unimaginable domains, you cannot achieve your aim. All these domains are created by God only. *The imaginable domain is starting with the creation of the imaginable energy from unimaginable God.* This process of generation of imaginable from unimaginable is again unimaginable since such process is not found anywhere in the imaginable domain. Energy along with its further modifications like matter, awareness and several other forms made of energy, matter and awareness (inert items and living beings in the world) constitutes the imaginable domain or creation. But, even in the imaginable domain whenever a modification takes place to produce a new form, the process of creation in such step is also by the will of God only and not by the inherent power or capability of any item of the imaginable domain. When the Veda says that air is produced from space (*Aakaashaat vaayuh*), it means that due to the power of the will of God only this production has taken place. If God wishes otherwise no modification can proceed to generate the ordained product. Fire could not burn even a dry blade of grass when God wished otherwise as told in the Veda. Hence, *God is the source of not only the unimaginable phenomena, but also is the source of every imaginable phenomenon and hence God is the creator of everything in imaginable domain also.* The human being thinks that the scientific phenomena proceed by their own inherent capability. The human being is understanding the procedure of the phenomena since by God's will it is getting such advantageous facility. Even in this imaginable domain, there are so many unimaginable secrets, not yet found by science. One of such is the knowledge of the boundary of this infinite Universe. Apart from this, so many miracles also performed by human incarnations and perfect devotees are unimaginable. Thus, the unimaginable domain is present in the imaginable domain also, which is a proof of perception for the existence of unimaginable God. The only limitation is that no ordinary human being is capable of performing

unimaginable miracle due to lack of sanction from God. In the mixed domain, every energetic being is awarded with some unimaginable power by God. The beauty of ignorance is that in this mixed domain also, some times, the energetic being feels that the unimaginable power granted by God is its normal and inherent power. But, the energetic being has vision of the lower imaginable domain also for comparison to realise the fact. In the imaginable domain also, the human being shall compare itself to the lower animal for being granted with extra power of intellectual talent. Even in the energetic beings, the lower region of ghosts having lesser unimaginable power can stand for comparison in the minds of the upper grade-angels. Since the angels are blessed more than ghosts and since the human beings are blessed more than animals, the angels and human beings can have some satisfaction in their minds. Thus, the human beings need not be jealous about higher angels and human incarnations. The angels need not be jealous about the higher energetic incarnations and should not mistake the human incarnation is lesser than them (as Indra misunderstood Krishna).

The reason for the selection of energetic beings to have some unimaginable powers over the materialized beings is that the energetic beings do not contain matter (Tamas) in much quantity that induces sufficient ignorance. A human being is predominately made of matter only and hence contains lot of ignorance. When a miraculous power is awarded to materialized human beings, it shall be often exploited due to solidified tamas or ignorance. Moreover, even if some unimaginable power is granted to all human beings, the result is again the same since such granted unimaginable power will be again misunderstood as its inherent normal power only and can't be differentiated from imaginable domain. This defect of ignorance is also present in the energetic beings, but, since the effect of ignorance is very less, there is no much danger of exploitation of miraculous powers.

*Whenever, we use the word 'unimaginable' as adjective, it means only unimaginable God.* There can't exist two unimaginable items together and hence unimaginable God and His unimaginable power are one and the same unimaginable God only. But, our psychologies are accustomed to the difference between possessor of power and its power like Sun and Sunlight etc. Hence, following this nature of human psychology based on logic of worldly (created) items, we use unimaginable God for possessor and unimaginable power for the possessed power for a convenient and clear understanding of the subject. There is no harm in such usage. Hence, the school emphasising the power (Shaktivaada) need not be confused to differ from the school of the possessor (Vedaanta Vaada) or Brahman. This point

should be kept in mind in understanding the Vedic statements like ‘God by His unimaginable powers’ (*Indro maayaabhih...*), ‘the power of God’ (*Paraasya shaktih...*) while being interpreted based on the difference between possessor and power. *The ignorance of human beings is very strong due to predominating tamas (matter) to feel that the phenomena in the imaginable domain take place as per science known to them only without any reference to God.* God always tries to teach the human beings about this truth by exhibiting miracles that break such notion. A true scholar feels that even every respiration of his life is only due to the power of God only. *When this ultimate stage is reached, the difference between unimaginable power and imaginable power disappears.* In such stage, he will take the medicine for his illness feeling that the medicine is also blessed by the grace of God to humanity and thus doesn’t pray God to cure a curable disease by using unimaginable power. For such scholar, there is no need of exhibition of any miracle. Shri Paramahansa told that the miraculous power exhibited by a devotee in walking on the surface of water is equal to one rupee by which one can cross the water in a boat by paying one rupee! The main point here is that even crossing the water by a boat is the power of God only, which is blessed to humanity by granting such technological knowledge.

The background of this topic can become more clear by understanding the following classification in descending order of importance:-

- a) **Pure Unimaginable Domain:-** Only unimaginable God is confined to this, who is the ultimate source of all the following regions. The awareness of God is again unimaginable since i) it exists without inert energy and materialized or energetic nervous system in God and ii) this awareness is capable of omniscience, which is impossible for the awareness found in the energetic or human beings.
- b) **Mixed Domain of Unimaginable and Imaginable Powers of God:-** All the superior (upper) energetic worlds containing energetic beings come in to this. The imaginable part here is that the basic material of these worlds or bodies of energetic beings is imaginable inert energy only. The inertia of the energy as matter is very negligible. *Awareness in these beings exists based on a superior technology of brain and nervous system made of energy only.* The unimaginable part here is that this imaginable energy is separated from the materialised worlds and materialised beings by unimaginable barrier formed by the will of God. Due to this barrier, the energetic beings are not seen and the energetic words can’t be attained by materialised beings. But, the reverse is possible in the sense that these energetic beings (including ghosts) can

enter and see the materialized imaginable domain. The unimaginable nature is only in the barrier and not in the energy-material of superior worlds. ***It is better to call these as superior worlds than to call these as upper worlds.*** Hence, both can co-exist together. Ex.:- The materialised Planet-world of moon exists together with the superior world called as Pitrloka containing departed souls in the energetic bodies separated by unimaginable barrier, which prevents us to see them. Similarly, ***unseen ghosts co-exist with human beings on this earth.*** In this region also, there are certain unimaginable secrets that can never be found out by any energetic being. Similarly, there exist some secrets, which can be found out by the energetic beings in future. Apart from these secrets, there can be some secrets, which can be found out by higher energetic beings (angels) only. Along with these, the normal phenomena (rules of energy associated with certain unimaginable powers treated as normal norms of the energetic worlds) exist, which can be found out even by lower energetic beings or departed souls in the energetic bodies.

c) **Imaginable domain containing unimaginable secrets of nature**, which can never be found out by human beings at any time. This is the unimaginable domain (God) existing in the imaginable domain (creation). This does not mean that unimaginable God is existing in the imaginable domain or creation entangled and affected by the creation. Hence, we say that God is beyond creation and creation is not God. This means that this unimaginable domain is not any item of imaginable domain (*Neti... Neti... Veda, Maamebhyah param... Gita*) since unimaginable domain is always beyond the imaginable domain. The unimaginable power is always not different from the unimaginable God. The imaginable power is different from God since the first imaginable power expressed by God is energy from which only the imaginable domain starts. **The conclusion is that we have two items only:** Unimaginable God and imaginable creation only. The only exception to this theory is that the unimaginable God (*Sat*) becomes the imaginable item of creation or human being (*tyat* or *asat*) in the human incarnation as per the Veda (*Sat cha tyat cha abhavat*).

d) **Imaginable domain containing some secrets, which can be found out in the future** by the human beings with the help more advanced scientific instruments. This is advanced imaginable region of the imaginable domain only and not unimaginable domain in anyway. Based on these, some atheists say that they will explain miracles also in the future as science advances more and more. In support of this, they say “*some time back people thought that one can’t talk with another staying*

*in another city, but, today you can talk with any person anywhere with the help of telephone*". You may touch the roof of your house by practicing high jump for a long time, but, you can never touch the sky at any time. These people try to explain a miracle through magic. Both miracle and magic are totally different subjects except one similarity that both words contain the same first letter 'm'! Magic is a false trick in the imaginable domain involving cheating the spectators. Miracle is genuine truth of the unimaginable power of unimaginable God. Of course, there are some false God-men, who use magic to project it as miracle and for such men, the atheists are the correct examiners, who fail them in the examination so that innocent devotees are not exploited. For everything in the creation of God, there is a positive background. If you understand that, there is nothing that should be rejected here, for which (positive direction) only creation of that was done by God. The souls are taking that in negative direction so that it is stamped as bad.

- e) **Imaginable domain containing some secrets**, which can't be found out by the naked eyes of the human beings, but, can be found out by the human beings with the help of instruments (X rays etc.).
- f) **Imaginable domain containing normal phenomena and items** that can be found out by the naked eyes of human beings.

## 2. How to answer religious fanatics?

[Shri PVNM Sharma asked: Some devoted friends are telling me that Swami should answer some recent pungent videos in which strong slogans like 'God of our religion is only the God' are heard.]

**Swami replied:** This creation is created for the entertainment of God without any violation of justified rationalism. A drama or cinema contains all nine modes of entertainment (Navarasas) in which *confusion creating tension* (Bibhatsa) is one. The justified rationalism of this is that such people giving these slogans act as the examiners of the devotees having faith in Universal Religion. Similarly, atheists act as examiners of the faith of theists. In the entertainment of God, justice is always maintained. *Only in human beings, there are some sadists whose entertainment lacks justice.* Your pain to such slogans indicates your pass in the examination that pleases God.

## Chapter 20

September 06, 2017

**O Learned and Devoted Servants of God,****1. What is the real meaning of penance?**

[Shri Karthik asked: We hear the penance done for years together by an individual sitting in one place and closing the eyes. How do You correlate this with Your idea that penance means logical analysis of spiritual concepts?]

**Swami replied:** The Veda says '*analyze the concepts...that is penance*' (*tat vijijnaasasva...taddhi tapah*). The Gita also gives stress on any ritual to be done as propagation of knowledge that generates devotion and the last word of the Gita is also logical analysis (*vimrushyaitat...*). Unless you yourself analyze the concepts with sharp analysis, if necessary, taking the help of debates with other scholars, you will not have total satisfaction of the truth without any doubt, which can alone result in implementation. In this way, knowledge is most precious being the fundamental, but, it is of no use if you are not implementing it in practice. I am praising the knowledge since it is the root of spiritual effort, but, I am criticizing you for stopping yourself or confining yourself to the stage of theory only. ***Even devotion is theoretical like knowledge, which is generated by knowledge.*** I am always giving appreciation to knowledge and devotion because knowledge generates devotion and devotion is the force by which the knowledge is implemented in practice. ***I am only criticizing you for confining yourself to knowledge and devotion without stepping into the final stage of its implementation in practice and this criticism is not related to knowledge and devotion.*** I am not criticizing LKG class in which fundamental alphabets are taught, which are the basis of the entire future education. I am only criticizing you for confining yourself to the LKG class throughout your life!

Hence, knowledge is the most important fundamental, which alone gives right direction. If the knowledge is defective, whatever may be the intensity of your devotion, wrong direction results, resulting in wrong practice yielding wrong fruits. How to know whether the knowledge given by books or preachers is right or wrong? It can be decided only by your logical analysis. Till that is done, your inner consciousness will always have the doubt about its reality. ***Implementation of read or heard knowledge is impossible without self-satisfaction.*** The implementation

may be done if some false materialistic attractions are preached as the fruits of such implementation. Using this trick, false preachers are not preaching true knowledge even if they know it! ***If the true knowledge is preached, it is becoming inconvenient to yourself and your family.*** For example, the strong worldly bonds of family are responsible to earn illegal money as we see the case of politicians and many job holders. ***Corruption of money is the greatest sin since money is said to be the root of this world (Dhanamulamidam jagat...).*** If the preacher advises to restrict the fascination to the family bonds, which can control the corruption-sin, the preacher will be opposed by the family and may lose some benefits to be obtained by a preacher. If the preacher preaches the knowledge to develop the materialistic welfare of the family, he is indirectly strengthening the worldly bonds that promote the corruption-sin. In such case, the preacher is promoted by extra benefits recommended by the family! ***Any soul is really benefited by true knowledge and is really harmed by wrong knowledge.*** How to know whether the knowledge delivered by the selfish preacher is right or wrong? It is only by the logical analysis. Hence, real penance is only finding out the truth through sharp logical analysis involving debates. All the sages have done such penance only in the isolated and non-polluted atmosphere of forests. ***Sitting in a place, closing eyes, repeating a divine name again and again without food and sleep is only the worst penance done by demons for attaining some miraculous powers due to ego and selfishness.*** Such penance done by giving suffering to the soul and headache to God is bitterly condemned (*karshayantah...* Gita).

Jesus was also reported for doing penance for forty days on the hill without taking food. Such penance was also the analysis of concepts to be preached to the world, which are revealed by God to Him. If He delivered the concepts along with all that analysis, Holy Bible would have been in thousand volumes. He gave the concluded concepts only, which are very powerful and shine like original diamonds. His interest and concentration on the program of God was so high that He naturally forgot thirst and hunger. In such case, God supplied all the energy to the body and this was revealed by Him that ***a person does not live merely on bread but also lives on the statements of God.*** Shri Balayogi, who sat in such state for several years, was immersed in the infinite ocean of divine nectar-devotion of God and in his case also, God supplied the required energy, which is unimaginable miracle giving the proof of existence of unimaginable God. ***Generally penance refers knowledge, but sometimes devotion also called as samadhi in Yoga, but never refers the egoistic selfishness for attaining***

*miraculous powers from God through rigidity as shown by an ignorant son towards father for getting some money by fasting, etc.*

## 2. Is it not sin to kill innocent soldiers?

[Shri Dr. K. Sudarshan Rao asked: In the wars, innocent soldiers are killed. Is it not the greatest sin since You said that non-violence is the highest justice?]

**Swami replied:** It is perfectly true. Based on this point only, Arjuna dropped bow and arrows declaring that he will not kill other good and innocent people for the sake of bad Kauravas. This is the essence of the first chapter of the Gita (Arjuna Vishaadayoga). *The logic in this is that the doer and supporter of injustice share equally the sin.* Hence, killing the soldiers as supporters of injustice is justified. But, the soldiers are fighting on the side of Kauravas not to support their injustice, but, are fighting on their side because they were paid salaries by Kauravas. Therefore, only those soldiers, who supported the injustice of Kauravas, also went to hell. The other soldiers, who fought based on the gratefulness for the payment of salaries only, went to heaven. Even Drona went to heaven since the fight was only for the paid salaries. The soldier has perfectly agreed to sacrifice his life on behalf of the King, if necessary. Hence, death of such a soldier is a pre-agreed contract. Since Arjuna went back even from this justified killing, Arjuna was considered to be the best among all the Pandavas and only the issue related to his blood (Parikshit) was made the ultimate King of the entire Kingdom by God. The background of this first chapter is that before punishing somebody else for a crime, especially death, one should always put his steps towards backside based on reasons:-

- iv) To decide the injustice on other side and justice on own side, lot of impartial analysis is to be done and in such analysis, a third justified party like God or King or court shall be involved and the law should not be taken into the hands by any party affected, and
- v) Even after deciding that injustice on the other side, a fair chance must be given to the opposite party to realize, repent and rectify sin by non-repetition of the sin in future.

Dharma Raja has already made sufficient attempts in the line of above second reason and due to this only, Dharma Raja did not go to hell. The effort failed and war is ready to start. Arjuna felt that innocent soldiers and good elders are killed and since killing is the highest sin, he dropped himself from the war. This shows the careful analysis at every step since killing is highest sin. Arjuna says that the wives and children of innocents will weep after the war and hence, he withdrew himself from such unjust killing of innocents for the sake of bad people. Hence, he handed over the

analysis and judgment to the third party, who is God Krishna. Since God Krishna told that all those including soldiers are killed by Him only based on His analysis of justice and injustice, Arjuna proceeded. Therefore, the conclusion is that killing a bad person and killing an innocent person supporting the bad person are to be carefully analyzed by a third impartial party and no affected party shall become the judge to decide justice and injustice. Arjuna is actually a sage called Nara, who is closely associated with the sage Narayana or Krishna and hence behaved in such careful way. ***By withdrawing from war, he is prepared even to lose his justified wealth since killing a living being is the highest sin for which even shame of defeat and loss of wealth can be tolerated.*** For this reason only, the death punishment to be given to even a criminal is highly debated based on the reason that if you have no power to give life, you have no right to take away the life. Even such worst criminal should be judged carefully to see whether there is any trace of possibility of transformation in him so that killing another person is as far as possible avoided. Death punishment is given only in the case of no possibility of transformation so that the criminal will not kill another person in the society in future after release from prison. ***Lifelong imprisonment is another way to see that the criminal never enters the society in his lifetime to repeat the sin of killing.*** But, today, the lifelong imprisonment is not to be in the prison till the death. Hence, in giving death punishment, one should take very long time to analyze the attitude of the criminal regarding the possibility of non-repetition of sin. Killing a soldier in war, who came prepared for sacrificing the life for his country, is not equal to killing an innocent person going in his own way. There is some substantial difference between these two cases. The head of the country, who has taken the decision for war based on unjust reasons, shall be the main criminal in the hell for severe punishment. Hence, it is told that a King will certainly go to hell after death (***rajyaante narakam dhruvam***). Before the war starts, Dharma Raja announced that anybody, who feels that Kauravas are wrong, can come to his side. One fellow from Kauravas came to the side of Pandavas. Since the soldier fighting on the side of injustice is prepared for such sacrifice, there is no sin in killing him in the war even though he does not support the injustice on his side. Since he was prepared for his death based on the gratitude of salary, it's not a sin to kill him in the war and this is not equal to killing an unprepared innocent person. Such soldier will go to heaven since he fought only on the basis of gratitude and not on the basis of justice and injustice. The innocent soldiers from any side are also ready to kill the innocent soldiers of opposite side without considering them as innocent! However,

throwing bombs on the innocent public in the cities in war is totally unjust since such public is not involved in the war by fighting prepared for death like soldiers. Hence, God Krishna ordered Arjuna to fight the war involving inevitable killing of soldiers also to establish justice and condemn the injustice.

In spite of such careful step by withdrawing from the war by even sacrificing selfish benefit of wealth, Arjuna went to hell since Arjuna took a vow in haste that he will kill Karna in the future war. Before taking such vow, he did not give time for sufficient careful analysis in deciding justice and injustice. On careful analysis, there is injustice on the side of Pandavas also since Dharma Raja played gambling, which is one of the five horrible sins (*panchamaha paapas*). For this sin, all Pandavas suffered in the forest and sons of all Pandavas were killed, who were born from the womb of Draupadi. The reason was that Draupadi was always revengeful against the enemies and always was provoking Pandavas to kill Kauravas. ***The womb of Uttara was protected since she was not revengeful.*** The point is that one should hate the sin of the sinner in punishment and not the sinner directly with revenge. Revenge is always the part of God since He gives the punishment after finishing full analysis and making all the trials to change the criminal. Dharma Raja alone went to heaven since he was the only person, who tried to avoid the war by negotiation through Krishna. Justice and injustice will give separate results to any soul and there is no mutual cancelling of injustice by any justice. The priests are false in propagating that certain rituals will cancel the sins since they are benefited by performing such rituals. The sins can be cancelled only by one way that is to realize through knowledge and repent resulting in non-repetition of sins in future.

## Chapter 21

**GOD IS HAPPY TO GRANT ANYTHING EXCEPT LOVE  
TO HIM**

September 09, 2017

**O Learned and Devoted Servants of God,**

**Dr. Nikhil asked:** I understand that the essence of Spiritual knowledge is practical philosophy or Karma Yoga. Please bless me to become efficient in this practical line in the service of God.

**Swami replied:** Theory of spiritual knowledge is the most important fundamental step since it is the mother of practice. Fundamental care should be always on theory. If this spiritual knowledge is perfectly true without caring for pleasing the audience with the aim of getting petty materialistic benefits based on selfishness, the truth of the knowledge generates emotion or power in the mind that helps the soul to implement the knowledge in practice. In the practical philosophy, sacrifice of fruit of work is the most important ultimate step as stressed by the Veda and as stressed by the Gita as Karmaphala tyaga. This ultimate step can be easily misunderstood since money is involved in it. But, one can understand the highest importance of money by logical analysis given by Me in the second chapter of **Datta Dharma Sutram**, which need not be repeated again here. The deservingness of the receiver decides the sanctity of this sacrifice. Money is donated to the selfish and clever priests, who exploit people by suggesting and performing worships to God for the relief from the worldly miseries. They are exploiting you based on your weakness to get relief from worldly misery and to get materialistic benefits for your family. This wrong knowledge is like poison that leads people to hell since their fascination to world is increased by such exploitation! ***Priests are depicting God as a foolish king, who is pleased to grant anything if He is soaped by praise!*** This is prostitution-devotion (Veshyaa Bhakti) in which practical fruits are aspired for theoretical devotion. Hence, the true knowledge of a divine preacher like Krishna is essential, which alone reflects the truth that can uplift the soul. Krishna preached the Gita and stole butter to observe the reaction from Gopikas. Some became furious and resisted it. Some appreciated and voluntarily donated the butter to Krishna. You may feel that stealing of kingdom of Dharma Raja by Duryodhana with the help of Shakuni is one and the same as stealing the wealth (butter) by Krishna from

Gopikas. It is not so because Duryodhana is an evil soul aspiring to enjoy the money of innocent people through exploitation. Krishna is God like a grandfather testing grandson asking for a biscuit from the pocket presented by him only to his grandson. The former is not testing the love but cheating innocent to enjoy sinful earning. ***The scripture says that sacrifice (Daana) is compulsory as per capability and receiving the offering (Pratigraha) is optional (Aadyatrishu Niyamah).*** This concept is established based on scriptures and logical analysis along with experience.

If you ask God to bless you with practical philosophy, it is like a hero asking the heroine to make him capable in proving his practical love to her! Such practical love shall be natural and spontaneous from the side of hero about which only the heroine is pleased. If the hero is asking heroine for the development of such practical love towards heroine, it clearly means that such true practical love is not really present in his heart towards the heroine! The heroine feels sad about such request from hero. If the heroine grants such love to the hero and subsequently if the hero exhibits such artificial love, is it true natural love? Will the heroine be pleased with such unnatural love? ***God will be happy to grant anything except the love (devotion) to Him. God preaches the concepts to the soul to remove its ignorance and expects a natural and spontaneous love developed in the heart of the soul by which He is immensely pleased.*** God created this entire creation to enjoy such natural love proved in practice. God is not like a politician getting crowds by payment for His speech! The only aim of this creation is that one purpose only. You can clear the doubts from the teacher in the class while teaching the subject. But, you shall not ask him to help you with correct answer in the examination hall while the same teacher is invigilator! In fact, the heroine or God becomes more happy if the natural love of the hero or devotee flows with more speed when it is obstructed by them. How can she or He help you when both are intending to discourage the love shown by you to test the truth of your love? ***In Nivrutti, the effort belongs to the soul only and from the side of God there will be always discouragement only.***

Krishna gave self-confidence to Arjuna by saying that he is born with divine qualities needed for spiritual path (*Maa shuchah sampadam... Gita*). Similarly, I am declaring that you are born with necessary divine qualities and you should be always brave, happy and contented. Ego should be avoided like flood, but, at the same time self-confidence must be maintained, lacking which is another extreme draught. Only original diamonds can detect and approach God Datta in human form.

## Chapter 22

September 23, 2017

**O Learned and Devoted Servants of God,****1. How to come out from something in which my mind is deeply involved?**

[A question by Shri B. Raghavender]

**Swami replied:** God is greater than any created item of world (*Na tat samah* - Veda). Hence, the attraction to God is higher than any worldly attraction. Therefore, divert your mind to the subject of God, which will swallow all the other attractions. ***You need not think of coming out of the attraction to God!*** The reason is that attraction to God will always give you the best fruits here in this life as well as there after the life. All these worldly attractions will end in misery since these are real illusions. All the worldly fruits are temporary and temporary is always illusion (*Yadanityam tat krutakam* – Shankara). Any relative truth is unreal in the absolute plane. The absolute truth is only God. ***You will realize this truth in experience if this advice is followed.***

An example can illustrate this concept that temporary is always unreal. Take the temporary marriage taking place between two cinema actors in the period of film shooting. It was not real before shooting and also will not be real after shooting. Hence, it is temporary being limited to the time of shooting only. If you deeply analyze, this temporary marriage is not true in the time of shooting also. ***A permanent thing is always absolutely real in all the times.*** The shooting marriage appears to be real in the shooting time and hence, is called as relatively real, which means temporary. Some people weep while seeing the tragic scenes in the unreal cinema. An unreal thing can generate the real experience after realization also. A person continues to weep from the fear of a dream-tiger even after awakening! This means that even though the ignorance of unreal item (aavaranam) is removed, the practical influence of the ignorance (vikshepa) is not removed. This practical influence of the ignorance of unreal world can't be removed since the relative reality of the unreal world is the reality of the unreal soul also because soul is a part of the world. ***But, the omnipotent God, who is the absolute reality, can bless you to come out of the practical influence of this unreal world.*** You can't achieve this by thinking that you are God even for millions of years, which can be achieved

by His grace only (*Ishvaraanugrahaadeva*- Shankara) and this is the state of human incarnation, which is not possible for any effort. Desire for this state is also a disqualification. Practical service to God generated by knowledge and devotion without aspiration for any fruit in return is only the path to attain this divine fruit. In this state, God identifies totally with the soul and the creation appears as unreal cinema for entertainment of both comedy and tragedy. Even if this state is not attained, the real devotee is blessed by the omnipotent God so that any misery doesn't touch him. The basic truth that must be realized is that you are neither God (Monism) nor even a tiny part of God (inseparable dualism), nor different from God except in the common nature of awareness (dualism), but, a tiny part of creation of God. There is no trace of similarity that can be even imagined between the absolute unimaginable God and the soul, which is a tiny part of the relative imaginable creation (as per Datta Swami). You will understand this very well if you realize that awareness is a specific work form of created inert energy in functioning nervous system. The Vedic statement that this entire world is God must be taken in the sense that this entire world is under the control of God as interpreted by Ramanuja (*tadadhina prathamaa*). The above three styles of philosophy were told by the three divine preachers in the context of conversion of atheist to theist in various stages of spiritual progress. By saying that God is awareness, they have taken God mediated by awareness only and not the absolute unimaginable God for the fear of atheism. In this concept also, if the awareness taken is unimaginable (due to absence of creation of inert energy and materialized nervous system) such mediated God becomes the absolute unimaginable God only. But, the souls take the word as relative awareness and get confused to think that the soul and absolute God are made of relative awareness only. This confusion is essential also so that God is taken as mediated by imaginable relative awareness and thus God is understood by the souls, which helps to realize His existence also since *existence of realized item is only accepted by souls*.

## Chapter 23

September 29, 2017

**O Learned and Devoted Servants of God,****1. How can we understand the actions of incarnations?**

[Dr. Annapurna (Prof. in Central University, Hyderabad) asked: In TV9 channel, I heard one producer of films called as Shri Rama Gopal Varma asking the following questions: i) It is told that God Shiva cuts the head of Vinayaka and latter on joins the head of elephant with the body. God Shiva could have joined the original head itself being omnipotent! ii) Rama cuts the nose of Shurpanakha just for her love to Him. Is it not the most cruel deed? iii) Rama sends His pregnant wife to forest based on some blame. Rama can't be a role model for humanity. iv) Krishna dancing with Gopikas and marrying 16 thousand girls is against a role model. Kindly answer these points.]

**Swami replied:** i) The story of Vinayaka is a drama played by God to give an important concept to humanity, which is that you should not worship a cinema actor as God seeing the beauty of his/her face. ***You must worship anybody for the qualities, deeds and knowledge, not based on face value.*** The face of person may not be beautiful and may look ugly, but, you shall worship that person for his/her good qualities and good deeds. Vinayaka, with beautiful face objected even His father, who is the Father of entire creation based on single point of the order given by his mother. The same Vinayaka with face of elephant was made as the Lord of all devotees (Ganas) by the same Lord Shiva. ***Head represents knowledge and subsequent deeds.*** If you don't catch the background message of this divine drama, such doubts will come, which are not related in any way to the divine message. The capability or incapability of God is unconcerned issues in this context. God shall not be degraded to the level of a human being to become a role model like Mahatma Gandhi. But, even in this story, God Shiva stands as a role model by not giving importance to face value. Greatest devotees like Hanuman with the face of monkey, Garuda with the face of bird and Nandi with the face of bull come under this concept.

ii) Rama didn't cut the nose of Shurpanakha for her love to Him. Lakshmana wounded her nose when she ran towards Sita to kill her shouting that Rama is rejecting her due to His beautiful wife. You have missed the complete incident and hence, this is misunderstanding.

iii) Rama is God in human form and is the judge of all deeds of all living beings. Rama left Sita in forest based on a blame that her character was not good. This is the punishment given by God to her for the sin

committed by her, which was her blaming Lakshmana in the forest that Lakshmana is fascinated to her and is wishing the death of Rama! This is the greatest sin of her for blaming the greatest Lakshmana, who is the highest devotee with highest moral character. ***Lakshmana did not recognize any jewel of Sita because he never saw her above her feet!*** He recognized only the anklets since he saw her feet only every day in salutation! When Lakshmana became unconscious, Rama stopped the war saying that Sita is not required before Lakshmana. Such a blame from her on such a great devotee! Sita knows the sin from the nature of punishment since sin can be detected from the inference of the nature of punishment, which is unreal blame. Since she recognized her sin, she tells Lakshmana in the forest after Rama leaving her that Rama shall be her husband in future births also (*Tvameva bhartaa na cha viprayogah*). When the affected party (Sita) itself is telling that the punishment was justified, the advocate is finding fault with the punishment! After war also, Rama scolded Sita in the same language by asking her to go and marry anybody with full freedom. Rama never proposed the fire test, which was proposed by her only. She asked Lakshmana to make the fire ready and this shows that she recognized her sin done to Lakshmana. If Sita is not punished here, She cannot go to the abode of God (Vaikuntha) directly since she has to go to hell before that. This shows unparallel love of Rama to Sita. Without knowing this background, ignorant people misunderstand Rama as undemocratic. Rama is the highest role model for humanity proved through His practice (Aadarsha Manushaavataara).

iv) ***Rama is an ideal for human behaviour and Krishna is an ideal for the omnipotence of God shown in His human form*** (Liilaa Maanushaavataara). He married sixteen thousand daughters of kings and generated ten issues to each. This simple fact shows that He is God and not an ordinary human being! Moreover, these sixteen thousand girls loved Krishna and were imprisoned by Jarasandha. When Krishna freed them from jail, they forced Krishna to marry them threatening that they will commit suicide otherwise. Kings were justified to marry many as told in the scripture (*Raajaano bahu vallabhaah*) since their marriages will have several political obligations for welfare of public in kingdom.

Krishna stole butter (wealth) meant for the children and danced with married Gopikas. Gopikas were the sages in several births and this is their last birth in which Krishna tested them for their three strong worldly bonds (Eshanas) to wealth (butter), issues and life partner. Krishna already proved that He is God by several miracles. After this one incident in Brundavanam, Krishna neither repeated this elsewhere nor returned to Brundavanam in

His lifetime. Except this one incident, which is the test of sages for salvation, there is no trace of difference between Rama and Krishna. Without understanding Krishna as God and Gopikas as sages, if you equate Krishna and Gopikas with ordinary human beings, you are lost! Gopikas also threatened to jump into river Yamuna when Krishna advised them to go back. In worldly life (Pravrutti), justice must be voted against injustice. ***In divine life (Nivrutti), God must be voted against even justice.*** Understanding the real concept of the Bhagavatam is said to be a test for any scholar (*Vidyavataam Bhagavate parikshaa*).

## 2. Is God Vishnu same as this world (Vishvam Vishnuh)?

[Shri Phani asked: In discussion with Dr. Nikhil recently, a point came up which is to say that God Vishnu is this world (Vishvam Vishnuh). Please clarify this point.]

**Swami replied:** Even the Veda says that all this creation is God (*Sarvam khalvidam Brahma*). When you say that X is Y (Prathamaa Vibhakti), it can be taken in two ways: i) Meaning that X is Y (Tadartha Prathamaa). Here, only one item exists in the final sense. When you say that Rama is husband of Sita, there are no two personalities like Rama and husband of Sita. There is only one personality, Rama, who is the husband of Sita. When you say that God is pervading this entire world (*Eshaavaasyam*), then also, one item only results. ***When you say this, are there two items which are God and separate world that is not pervaded by God?*** If you say two items existing, there must be world, which is not pervaded by God. If you say that there is no world that is not pervaded by God, it means only God exists. This is the absolute plane (Paramaarthadashaa) in which only one item, God, exists and the other item, world does not exist. Here, God is the absolute unimaginable God and world is the relative imaginable creation. This plane can be easily misunderstood by taking the other side of concept. ***When you say that this world is God, it can also mean that there is no God except this world as taken by atheist.*** You should take the other side of the concept by meaning that there is no world separately except the one God. Due to this fear of other side atheism, Ramanuja and Madhva left this absolute plane untouched. Moreover, the concept of unimaginable God can easily mislead in to atheism since the human brain can accept the existence of an item only when it is imaginable and understood. Imagination of the item through inference at least shall be allowed even if the perception is absent. ***Unimaginable nature allows neither perception nor inference.*** Shankara took both the planes for the total concept. Ramanuja and Madhva preferred only relative plane in which God Vishnu, the deity of the present existence

(Sthiti) of this world is stressed. Neither we are in the past creation nor are we in the future dissolution.

ii) Meaning that Y is the property controlled by X (Tadadhina Prathamaa). Here, two items exist separately so that neither X is Y nor Y is X. Here, you can't say that X is pervading all over Y since Y exists separately without X in it. When you write the document of property, the boundaries are mentioned like Rama is on East and Krishna is on West etc. This means that ***house or site controlled by Rama is on East and house or site controlled by Krishna is on West***. This doesn't mean that the property itself is either Rama or Krishna himself. Separate existence of two items results and this is the relative plane (Vyavahaara Dasha). Here, ***God is mediated God and God is taken as the imaginable medium since God identifies Himself with the medium***. Thus, the relative plane consists of two parts of imaginable creation only and there is no reference of unimaginable God in this plane. The entire material of the plane is only the imaginable creation, which exist in two parts: a) the medium of God and b) the rest creation. Here, God is beyond the world and is not existing in the world anywhere except as human incarnation. You need not worry about the omniscience of God without omnipresence. ***Due to omnipotence, God can be omniscient without becoming omnipresent***.

Shankara never neglected the importance relative plane since He told that this creation is neither existent nor non-existent (*Sadasat Vilakshana Midhyaa*). You need not laugh at Shankara by saying that this is mutual contradiction. It is only due to the illusion of correct understanding of the meaning of the word Midhya. It means that this world is non-existent from the view of unimaginable God and is existent from the view of the soul, which is a part and parcel of the world. Since the references are different, there is no mutual contradiction. In the context of above said first meaning, perfect monism of God results whereas in the context of the above said second meaning dualism results. The monism due to inseparable dualism of God-component and human being-component of Ramanuja finds its best application in the context of human incarnation. The human body also represents this entire world qualitatively (Apara and Para Prakruti) and hence this concept applied to the world shall be taken as the concept applied to human incarnation only. If you take this concept of Ramanuja to the world, a bad demon must also be God and God killing the demon means suicide! Hence, ***omnipresence must be limited to human incarnation only and not to be extended to the entire rest world***. In the case of world, you can speak omnipresence as an assumed fact achieved by omnipotence since God is omniscient without being omnipresent. If God is present in the

father of Prahlada also, father of Prahlada must be also a good devotee. To protect the word of Prahlada, God occupied the entire world in the form of Narasimha and this is a special situation of time only. If God is everywhere in the creation, only God must exist and creation shall be totally absent since there is no creation without God as said above. Such state brings the absolute plane and we can take Prahlada talking about the absolute plane only like Shankara. Several statements of scripture exist saying that unimaginable God is beyond the imaginable world (*Nedam Tat...*, *Neti neti...*, *Maamebhyah param...*). We can accept the existence of God in this world as human incarnation and we can also interpret His existence in the entire world by taking the meaning of the world as human body of human incarnation due to qualitative identity between world and human body (*Antar bahishcha...*).

## Chapter 24

September 30, 2017

**O Learned and Devoted Servants of God,****1. Why aren't people following any Sadguru in today's life?**

[Shri K.Gopikrishna asked: In the ancient era common man is to follow Guru. In today's scenario due to change in life style most of the people are not following Sadguru. What will be frequencies, challenges a common man will face? By, K.Gopikrishna]

**Swami replied:** Everybody is seeing the death of every human being on this earth and a very short period of life before death. Nobody is taking away anything earned by him/her and no family member is accompanying the soul just like giving company on this earth when one moves from one place to another place. *The life after death and the future fate of the soul are unknown.* But, the miracles observed and experienced reveal that there is something, which is unimaginable and invisible. You can imagine the knowledge of Y rays and Z rays in the future, which are also invisible now, but, imaginable having higher frequencies than the present visible (through instruments) X rays. But, the existence of unimaginable and invisible God is experienced through energetic incarnations visible in divine visions and through human incarnations visible to naked eyes performing these unimaginable events called as miracles. Hence, the subject of God is the most important solution and preaching of such human incarnations is very significant. *One can't throw away the subject of God as mere imaginary poetry and take this visible universe and science only as the ultimate goal.* Even a scientist should not neglect this unimaginable entity observed in miracles through perception! When you have observed the explosion of atom bomb with your eyes (perception), it is foolish to say that atom bomb is imaginary poetry! At least, a little attention must be drawn to the subject of God and *neglecting the subject of God will be a great risk in the future life after death.* Atheists are taking lot of risk with foolish rigidity. This point will come into the brain of any human being, whether it is common or uncommon or whether it is educated or uneducated. Even the uneducated common man thinks about this subject very well and logical analysis is based on common sense and not on the education. The uneducated common man believes Guru or Sadguru with full determination and is proceeding in this subject. He has accepted the final conclusion of this subject, which is

the existence of God with unimaginable power, whom we call as the unimaginable God.

In the ancient times, both brain and heart were functioning and hence both knowledge and devotion existed and the knowledge was easily transformed in to practice with the help of devotion. Devotion is related to mind and knowledge is related to intelligence. Intelligence gives right decision and mind generates inspiration or force required to transform the knowledge in to practice. In ancient times, Gurus were perfect and hence there was no need for the common man to do the intellectual exercise to come to a right decision. These decisions preached by perfect Gurus were simply heard and were implemented straightly. But today, the false Gurus are many trying to attract human beings by exploiting their weakness for materialistic benefits and removal of tensions. These false Gurus are providing temporary measures for the solutions like Yoga etc. These Gurus have developed the art of brain-wash and mislead everybody to become famous in the society. Without coming to the conclusion of ultimate truth, these Gurus try to guide the souls with either partially true knowledge or totally false knowledge. First, one should cross the tank by learning swimming completely and then preach swimming to others (*Svayam tirtvaa paraan taarayet*). Without learning the swimming or partially learning it, Guru can't be a correct guide in swimming. Due to this development in this Kali Age, intelligence is very much developed through science so that logical analysis can be done to detect the true guide. God developed science in this age for this reason only. No doubt, heart is not functioning, which should not also function in the present false atmosphere. Misleading attractions are many and devotion in false path makes you to move away from the goal. Hence, in the present atmosphere, deep and sharp analysis by self and by debates with others is essential. For such analysis, education is not required. Common sense is very much required. *The life style may be changed, but, the fundamentals like hell for sin and heaven for good deeds are not changed and apply to any human being with any life style anywhere at any time.* At least, little attention towards God is very essential in the initial stage of every human being irrespective of styles of life and worldly problems of life.

## **2. Can a devotee cut the family bonds by himself?**

[Shri Durgaprasad asked: Paada Namaskaram Swami, In the recent Datta Dharma Sutras, You told that one should not forcibly cut the fascinations and it should be naturally cut down due to love on God. It is also true that a devotee cannot cut the bonds himself and God only has to break the bonds when He wants to grace the

devotee (for example, TasyaVittam Haraamyaham). How to correlate both statements? Kindly elaborate. At your divine feet, -Durgaprasad]

**Swami replied:** It is true that the worldly fascinations are dropped due to attraction (devotion) to God. It is a natural drop out and the word ‘cut’ indicates force. If you take the word ‘cut’ in the sense of natural drop out, it is alright. This word is used by human beings only, which indicates their reluctance towards the natural drop out also. Datta cuts the worldly bonds (*Dattam Chinnam*). This statement gives totally the false angle by which everybody feels that the cruel Datta is cutting the worldly bonds for some selfish benefit! It sounds that Datta is like a prostitute trying to cut the bond with the life partner for her selfish benefit! This is totally the wrong angle created by people, who are not willing even the natural drop out of worldly bonds. By saying like this, they discourage devotees to worship Datta. Of course, this is also happening by the will of Datta only, who does not want undeserving devotees to approach Him for getting materialistic benefits in climax level. Datta gives materialistic benefits also in very fast way and also in unassuming level. His idea is that the soul will be vexed with the materialistic benefits given in large quantities continuously and will turn to God for uplift in spiritual path. ***Datta is the creator of souls and has paternal and maternal love on all the souls and is constantly trying through several ways to divert the soul towards Him for its beneficial uplift only.*** Such false statements are created by people under the influence of divine power called Maaya, by which undeserving devotes may not approach Datta, who is very very generous in granting materialistic boons also. By such excessive boons, the soul may get spoiled also. Datta also gives miraculous powers very easily, which may develop ego in the undeserving souls.

Actually, the attraction to the wonderful personality of Datta is in the extent of unimaginable level, by which the fascination to worldly bonds is naturally dropped out. If one tastes the divine nectar which was given to angels only, will one like this coffee? If one tastes really the divine nectar, he will not say such cruel statements like “***divine nectar cuts the bond with coffee***”! People habituated to regular coffee without tasting divine nectar only say such statements to discourage people trying for divine nectar. These people are unable to get divine nectar and prevent others also to get it with jealousy. A failure student discourages other students also from studies so that he can have satisfaction if all the students in the class fail!

It is impossible even to shake the worldly bonds, which are strengthened from millions of births. ***It is highly laughable if one says that he will cut the worldly bonds!*** Therefore, all efforts must be put to

understand the personality of God through spiritual knowledge so that the unassuming attraction developed towards It alone can result in natural drop out of the worldly bonds. ***The bond with God is not so cruel to cut the worldly bonds.*** The word ‘cut’ is used by the family members of the devotee only because of their personal loss! The word ‘*stealing the money*’ (*Haraamyaham*) is used by God Himself, which indicates the stealing of butter by Him from the houses of Gopikas. ***This word is confined to that context.*** The stealing was done by God so that no daughter or daughters-in-law can be blamed by the elders. Such daughter or daughters-in-law was the real devotee of God, who became very happy in their minds for God enjoying the butter. God knows their minds. ***The failed Gopikas became furious and complained to the mother of God so that milk (true devotee) and water (false devotee) are clearly separated.*** The real devotees were protected by God from the criticism of their elders through such stealing. If the word stealing is taken in the sense of removal, it does not have any sinful and cruel angle of interpretation. ***Such removal of money by God worshipped intensively can be taken as the test of God*** (like the grandfather asking for a biscuit from the grandson after presenting him a packet of biscuits).

***God will never help the devotee to succeed in the devotion because devotion is the total responsibility of the devotee.*** When a Politician gives speech in an inconvenient place, which can’t be approached easily, still, if the people come to hear the speech, overcoming all the difficulties in journey, such attraction of people to that Politician is real. Today, Politician gives speech in the centre of city, which is very easy for approach, still people of the same city also are not coming to hear the speech! Such Politician is getting people from other places by paying them! Do you call such audience as really attracted to the speech of Politician? ***If you read the life histories of devotees, their lives are filled with several problems created by God only.*** If the devotee has real attraction to God, he will cross all those hurdles and approach God proving the reality in his devotion. God is not benefited in anyway by the approach of any devotee since the devotee is only benefited. The above said Politician attracts crowds by payment since he is to be benefited in the coming elections. However, God helps the devotee also in his efforts due to his paternal and maternal love towards any soul. But, **God will not provoke the soul to do the effort for approaching Him like the above said Politician.** God will not stoop down to such a low level of initiation.

### 3. How to correlate past life-based runanubandha with Your teaching that souls only reap the fruits of deeds done in their present birth?

[Shri Kishore Ram asked: Swami! Please clarify a doubt I have about runanubandhana and the karma chakra.

You have previously told us that the soul comes to this world with minimal qualities after the enjoyment of fruits in the upper worlds. Based on one's Prarabdha, one is given a suitable body and is born into an appropriate family along with surrounding circumstances. Up to here, it clear for me. The confusion arises due to my inability to correlate runanubandhana with karma. Generally speaking, since most souls are born into this world with minimal qualities, the fruits they reap here are based on the deeds done in their present lives. Prarabdha is used to obtain a body and a birth in a suitable family and this is the end of past life karma. However, in many situations during life, as one grows older, there are times when bonds are established based on runa remaining from past lives. From the children that are born to a certain soul to the friends one makes to the colleagues one is constantly in contact with at work, many relationships are based on solely on runa remaining from past lives. Now past life fruits are supposed to be expended with Prarabdha, but at the same time, throughout one's life, a soul forms bonds with some other souls at different stages of life based on runa remaining in past lives. In fact these kind of bonds are unavoidable and in such cases it is reasonable to say that these relationships are based on deeds done in past lives. How can we correlate this concept of past life-based runanubandhana with Your teaching that souls only reap the fruits of deeds done in their present lives? At Your Lotus Feet, Kishore Ram]

**Swami replied:** There are three types of fruits of deeds: 1) **Prarabdha:** Remains of all reduced fruits in hell and heaven when the soul arrives in this world for rebirth. In accordance to these fruits, the soul is born in their congenial atmosphere. Prarabdha vanishes after giving the present birth to the soul. Hence, the present body is the effect of Prarabdha. 2) **Aagaami:** According to the effect of the remains of deeds in the form of qualities (Karmashesha) or sub-conscious state, the soul does deeds and the fruits of these deeds enter the list, which are to be enjoyed in future. 3) **Samchita:** when the soul leaves the body and goes to the upper world for enjoyment of the fruits entered the list, this balance to be enjoyed is called as 'Samchita'. This list of enjoyable fruits after leaving the body is called as Samchita whereas the same list during the lifetime of the previous birth was called as Aagaami. Samchita denotes the past whereas Aagaami denotes the future with reference to the presently existing birth.

The description of these three types in the above way is based on the general rule that deeds are done in this world (Karma loka) with full freedom and fruits are enjoyed in the upper worlds (Bhoga loka) without freedom. This general provision is made by God so that the soul in this

world is not disturbed by the enjoyment of past fruits and the soul is given full freedom to develop spiritually so that the soul can even cancel the future listed fruits with the help of true spiritual knowledge. Shankara says that this present body, which is the fruit of already enforced Prarabdha is not cancelled just like we can't control the arrow that is already shot from the bow. This means that this body remains in the world as long as the destined longevity of this body continues. This general arrangement helps the soul to develop spiritually in free atmosphere in the present birth. This general rule is executed in major extent of the life of every soul since *it is the will of God that every soul shall be given the full opportunity to develop in this present life without any disturbance of past fruits.* Therefore, no soul should say that everything is destined in this life and become lazy and inert without attempting to do any effort in the worldly life as well as in the spiritual life. Based on this point only, Swami Vivekananda said that you are the master of your destiny.

The above general rule has some exceptions by which the fruits of some past deeds are also enjoyed in the present life and the fruits of some intensive deeds are enjoyed in the present life itself. For ex: The animal cut by the butcher dies thinking that it will cut the butcher in the same way in the next life. This requires enjoyment of fruit of past deed in the present life. In the same life itself, the animal can't become butcher and butcher can't become animal. Similarly, if one takes loan (in the form of money or service or both) from another soul and dies without repayment, the soul has to repay the same with interest to the other soul in the next birth as per the justice of divine administration. This is also a strong reason for the inability of the soul to cut the family bonds. *Such bonds of repayment are confined to pet animals grown (Pashu), life partner (Patni) and issues (Suta) only in major sense of the loan.* Minor loans may also cause friends, relatives etc. Even every paise is accountable in the divine administration! Hence, the Veda says that you should not steal others' money (*Maa grudhah...*). Hence, yoga scripture says that not accepting others' money (aparigraha) shall be a good practice. The ethical scripture also says that between donation (Daana) and acceptance of donation (Pratigraha), the former is compulsory. All this is in view of these loan bonds only. But, new bonds also may develop in this life and *every bond need not be based on the concept of loan only.* For example: bond of Swami Vivekananda with Paramahansa has no reference with any past loan.

Apart from the above exceptions, there is major exception that God can interfere with this general cycle of a soul at any time either in this world or in the upper world in case God feels that the enjoyment of any

specific fruit is required for the spiritual progress of the soul. God, the ultimate chief doctor in the treatment of any patient-soul is the final authority.

In view of all such exceptions and in view of change of justice from time to time, place to place and context to context, several parameters are involved forming a specific three-dimensional network for every soul. Hence, God said in the Gita that the final judgement of the fruit of a deed is based on very deep and complicated analysis of the network, specific to each soul (*Gahanaa karmano gatih*).

The fruit of Prarabdha is this present body and some problems also are related to the components of Prarabdha. The spiritual knowledge destroys the fruits of all types of deeds as said in the Gita (*Jnaanaagnih sarvakarmaani...*). Here, the problems of the components of Prarabdha to be enjoyed are also destroyed since realization followed by repentance resulting in non-repetition of sin covers all the fruits to be enjoyed. Hence, in this way, Prarabdha is also destroyed by spiritual knowledge and hence the word 'All deeds' (*Sarvakarmaani*) is justified. But, Shankara says that all deeds except Prarabdha are burnt. We need not find contradiction in the commentary of Shankara on this verse. Here, Shankara means the body as the meaning for the word Prarabdha. It only means that even though all the fruits are destroyed, this body, the fruit of Prarabdha lives in this world till the destined longevity is finished. ***This body need not be destroyed since such a soul in this body will never repeat any sin and lives in the service of God.*** Even if this body is destroyed at once, the soul has to take another body through rebirth to participate in the service of God accompanying God in human form. Hence, continuity of present body will not contradict the meaning of the verse as interpreted by Shankara.

## Chapter 25

## CAN WE TAKE THE COSMIC ENERGY AS THE ULTIMATE GOD?

October 01, 2017

### O Learned and Devoted Servants of God,

Shri Phani asked: Why shall not we take the cosmic energy as the original basis that creates, rules and destroys world as the ultimate God?

**Swami replied:** In fact, it is taken so by the science, which speaks that this inert cosmic energy is the fundamental cause and basis of creation of world, which can dissolve also in it. *By this, the creation, ruling and destruction of world, told as the inherent associated characteristics* (not revealing the unimaginable nature of God) *of God apply to the basic root cause-material or the inert cosmic energy.* These three inherent associated characteristics continuously stay with God only (Tatastha Lakshanam) and do not reveal the nature (Swarupa Lakshanam) of God as told in the second Brahma Sutra. Hence, with the help of these associated characteristics, you cannot claim energy to be God. Even atheistic line of Samkhya philosophy (Pradhaana Vaada) says so like the atheists. All the divine preachers condemned this in writing commentary on the Brahma Sutra (*Ekshaternaashabdam*) objecting the inert nature of cosmic energy, which can't allow the desire to create the creation. Scientists don't care for this necessity of awareness of cosmic energy. Science says that the design of this world is the probability of regularity. But, *regularity can't be the consequence of natural tendency of the cosmos, which in reality proceeds from regularity to irregularity (increase in entropy) as told by science itself resulting in self-contradiction.* Shankara says (in the commentary of second Brahma Sutra) that the regularity observed in the world is wonderful and inert energy can't be the root cause. Ramanuja and Madhva have taken cosmic energy as the material cause like the clay for preparing pot (Upaadaanam) and God with awareness as intellectual cause (Nimittam) like the pot maker.

The actual root cause is the unimaginable God, who is both material cause and intellectual cause due to His unimaginable power. Not only the cause is unimaginable, but also the process of generation of imaginable world from unimaginable God is also unimaginable since there is no second

example in the world for unimaginable cause generating imaginable product. ***The only example is the unimaginable God generating imaginable world because there is no other second unimaginable item except the unimaginable God.*** We can explain the imaginable process of generation of imaginable product from imaginable cause since several such examples are found in this world.

The unimaginable God can never be understood by any soul since He is beyond space (without spatial dimensions) being the generator of space. ***Space can't exist in its generator before its generation.*** The unimaginable boundary of the world is the unimaginable God. As you proceed to touch the boundary, space is expanding constantly so that you can never touch the boundary or unimaginable God even in your imagination!

However, for the understanding of soul, God is mediated by awareness and is made imaginable. ***Here, the secret is that the unimaginable God did not become imaginable.*** The imaginable medium is becoming God since unimaginable God totally identified with it. By this, the imaginable medium (unimaginable God due to total identity) itself is God and is understood so that the existence of God (mediated) can be easily accepted because human intelligence can grasp only the existence of imaginable items. In this way, God became the imaginable (*Tyat*) medium while remaining in His original unimaginable (*Sat*) state (*Satcha tyatcha abhavat*—Veda).

How can you say that God is unimaginable and also became imaginable? God became imaginable not because the unimaginable nature of God is converted in to imaginable nature in reality. ***By total identity with the medium, God can be treated as the imaginable medium for all practical purposes.*** The electricity remains in the form of stream of electrons and the wire remains in the form of chain of metallic crystals continuously. The independent and inherent structures of electricity and wire are not changed and got converted one into other. When the electricity flows in the metallic wire, the electricity is totally identified with the wire as a result of which the wire can be treated as electricity for all practical purposes since the wire is exhibiting the shock (the property of electricity) any where touched. ***This shall not be misunderstood as real conversion of one form in to other form, which is denied in the Gita also (Avyktam vyaktimaapannam...).***

In reality, the unimaginable God is mediated by unimaginable absolute awareness only, which is misunderstood as imaginable relative awareness by all the souls. The divine preachers kept silent on this point because if the medium is again told as unimaginable, God remains always

unimaginable and can't be understood even about His existence resulting in atheism. ***The awareness of God is unimaginable because both knower and process of knowing are unimaginable due to absence of inert energy, brain and nervous system in God.*** The awareness of soul is imaginable because the imaginable inert energy, imaginable brain (knower) and imaginable nervous system (process of knowing) exist. The inert energy is converted into specific work form called as awareness in both brain and nervous system. When unimaginable God and yourself—both are seeing a pot in your house, the common point in both is only the seen object (pot). Except this object, there is no other similarity in both. In God, both knower and process of knowing are unimaginable. In yourself, both knower and process of knowing are imaginable. Hence, in the ultimate reality, the unimaginable God remains unimaginable and imaginable soul (yourself) remains imaginable only! ***You should withdraw your mind affected by worldly logic that knowing an object and thinking must be due to relative imaginable awareness only.*** Such knowing and thinking is possible for absolute unimaginable awareness also, which means that unimaginable God knows and thinks an object by His unimaginable power and He need not know the object and think through relative imaginable awareness only. By His unimaginable power, He can burn anything and He need not be fire or electricity to do such burning.

When you say that God is mediated by awareness, naturally, the awareness is taken as relative imaginable awareness only by souls. But, the relative awareness requires a container like energetic body or a container like materialized body since relative awareness can't exist independently without container. The mediated God of Shankara is God mediated by awareness only. The independent existence of relative awareness charged by unimaginable God can be justified due to the unimaginable power of unimaginable God existing in the relative awareness. This relative awareness charged by God is neither energetic incarnation nor materialized incarnation (due to absence of energetic or materialized container) and can be treated as awareness incarnation of Shankara. In the case of Shankara, since mediated God is unimaginable God in the awareness only without external energetic or materialized body, two advantages were enjoyed by His philosophy: 1) The awareness taken as the medium of God need not be relative awareness, but, can be absolute unimaginable awareness also (since awareness can stand for both). ***By this way, souls are grasping God*** as if mediated by relative awareness, but, the God is actually ***mediated by absolute unimaginable awareness only.*** This maintains absolute plane in disguise of relative plane. 2) ***Since absolute God is taken as mediated by***

*relative awareness, atheists can easily believe that their soul (relative awareness) is the absolute God.* When the absolute God is identifying totally with the relative awareness, you can call the relative awareness itself as the absolute God, which convinces the atheists fully.

Ramanuja and Madhva have taken an energetic body also around the above explained awareness. The problem that awareness needs a container is solved without applying the unimaginable power of God to maintain such impossible point. Since God is not only identified with awareness (doubted as absolute or relative), but also is identified with the external energetic body called as Narayana. By this, God is taken as the energetic medium (creation) without any doubt. By this, the God becomes clearly a part of the creation or energy. There is no problem in saying that God (taken as energetic-medium), soul (taken as awareness or form of energy, which is also a part of creation) and the rest creation (energy) to be homogeneous energy and thus we can easily accept the equal reality for these three items (God, soul and rest creation).

In the case of incarnation (energetic or materialized), the unimaginable God is totally merging with the medium to become one with it so that the souls can easily not only understand, but also can see God. For this purpose, God is taking the help of medium as His basis. Krishna, the human incarnation says that He is the basis even for unimaginable God (*Brahmanopi pratishthaaham*). Here, unimaginable God stands as the medium and this means that the medium or creation is standing as the basis for creator! This point is correct when it is limited only to the context of soul understanding and seeing God. Actually, creator is the basis of creation as said in the Veda (*Brahma puchcham pratishthaa*). This Vedic statement is true in all the contexts except in the above said one context. The rider of horse is maintaining the horse in all the times by giving food and water and can be stated as the basis of horse in all contexts. But, in one context, while rider is going to other place by horse, this statement is reversed and we can say that the horse is the basis of the rider in this single context of journey. The school of devotees of Shakti (energy) can say that their Shakti (horse) is the basis of God (rider) in one context only, where God is expressed through medium to souls. If they say that Shakti is the basis of God in all contexts including the above one context, it equals to saying that horse is the basis of rider in all contexts and not in one context!

## Chapter 26

October 07, 2017

**O Learned and Devoted Servants of God,****1. What is the meaning of Jihad as preached by Mohammed?**

[Shri Durga Prasad asked: Padanamaskaram Swamiji, About the religious fighting at His time, what did the incarnation Prophet Mohammed said and how to interpret it regarding present Jihad?]

**Swami Replied:** I have already explained this point. The human incarnation was totally negated because before Prophet Mohammed, Jesus claimed Himself as human incarnation and was bitterly crucified in spite of His best preached knowledge and exhibition of genuine miracles. *He did not oppose the crucifixion by doing a miracle since such crucifixion was will of God to generate kindness to melt the stony hearts.* Jesus attached the cut ear of a soldier and proved that He can avoid the crucifixion through His miraculous power. Without understanding this, people crucified Him mocking the miracles as magic and mocking Jesus to protect Himself if He has real miraculous power. People were not having patient analysis to find out the truth completely. After Jesus, Mohammed came as the next Prophet or human incarnation of God. For such emotional people blinded with ego and jealousy, human incarnation was not a correct concept. Hence, He removed this concept totally from the spiritual knowledge with reference to such devotees only (and not with reference to all devotees). Knowledge always needs four requisites (*anubandha chatushtaya*). 1) Adhikari or eligible receiver – The receiver should be eligible to grasp and digest the concept preached by you. 2) Vishaya – The actual spiritual concept preached by you now. 3) Sambandha –The relationship between the receiver and the concept, which must be easy digestion of the concept by the receiver and 4) Prayojana –The immediate benefit that can be attained by the receiver easily without showing the ultimate benefit in long range by which the receiver may fear and run away! Jesus had two parts of His program:- 1) Miracles establishing the existence of unimaginable God in Him and 2) The preaching of spiritual knowledge to develop devotion to God. The miracles are very dangerous since not only the human being component of the human incarnation gets spoiled by ego but also the surrounding human devotees increase their selfishness to solve their problems through miraculous powers. Moreover, *the miracles performed*

*by Jesus were not received in the context of establishment of unimaginable God through unimaginable events called as miracles*, but, were received in wrong direction to hurt the ego aided by jealousy of the devotees unable to perform miracles. Hence, Mohammed also negated the miracles performed by human incarnation as magic to avoid jealousy of devotees. Some false God men also perform magic and claim it as miracle! Even demons perform miracles in wrong direction of ego. In view of such bad side reactions, the miracles were confined to unimaginable God only and not to human incarnation. In fact, even in the case of human incarnation, unimaginable God present in It only performs the miracles and this can be properly understood by true devotees lacking ego and jealousy towards co-human forms. The second aspect of human incarnation is preaching spiritual knowledge to devotees. This second part was completely accepted by Him, but, such a human incarnation preaching spiritual knowledge is claimed as the Messenger or servant of God coming to the world with the message of God. Hence, He confined Himself to the word Prophet or Messenger of God.

***Regarding Jihad or the fight against injustice, it was also confined to the context of external atmosphere present in His time.*** There were several religions having their own individual gods resulting in the multiplicity of single God. He established the concept of single God called as Allah without any medium (the unimaginable God). Of course, He agreed to the mediation of unimaginable God by formless light, in which human form leading to the danger of crucifixion is totally negated. In His time, the multiplicity of all these ignorant religions resulted in mutual fights ending with mutual killings. He wanted to stop these fights with the help of a fight called as Jihad or fight against the injustice of killing each other. The clue in this is that a thorn can be removed only by another thorn. ***Real followers of Mohammed understand this and use Jihad for stopping killing each other, which is not to be used to kill each other!*** Prophet Mohammed said that one should reveal the message of Allah to every human being and leave it safely in its house after protecting it from every external damage. His real concept is not understood by some followers because original preacher is always a shining diamond and the followers are always black charcoals twisting the meaning always with misinterpretation. ***All of us should appreciate Prophet Mohammed for sacrificing the honor of human incarnation even though He is human incarnation!*** This sacrifice is for the sake of the emotional humanity present in that time so that it will not commit the greatest sin of killing human incarnation to fall

forever in hell. His theory shows His kindness towards humanity preventing it from such greatest sin!

**Shri Kishore Ram asked:** Padanamaskaram Swami

## **2. Why the human incarnation always speaks about God and not himself to be God?**

**Swami Replied:-** *The true human incarnation never speaks Himself to be God since such declaration results in hurting ego aided by jealousy.* This is a general statement to mean that the human incarnation will not say so to everybody. Krishna told so only to Arjuna and did not tell so to everybody. When Jesus claimed that He and His Father are one and the same, devotees crucified Him mercilessly. The human incarnation is always having the context of general psychology of humanity. Hence, while projecting about God through spiritual knowledge, He will be very careful. Even Jesus declared perfect monism between Himself and God to the deserving devotees only, who are lacking ego and jealousy. He told that He is son of God to the next grade of devotees having reduced ego and jealousy. He declared Himself as a messenger of God (like Mohammed) to the lowest grade of devotees blinded fully with ego and jealousy. The communication of the statement given to the first-grade devotees was carried on to the lower and lowest grades of devotees also. The lower and lowest-graded devotees crucified Jesus. The human incarnation always maintains dualism so that the devotee is not affected by ego and jealousy. *Even though the devotee is not having dualism towards human incarnation in the present time, it may get it in future.* The human incarnation presents dualism even to such devotees and this is like a pre-vaccination acting as an anti-dote for the future attack of virus (ego and jealousy). The devotee is really benefitted, if he stands in monism only thinking that human incarnation is totally God always. But, *this state is very difficult to come to a devotee since the human body is naturally attacked by virus and the human soul is naturally attacked by ego and jealousy.* Even though the human being-component is never defective due to the presence of presiding God existing in It (*prakrutimsvaamadhisthaaya*— Gita), the human incarnation mentions the failure of human being component in human incarnation taking the example of Parashurama. Such mention is also to pacify the jealousy. In fact, the human being-component in Parashurama acted so by the will of God only so that the jealousy in the devotee can be neutralized to some extent on hearing that the human incarnation also has the danger of ego. All these are

techniques of psychology which are essential for a teacher and preacher in handling the students and disciples respectively.

### **3. Is the human being component greater than the God component as the human being takes the suffering?**

[In the Human Incarnation, don't you think that human being component is greater than God component since the human being takes the suffering on itself?]

**Swami Replied:-** God is always greater than the human being component like the owner of horse maintaining the horse by giving food is always greater than the horse. Of course, the horse is the basis while owner travels on it. Similarly, the human being component or the creation or the energy (Shakti) is considered to be greater than God since God is expressing Himself based on it (medium) only. Such greatness of human being-component is given by God only since such context is depending on the will of God only, which is to express Himself to the humanity. If God does not entertain such will, the importance of human being in this one context also disappears! While undergoing the suffering in crucifixion, God present in Jesus (human being-component) underwent the total suffering. This is the reason why the human being-component could say with full mental balance and peace that the criminals must be excused since they are ignorant. *If the human being component is really undergoing the suffering, any human being will say that the criminals must be severely punished by God!* Hence, there is no loss to the devotee-component at any time in the service of God. While preaching excellent spiritual knowledge, and performing miracles, actually the unimaginable God does these works, but, gives the full credit to the devotee-component only. Hence, the devotee is always in benefit and is never put to any loss in the divine service.

### **4. Why can energy be considered to be God?**

[Kishore Ram asked: Padmanamaskaram Swamiji, While explaining God having associated characteristics, energy is denied to be God – Please explain this with more clarity (Refer Phani's recent question on October 01, 2017).]

**Swami Replied:** *Characteristics mean properties that do not separate from the possessor of such properties.* These are of two types:- 1) Associated characteristics like the yellow thread of a married lady without which the married lady is never seen. But, still, it is only associated and not inseparable-natural characteristic like the color of the lady. 2) Natural characteristic, which is inseparable like the color of the lady. The first Brahma Sutra says that enquiry of God will be done. We expect that in the next Sutra, the natural characteristics will be given so that the possessor can be identified. When we say that lady is with red color, it will help us to

identify the lady. But, instead of giving natural characteristic of God, the second Sutra says about the associated-inseparable characteristic (which is actually separable) and not the natural-inseparable characteristic. The associated-inseparable characteristic of God mentioned is that God is He, Who creates, rules and destroys the world. It is like telling about Rama as the builder of a house. This will not help to identify Rama or God. ***The natural-inseparable characteristic of God can't be given because God is unimaginable even to intelligence.*** The Veda says that the only information about God is that He exists (*Astityeva...*) and that He is known as unknowable (*Avijnaatam vijaanataam*). The Gita also says that nobody knows God (*Maam tu veda na kashchana*).

Based on this, we can't say that cosmic energy that creates, controls and destroys this world is God, because these three properties are only associated-inseparable characteristic (Tatastha Lakshanam) like the yellow thread of the married lady, which is not useful to identify the nature of lady or God. Hence, energy can't be called as God in the absence of knowledge of natural-inseparable characteristics (Swarupa Lakshanam) of God like the red color of a lady useful for identification.

## Chapter 27

October 12, 2017

**O Learned and Devoted Servants of God,****1. Was all the pain taken by God during the crucifixion?**

[Shri Anil asked: You mentioned that God underwent the suffering in the crucifixion of Jesus. Before crucifixion, Jesus made a prayer. Can You correlate both these?]

**Swami Replied:** There are two components in the human incarnation existing in a single phase, which is the human being-component only in its phase since the God-component being unimaginable is always invisible even to the imagination. In a normal worldly example like eutectic alloy of two metals, we can find the specific atoms of each metal through a powerful microscope since both the components (metals) are invisible to naked eye, but, visible through microscope since both the components are imaginable. *This is the reason for the inability of us to give an exact example for the unimaginable God* since there is no second unimaginable item available in the imaginable creation.

*The human being-component has all its natural properties, which are not interfered in any way by the presence of unimaginable God in human incarnation.* This natural property of human being is exhibited when Jesus prayed God that if it is possible, God may avoid the crucifixion since the body is unable to bear the suffering. This statement indicates the natural behaviour of any human being, since such natural behaviour is not affected by the presence of God. Immediately, Jesus said that if crucifixion is the will of God, let it be done. By the second statement, Jesus passed the test of God by indicating that He is prepared to undergo any extent of suffering for the sake of God. All this is the test done by God and its result declared. Later on, when the crucifixion started, all the pain was taken by God so that Jesus remained very calm with full peace and mental balance to say that God shall excuse the criminals since they did it due to ignorance. Even before crucifixion, He Shivered imagining the future agony on cross and this is normal for any human being and also for the human being component in human incarnation. But, He maintained total mental balance on the cross since God has actually taken the entire agony. Like this, both the concepts are correlated.

Let Me give My experience also that falls in this category. One day, I was sitting on Shrisailam Hill and composed spontaneously a song on God Datta, which I was singing. The last line of that song means that I am prepared to give up even My life for the sake of God Datta. Immediately, God Datta appeared (emerging from Me only). God Datta asked Me, "If You are prepared to give up Your life for My sake, jump down from this hill." Immediately, I jumped down from the hill. God Datta caught Me in the middle and made Me sit on the same stone again. Then, God Datta advised Me, "Don't jump like this. Sometimes, I may not catch You. In that case, You will become a paste." This means that the test was not over by My jump and He is still continuing the test! I got 90/100 marks only by My jump from the hill. The advice of God Datta is a test for the rest 10 marks. ***In the examination system of God Datta, 100/100 is the pass mark!*** I replied, "If You wish that I shall not jump again like this, don't put a question like this to Me again. If You put this question again, I will jump again." Pleased with My answer, He smiled and that smile indicated the rest 10 marks given to Me declaring Me to have passed His test. Then, He merged in Me again.

***God Datta tests not only the devotees in the world, but also the devotee with whom He merged to become the human incarnation.*** Success of the human being-component in human incarnation can be attributed to the closely merged God Datta controlling the human being-component to proceed always in right direction. Krishna says in the Gita that He takes over the full control of the human being-component whenever He incarnates as human incarnation (***prakrutim svaam adhishtaaya...***). Hence, the credit of this test shall be given to God only and not to the human being-component. Test is done only to find the attitude, which is not based on the requirement of God. A grandfather presents a packet of biscuits to his grandson. While the grandson is eating a biscuit, the grandfather asks him to give him a bit of that biscuit for eating. If the grandson gives a bit of that biscuit to the grandfather (or even the whole biscuit remembering that the grandfather presented him the packet of biscuits), the pleased grandfather will present him ten packets of biscuits in the future! Hence, ***the preparedness of Jesus to undergo the suffering of crucifixion for the sake of God is the pass of the test.*** God is satisfied with the attitude since there is no requirement that is not fulfilled in the case of God. Krishna says in the Gita that there is nothing that is not attained by Him and hence, there is nothing to be attained by Him (***naanavaaptamavaaptavyam***). Since the human being-component passed

the test by expressing the attitude of sacrifice, the satisfied God underwent the suffering of crucifixion of Jesus on the cross.

## 2. Does the Rudraksha bead have miraculous powers?

[Shri Karthik asked: One friend asks that scholars say that a Rudraksha bead has miraculous power of giving relief from misery and granting good benefits. Is it true to be believed? He says that one type of bead (panchmukhi) is giving peace and another type (dashamukhi) gives misery. Please answer this.]

**Swami replied:** 1) That scholar giving advertisement for the Rudraksha bead is paid by the business shop selling the Rudraksha beads. The scholar also quotes scripture in this context! Remember, that scripture is not the primary scripture called as the Veda. *It is simply a verse in Sanskrit, which can be composed by any normal scholar of Sanskrit language.* The verse quoted by the scholar might have been composed by himself or might have been an insertion in the secondary scripture (Puraanas etc.) composed by one of his ancestors, who does not belong to the very ancient age of sages. All this is exploitation of the weakness of innocent devoted public. *Any misery is the result of the sin done by you already.* That chain of sins will be cancelled only if you realize and do not repeat the sins again in your lifetime. Except this, there is no other way. *Even if you worship God, He will give you good fruit separately but will not cancel the fruit of the sin done by you as said in the scripture (avashyamanubhoktavyam...kalpakoti shatairapi).* At the maximum, the punishment of the sin may be postponed and you have to pay it with accumulated compound-interest in future time of this birth or in future birth! *When the direct worship of God itself is not cancelling the punishment, do you think that a simple bead can cancel the punishment?* It is the twisted theory of some selfish priests that worship of God cancels the fruits of sins and will give you the relief from the misery along with new benefits. No punishment of sin will be cancelled by the worship of God and *the worship of God may give you good fruit if God is pleased by your true spirit of devotion in the worship.* The relief of misery through worship is false and this is propagated by some selfish priests to earn money through the worships. The worships of God may give good benefits provided the performer is doing the worship not as business (aspiring the benefit for the worship), but, as expression of true love, in which aspiration for any fruit in return does not exist. The priest helping such worship in the right direction of true devotion can be considered as the real friend, philosopher and guide.

One type of bead giving peace and another type of bead giving worry is only your psychological impression that was created by the businessmen with the help of advertising priest. Such impression can be removed by this true knowledge. ***Such impression is wrong knowledge and this answer is true knowledge.*** Wrong knowledge can be cut by right knowledge only like a diamond is cut by another diamond. In fact, ***the true knowledge has far higher power than the power of false knowledge.***

### **3. What is the difference between a false and true vision?**

[Shri Karthik asked: What is the difference between a false vision that is materialized due to previous psychological thinking and a true vision that is entirely different from this?]

**Swami replied:** ***The false vision must be separated from true vision by your analysis only, which should be deep as well as broad.*** In such analysis, you will find some clue that helps you to differentiate truth from false. Even dreams are of two types:- One type is due to psychological impressions coming from the present state of general consciousness of this life or coming from state of sub-consciousness formed from previous births. Second type is due to visit of God into your dream to give you some advice. You have to differentiate both these types of dreams through sharp analysis and waiting for the results of the dream to happen in the practical life. In both these subjects, sharp analysis and waiting patiently for practical experience are the only paths. Even miracles are of three types:- One type is genuine miracle done by God. ***Second type is an incident happened based on probability within the influence of natural sequential laws.*** Third type is magic projected as a miracle to cheat innocent devotees. You have to separate these three types through sharp analysis and the sequential experience. The first type is totally expression of unimaginable power to establish the existence of unimaginable God. The second type is natural and justified. The third type is unnatural injustice, cheating the innocent public. Sometimes, logical analysis may go wrong and error may happen. In such case, the experience proves the fact. I will explain this with the help of a miracle done through Me by God Datta in the case of Shri G. Lakshman. One day, in the night, he phoned Me appreciating a message given by Me, which was received by him in the e-mail. Then, he told Me that he wants to celebrate his pleasure. I thought that he likes to give Me a party! But, he told Me that the celebration means that the divine scent of lotus flowers shall appear so that the celebration also becomes divine. I was shocked by his proposal and said that I have no power to do such miracle whenever he likes. In fact, his intention was to test Me since he heard from several

devotees that often the scent of lotus flowers appearing is giving a proof of miracle of God Datta. He wanted to test Me through experience and not through the logical analysis shown by Me in the message. My message is also given by God Datta only. But, there is a chance of Myself being a good scholar in logic, science and Sanskrit to give that wonderful logic. This is to mistake a genuine miracle for the probability of law of natural sequence. Even a genuine miracle may suit to the natural sequence and in such case, genuine miracle also is misunderstood as natural sequence. In My case, the divine logic in the messages is certainly beyond the scope of any human scholar. Immediately, huge lots of scent of lotus flowers started as experienced by him. Throughout his journey to his house, the scent persisted. When he reached house, even his mother asked him about the scent! He phoned Me saying that the scent of lotus flowers is poured on him buckets by buckets and requested that it should be stopped, which is making him not to sleep. It stopped immediately. To treat this as magic, I was not there in Mumbai since I was in Vijayawada. ***Thinking that he might have been given strong impression by devotees (brainwash) that materialized (as you said), how his mother got that scent from him?*** I will give another example of the same devotee, which shows a complete truth in practical experience. One day, he phoned Me asking Me to grant a son since his wife is to be operated in that month for rectifying gynecological defect and the operation is not said to be certainly fruitful. Immediately, I told, "Son is granted to you in this month itself. Why to waste money? The operation can be done in the next month if the grace of God Datta does not appear within this month." He postponed the operation to be done in that month. In that month itself, his wife conceived and delivered a beautiful boy in course of time. Is this not a genuine miracle, which can't be attributed to magic or natural sequence? This is the reason for giving the ultimate position to practical experience after primary scripture, secondary scripture, logical analysis and practical experience (Shruti, Smruti, Yukti and Anubhava). The practical experience of a person with defective eyes seeing two moons in the sky may be wrong because such experience is confined to an individual only and not to all. In the above miracles of God Datta, the scent was experienced by his mother also and the boy born is seen by all even today! Hence, such experience, which cannot be rejected by a specific defective individual, shall be taken as the ultimate authority.

In the subject of miracles, two points must be remembered:- 1) The unimaginable God performs unimaginable miracle through a human devotee or human incarnation and the devotee or human being-component shall not take the credit of that miracle to himself and fall like Parashurama.

In fact, when I granted the boon of son to the devotee, I shivered for sometime due to the practical difficulty based on gynecological defect. But, I again gained My confidence thinking that the boon was granted by God Datta through Me. I was also sure that Datta knows how to keep up His word given. 2) The atheists will never agree even if the genuine potential of a miracle is infinite! They will always try to convert any genuine miracle to the natural sequence or to the magic and hence, nobody including God can help them! ***I do not reject the probability of mistaking a natural sequence or magic to be a miracle, but, I feel bad about the pre-fixed rigidity of atheists saying without perfect analysis that a genuine miracle is always absent since God does not exist.*** Several incarnations of God Datta (as per the language of Hindu religion) or unimaginable God (as per the universal language) perform genuine miracles and this war of devotees of God with atheists will go on continuously as an entertainment for God!

## Chapter 28

October 20, 2017

**O Learned and Devoted Servants of God,****1. Who is Your Guru? Did You surrender to Him?**

[Shri Anupam Kumar asked (Question forwarded by Shri P. Surya from website [www.universal-spirituality.org](http://www.universal-spirituality.org)): "Shri Datta Swamiji! Who is Your Guru? Did You surrender to Him?"]

**Swami replied:** I have three Gurus in three levels: 1) In Anuhya or atarkya or unimaginable (absolute) level, Parabrahma (unimaginable God) is My Guru. 2) In Paroksha or imaginable-invisible (relative) level, Shri Dattatreya is My Guru (energetic incarnation having Parabrahma in inert energy+ awareness medium). 3) In Pratyaksha or imaginable-visible (relative) level, Shri Satya Sai having Parabrahma and Shri Dattatreya in inert energy+ awareness+ inert matter medium. Parabrahma speaks through Shri Dattatreya, the same speech is spoken by Shri Dattatreya through Shri Satya Sai and the same speech is spoken by Shri Satya Sai through Shri Datta Swami.

**My verse on My Guru is:**

Parabrahma Samaarambhaam,  
Shri Dattatreya Madhyamaam,  
Shri Satya Sai Pariyantaam,  
Vande Guru Paramparaam

(I salute the chain of My Gurus, starting with Guru Parabrahma, coming to central Guru Shri Dattatreya and ending with Guru Shri Satya Sai).

My Pratyaksha Guru, Shri Satya Sai, gave Me command to propagate the true spiritual knowledge. I reveal the three statements in conversation on that sacred occasion.

**Guru:** I have selected You for propagation of spiritual knowledge.

**Disciple (Myself):** I am not eligible to do this propagation since I know only science, teaching EAMCET and IIT entrance for the sake of My worldly responsibilities.

**Guru:** Who is more eligible than You in this creation for this work?

**Disciple (Myself):** I have a large family to be maintained and if I leave My profession, how to discharge My worldly responsibilities?

**Guru:** I will take care of all Your responsibilities.

On that day, My bank balance was absolute zero with a large family to be maintained. I stopped all My worldly activities and involved Myself in this spiritual work as per the command of My Guru. ***Now, you shall say that whether I surrendered to My Guru or not.*** My Guru has taken up all My responsibilities as promised by Him. I was attracted to God Dattatreya in My childhood by His will only and He showed His miraculous power in Me. My father taught Me only 8 verses in Sanskrit from the epic called the Raghu Vamsha. From 9<sup>th</sup> verse onwards, I started Myself revealing the meanings. I never studied Sanskrit from anybody except this much. I told spontaneous poetry in Sanskrit. All the scriptures including Shastras entered My brain and I wrote hundred books in Sanskrit on unity and correlation of commentaries of Shankara, Ramanuja and Madhva. My father feared that I was possessed by a special demon called as Brahma Raakshasa (a scholar dying without propagation of knowledge becomes such demon) and performed several rituals for Me to expel the demon. I told him that God Dattatreya, author of the Vedas, possessed Me and He cannot be expelled by rituals in which the Vedic hymns are recited!

I thank you very much for giving Me an opportunity to remember the sacred memories of conversation with My Guru. The word 'Gu' means ignorance or darkness. The word 'Ru' means the light or knowledge that removes darkness or ignorance. You have to identify Guru or Sadguru (contemporary human incarnation of God involved in spiritual preaching for giving right direction). The Veda says that the identification of God is the true knowledge alone explained enormously for clarification of doubts of many spiritual aspirants (*Satyam jnanam anantam Brahma*). The word 'anantam' or infinite means very large extent.

**Shri Karthik asked:**

**2. Please explain the order of increasing importance of aarta, jijnasu, artharthi and jnaani.**

**Swami replied:** This order is mentioned in the Gita in the order of not only increasing importance (from left to right), but also in the order of sequence of time indicating the stages one after the other. Aarta means the devotee having full faith in God, who is suffering with worldly problems craving for solutions. Leaving the minority of climax Nivrutti-devotees, all the majority pravrutti-devotees approach God only for the sake of solutions for their worldly problems including materialistic benefits in the case of poverty. These devotees are so selfish and ungrateful to God since they worship God severely in the time of difficulties and just forget God on achieving the solutions of the problems! The human being awakens and

becomes very alert smashing all the ego as soon as problems come! ***The same human being sleeps and becomes very ignorant empowered by ego when the problem is solved and happiness appears!*** In order to make this sleeping human being to be in the right path, God gives problems now and then, which shall be understood as the grace of God on His issues. After the war, Krishna asked His aunt Kunti to ask for a boon. Kunti asked for continuous problems and worries so that she can be alert with continuous devotion (*vipadah santu nah shashvat*)! In fact, problems are only the punishments of the sins done by the human being and actually these are to be enjoyed in the hell (bhoga loka) after death so that there is no disturbance for the soul in its spiritual effort in this world (karma loka). ***In spite of this general rule, the punishments are dragged into this world by the Divine Father for the sake of bringing alertness in souls in the spiritual path.*** The general rule can be changed whenever there is a real requirement.

The first stage is suffering due to worldly tensions, which are the fruits of their sins only. This is the stage of aarta, means the soul suffering. The second stage is jijnasu, which means that the human being investigates for the path of the solution for its problem causing suffering and comes to know that God alone can give the solution since all the human efforts failed. The third stage is artharthi, which means that after knowing God alone is omnipotent to solve the problem and to remove the suffering, the human being starts praying the God to show the solution for the problem. Since the devotee is not an atheist, God responds and shows the solution. ***Now the question comes that whether God has the weakness of being pleased with flattery through prayers and worships and is cancelling the punishment of the sin*** (sin is the problem faced by human beings)! To know the answer for this, you have to approach Sadguru and scriptures for knowledge. You will attain the right answer for all such doubts from Sadguru, who is God Himself in human form and hence such Sadguru is declared as God (*Jnaanitvaatmaiva... Gita*). All the earlier three stages are also appreciated as good because the soul is proceeding towards God for solution unlike an atheist negating the existence of God due to climax of ego (*Udaaraah sarva evaite... Gita*). What is the answer for this question on God? The answer is:- Anyway, this punishment of sin is not to be enjoyed in this world and is to be enjoyed in the upper world (hell) as per the general rule. ***It is dragged into this world to direct the soul into right path.*** The soul has come into the right path pricked by the problem like the elephant controlled by spear. Now, the purpose is over. The balance of the punishment is sent back to hell. Of course, the punishment that much

enjoyed here is reduced in its actual value like the withdrawal of a premature deposit. This is the reason for the scholars praying God to finish the enjoyment of sin in this world itself as early as possible because its value is reduced! But, ***they don't know that the sins are postponed to hell so that the time in this world is saved for the spiritual effort without any disturbance (aim of general rule)***. In this fourth stage of knowledge, even the solution for cancelling all the sins to be enjoyed in the future also is known so that the soul can implement that unique fortunate method to get relief from all the past sins. That unique method is to realize that the punishment of sin is inevitable in the upper world (even if avoided in this world) and in some future birth (even if avoided in this life) along with compounded interest as said by the scripture (*Avashyamanubhoktavyam*). This fourth stage is the greatest stage and is given the position of God since it reveals the solution once for all. The first stage of the solution is realization of this truth of the doctrine of deeds and fruits (karma chakra). The second stage of the solution is emotional repentance for the sins done in the past called as confession, which is expected to bring practical reformation (the third step in which non-repetition of the sin results). If you realize and confess three times in everyday (morning, noon and evening) called as 'Trikaala Sandhyaavandanam', there is a hope of the practical materialization of the third step and this is the confession exactly done by Christians also. In this ritual called 'Sandhyaavandanam', it is said that the confession done in the early morning (while night remains, which is called as Brahma Muhurta) is expected to remove the sin done in the night and the confession done in the late evening (while day remains still) is expected to remove the sin done in the daytime (*yadahnaat...*, *yadraatriyaat...*). This is the basic universal essence of this Hindu ritual, which is found in all religions of the world. The noon confession is expected to support both these confessions since 'Sandhya' stands for junction of day and night happening twice in a span of 24 hours. Instead of one confession in the noon, any number of confessions can be done in the daytime as is done by the followers of Islam. This ritual involves: i) Prayer to God that increases attachment to God so that the excess fascination to worldly bonds is decreased to avoid doing the sins and ii) Repentance of the past sins, which is expected to result in the non-repetition of sin in the future. ***At the end of repentance done after realization, your file is kept in cold storage, but, if the sin is repeated practically, the file becomes active and comes to the table of God!*** It is a total misunderstanding if you think that the sin is cancelled by just theoretical confession! Confining to mere theoretical

phase by knowledge and devotion is of no use unless the practice follows the theory. This is very important warning to the devotee of any religion.

### 3. Does knowledge without devotion result in hatred?

[I read one saying of Shri Satya Sai Baba that knowledge without devotion results in hatred. Please explain this.]

**Swami replied:** To know that the contemporary human incarnation is the ultimate unimaginable God of absolute plane (Paramaatha Dasha) due to homogenous merge is the essence of spiritual knowledge for any soul in human body. This knowledge stands true for a soul in energetic body in the upper world (or a departed soul from this world existing in energetic body) also provided you replace the word 'human incarnation' by the word 'energetic incarnation'. Before the generation of this divine knowledge (like divine nectar), already the repulsion between common media due to ego and jealousy is existing (like the horrible poison called as halaahala generated before the generation of divine nectar). If you are affected by this black poison, you will become the black demon not eligible for the divine nectar. If you are not affected like the white angel, you will become eligible for the divine nectar. This repulsion between common media, which are human bodies in this world (or energetic bodies in the upper world), has already developed hatred towards co-human form, which (hatred) can't be removed by the divine nectar. If the soul is not affected by this repulsion and lacks ego and jealousy, the divine nectar (knowledge that Sadguru is human incarnation) will develop devotion to God in human form so that there is a direct facility to clarify your doubts and get true knowledge that gives true direction. *Even Swami Vivekananda was affected by this poison of extended monism and got relieved of it in the end when Paramahansa on His death bed told that He is God (Rama and Krishna)!* Swami Vivekananda doubted whether Paramahansa suffering can be God and Paramahansa immediately gave this reply without the expression of doubt! The affected demon continues with his developed hatred. This demon on hearing that a co-human form is God, he starts scolding the Sadguru and thus his hidden hatred comes out looking as if it is then generated. Hence, unless you eliminate this hatred towards co-human beings in the beginning itself, you can't digest the idea of human incarnation. Hence, a zero-hour training to serve co-human beings as God is advised as we hear from the mouths of politicians that public human beings (voters) are Gods! This point is basically correct to remove the hatred towards co-human beings. If you keep the goal as highest (treating the co-human being as God), at least you will achieve the least goal (not to ill-treat the co-human being with ego

and jealousy called as hatred). By this, the devotee is warned not to be trapped by the false extension of monism (true monism is in the case of human incarnation only) to conclude really that every human being is God including himself (inclusion of himself is the real motive!) resulting in negligence of human incarnation, sometimes, leading to insult also (*Avajaananti... Gita*). If every human soul is really God, why Gopikas ran to Krishna only leaving their family members-Gods? How God-Narasimha could kill God-Hiranyakashipu resulting in suicide of God! This concept is meant for the pre-training to remove the hatred towards co-human form keeping the highest goal as treating every co-human form as God so that in future the human incarnation can be recognized without the affect of the pre-hatred towards co-human form.

#### 4. Should I believe astrology or not?

**Swami replied:** Astrology is based on planets with unimaginable powers given by God to do the routine administration of world under the total control of God. The ladder up to God is built starting from the bottommost ground of atheists. Atheists do not believe in the existence of unimaginable God and hence in the unimaginable power. To create belief in the mind of an atheist, miraculous powers of God are exhibited, which indicate the existence of ultimate unimaginable God as their source. All these exhibitors of miraculous powers of God indicate the distance travelled by you in the path to God like the milestones. These milestones are meant for exhibiting the concept of unimaginable power and thereby indicating the concept of unimaginable God as its source, which are called as *aativaahikas* meaning the guides showing you the direction of the path towards God. These travel guides possess miraculous powers to introduce the concept of unimaginable power of God. The Brahma Sutra says that these guides (*aativaahikaah*) possess the characteristic power of unimaginable God (*tat lingaat*) by which they show the direction towards God. Once you reach the goal, these guides are not necessary for you. But, since you have reached the goal, will you say that all the milestones in the path are unnecessary and should be removed? You must respect them for the sake of the other travelers in the path. These powers introduce the possessor of these powers. When a prediction given by astrology as per the astrological scriptures written by sages like Paraashara and Jaimini becomes correct, you cannot attribute this prediction to the imaginable scientific power. Hence, you will accept the existence of the unimaginable power, which is an introduction to the acceptance of unimaginable God. God also makes the astrological prediction to become correct since He likes

to establish the concept of unimaginable power in the mind of an atheist so that gradually the atheist becomes theist and attains the faith in God. When you have recognized God and involved in His service through advanced spiritual knowledge, astrology is not necessary for you. But, astrology helps the other travelers in the spiritual path. Even exhibitors of miracles also are in this direction only. ***Even demons exhibiting the miracles serve this main purpose and hence, are not objected by God.*** The negative direction of the miracles taken by them will destroy them. Astrologers also in the service of God are helped by God in making their prediction to become true. ***But, astrologers exploiting (for money) the weakness of theists for solutions of problems and materialistic benefits are punished by God.*** All the miracles are meant for the beginner in the LKG class, the level of atheism only. The theist does not require any miracle since he already believes the existence of God with miraculous powers. The theist acts like an atheist demanding for a miracle so that once he recognizes the place of existence of miraculous power, he can flatter and wash the brain of the possessor of miraculous powers through unreal devotion to solve his/her personal problems. God is omniscient and knows all the trickish ideas of human beings. When there is a real necessity, the miraculous power of God is spontaneously exhibited without any effort of the possessor of miraculous power. Hence, if you are a devoted theist, you do not require any miracle or astrology and you require only the perfect spiritual knowledge in order to serve God in perfect way. You need not worry about the solutions of your problems because God will take care of you in every problem without any prayer. ***The tricks and false devotion with the aim of solutions for problems and materialistic benefits cannot fool God.*** If you are praying for removal of the problem, which is the punishment of your sin, ***your philosophy is to do the sin and not to accept its punishment!*** If you are praying for materialistic benefits, which are the fruits of good deeds only, it means that ***your philosophy is to gain the fruit of good deed without doing the good deed!***

### **5. What is meant by Avadhuta?**

**Swami replied:** Avadhuta indicates the total detachment from the worldly bonds from which the total attachment to God is expected to exist. In the devotion of God, the devotee is not aware of even clothes on his body. This indicates the total absorption of the devotee in God provided such detachment is the spontaneous result of the total attachment to God. The attraction to God indicates the absence of even clothes on the body. But, by removing clothes from the body, one can't be certified as a total

devotee fully attracted to God and can't be called real avadhuta. ***The stage of Avadhuta is that in which the devotee is not aware of presence or absence of the cloth on his body, which need not be necessarily the absence of clothes only!*** The modern Avadhuta comes out removing his cloth thinking that he will be recognized as Avadhuta if he is naked!

When Shri Manikya Prabhu (incarnation of Datta) sitting on the throne in the court of devotees, called a lady-devotee (taking her name with loud voice) taking bath in the bathroom without clothes, she ran to the court in naked state without the idea of presence or absence of clothes on her body. She is the real avadhuta. ***She did not run to the court with full awareness of absence of clothes on her body to prove to the public that she is a climax devotee or avadhuta.*** The real background of avadhuta is explained here to differentiate it from exhibiting false background.

## Chapter 29

November 11, 2017

**O Learned and Devoted Servants of God,****1. Did the people who crucified Jesus committed any sin, as crucifixion is done as per the will of God only?**

[Shri Anil asked: People, who crucified Jesus (along with the disciple cheating Jesus) have done this sin as per the will of God only and did not commit any sin. How do you justify this?]

**Swami replied:** If these people are not sinners, why Jesus prayed God to excuse them for their sin? At the same time, since Jesus told that the will of God, which is crucifixion of Jesus, shall be done (Ref: prayer of Jesus before arrest) they can't be punished and hence no need of excusing them since they acted as per the will of God. This is a critical juncture developed by misunderstanding a subtle concept of correlation: There are two contradicting concepts: 1) Everything takes place in this world as per the will of God only, in which case, none shall be punished and God only shall be punished for all the sins and 2) even though God is the basic power of action, the direction of the deed is set by the souls only and hence good or bad fruit shall reach the soul only in the end. The first concept is defective and shall be modified as that every action takes place as per the will of God only in the sense that the will of God is the basic power of action that does not decide the direction of the action. If the first concept is modified in this way, it does not contradict the second concept.

In the above settled setup, the basic question is that whether the crucifixion of Jesus was done by the will of God or by the sinful will of those cruel people. The answer is that *crucifixion of Jesus was purely done by the cruel will of those people only*. Now, where is the place for God's will? The place for God's will is that it can stop the crucifixion if God likes so. It is on this point, the discussion between God and Jesus went on. In fact, Jesus asked God that whether He can stop the crucifixion of Jesus or not. *The prayer of Jesus did not contain the point that why God planned such horrible crucifixion*. Therefore, it is clear that the crucifixion is not the plan of God, but, is the plan of those people as per their cruel psychology. God only used this incident to create sympathy and kindness in those stony hearts to induce spiritual knowledge in future. Hence, God did not stop the natural incidents that will take place as per their cruel minds.

The sacrifice of Jesus was at this juncture to be prepared for the horrible slaughter for this divine purpose. This preparedness of Jesus for the divine service is the test of God. Jesus has not done any previous sin for which such punishment is given by those people, in which case, they are not sinners. ***It is a fresh sin committed by those people and not the revengeful punishment for any previous sin committed by Jesus*** (human being component). If you take the example of Kartavirya, he was having defective hands, which were broken by the hit of Datta in His test. If Kartavirya was in his palace only without coming to Datta, he would have fallen from upper floor and the same punishment would have happened. This case is punishment of his previous sin, which was used by Datta for His test. In the case of Jesus, the cruel crucifixion given by those people was not the punishment of any previous sin of Jesus. You can differentiate Jesus and Kartavirya from their behaviors in their lives. Since crucifixion was a fresh sin committed by those people, they shall be punished in the future. In view of this only, Jesus prayed God to excuse them since their sin was fresh and not a form of revenge of some previous sin. Since their cruel nature was used for the divine purpose, there is logic in the prayer of Jesus to excuse them.

This correlation is very important because every fellow does a sin and says that the sin happened since the will of God is reason for everything! Such wrong concepts twisted to escape from the punishments of sins are useless since these indicate the over-intelligence of some wrong preachers in twisting the concepts for negative applications.

## **2. Why have women traditionally been treated as inferior?**

[Dr Nikhi asked: i. Why have women traditionally been treated as inferior and maligned? ii. Isn't materialism the root cause of gender-biases against women?

iii. Shouldn't the seeking and sharing of spiritual knowledge be a fundamental duty of every human being?]

**Swami Replied:** You are perfectly correct in arriving the concept that women are suppressed by men through differentiation of gender, just for the basic financial issue. Finance is the root of this world (*Dhanamulamidam jagat*). There are two stages of time: 1) age of ancient sages, who were very good scholars of the Vedas and 2) Middle age of priests, who blindly recited the Veda without following their meaning. It is the second age, which is responsible for such cruel and selfish suppression of women of all castes and suppression of lower castes by higher castes (lower and higher decided by births and not by qualities and deeds). These two are the most dangerous diseases developed in Hinduism, which

destroyed the strength and unity of Hindus. Swami Dayaananda tried His level best to rectify these diseases.

***These tape recorder priests suppressed women to learn even Sanskrit and limited them to regional language called as Prakrutam.*** The reason behind this is that if they learn Sanskrit, they will come to know the original concepts and question regarding the injustice. If you see the ancient age of sages, Sūta, a low-caste, was made as the president of the sacrifice conducted by all ancient sages. Balarama killed the pot maker due to caste feeling and it was condemned by all the sages. Balarama repented and rectified his mistake by giving back the life to the killed person. Balarama is one of the ten incarnations and you can think the power of ignorant caste system by birth that grew as huge poisonous tree in Hinduism. Similarly, several female Vedic scholars were familiar in the ancient India. Maitreyi, Gargi, Sulabhaa Yogini, Suvarchala, Apaalaa, Ghoshaa, Romashaa, Lopaamudraa, Vaak, Shachi, Paulomi, Visvadhaaraa, Shaasvati, Sarparaajni, Suryasaavitri, Shraddhaa Kaamaayani, Indrani, Urvashi, Yami Vaivasvati, Daakshaini etc., were several women to be praised and many of them were authors of parts (Suktas) of the Veda.

These priests denied the three threads (Upanayanam) to women and in fact, Upanayanam means coming close to God through singing sweet songs (Gayatri) and the real Gayatri is with women only. Who sing on God with their sweet voice? If the background of ritual is understood and the truth is realized, all castes and both genders are eligible for this ritual, which is not wearing three threads in reality.

***The actual background of this cruel difference between both genders of all castes by birth is suppression of economic right to women.*** For this robbery of the property, the funeral rituals were linked to the three threads, which were denied to women. The funeral ritual involves only prayers to God (even in mother tongue since God knows all languages) to protect the departed soul with the help of preacher-priests and donating something to them from the property of the departed soul.

The word 'Putra' means both son and daughter (as per Ekashesha Sutra of Grammar) having equal rights in the property as explained in the Veda (*manuh putrebhyo daayamadaat*). Of course, unequal distribution of property can be also done based on their capabilities of earning as Apat-dharma, but not based on gender. ***The general dharma is to give equal shares of property to both sons and daughters.*** This is the basic economic issue on which all the above atrocities were built-up! ***If this basic issue is solved by implementing the present Act, all the above fog of injustice disappears by itself!***

All souls irrespective of caste by birth and gender are eligible for the spiritual knowledge provided the required quality exists, which is the love to God decided by sharp analysis. The Veda says that the so called males in souls are not only females but are also wives of God (*Striyah satih pumsaahuh*). Wife means the maintained and husband means the maintainer. Even the word 'purusha' means the awareness (Paraaprakruti) that pervades all over the body and this is equal to both male and female. The difference between male and female is only in very few places of the external gross body that is to be burnt in fire in the end. Such ephemeral difference can't bring even a trace of substantial difference between genders. Rama gave salvation to Shabari, the lady of low caste and not to male sages in the forest. Even the male sages got salvation, when they were born in their final birth as uneducated female Gopikas of lower caste by birth devoid of ego of caste, gender and education. ***Ego makes any soul to become blind or incapable of doing analysis called as ignorance.*** Ego and ignorance combined is the most dangerous case for treatment like the case of a patient having B.P. and Sugar together! Such soul neither knows by itself nor has submissiveness to listen preachers.

## Chapter 30

**ATTACHMENT TO GOD IS REAL STRENGTH IN GOD'S WORK**

November 14, 2017

**O Learned and Devoted Servants of God,**

Shri Durgaprasad asked: While Shankara made His mother to agree for His renunciation (Samnyaasa) through the drama of the crocodile, Sri Raghavendra Swami took the same renunciation even against the consent of His wife. How to correlate both these?

**Swami replied:** As per the ancient tradition and scripture, the permission of mother is only required and hence Shankara made such play to get permission from His mother as per the scripture and tradition. The mother or father is to be served in her/his old age. But, the main point is that the bond with God is greater than any family bond. If the mother of Shankara didn't agree in that play, He would have quit the house like Raghavendra Swami. Both these are quitting the house for the sake of propagation of spiritual knowledge in the time when proper conveyance was not available and one has to walk from one place to other place. Hence, the association of family becomes hindrance for God's work in such context. The Veda says that as soon as one is detached from the family-bonds due to the attachment to God, one shall quit the house for propagation of knowledge and devotion in God's work (*yadahareva virajet tadahareva pravrajat*). ***Here, the attachment to family-bonds refers to the real mental fascination and not to the physical association with the family.*** One can live in the family getting detached from the fascination of the family bonds in the mind secretly so that the family is also not hurt. ***There is no better soul of renunciation than Gopikas, who never left their houses since their mental detachment from family was real, which was attained by the mental attachment to God.***

The work of God is important, which needs the mental detachment from the fascination to family and not the physical detachment from the family. In the propagation work of God, in those days, the physical detachment from family was essential in the cases of Shankara, Raghavendra Swami etc., in view of the absence of conveyance and necessity to go to various places for propagation by walk only. The concepts change externally as the time changes developing several new

factors. Once, such mental detachment is attained, staying with family doesn't disturb the God's work especially in these days when conveyance is so much developed and the propagation can be done through computer. ***You have to understand the concepts with reference to the circumstances of the time.*** Even the philosophies of the divine preachers changed according to the then available external atmosphere of their times. ***The mental attachment to God is the real strength in God's work and not the physical detachment from the family.*** The mental attachment to God spontaneously weakens the mental attachment to family for which physical detachment to family is not necessary. For this concept, Gopikas are the best example, who reached the highest grace of God while staying in their houses only.

When you are working on the computer, the work done by you is evaluated and not whether you have done the work in the office or at your home. If this is the truth even in the materialistic work, same truth shall be in the spiritual work done through the computer. The same work done by a saint leaving the house in olden days is done by you in these days using the computer while staying in the house itself! Imagine, if the mother of Shankara and wife of Raghavendra Swami are also spiritual aspirants, all the above difficulties would have not come since both the ladies would have accompanied as helpers in the program! ***The single item evaluated is the work and sacrifice done by you in the service of God and not the place where the service is done!***

## Chapter 31

December 02, 2017

**O Learned and Devoted Servants of God,****1. Is the cancer disease due to sin as per the divine plan?**

[Shri Anil asked:- A minister told that cancer is due to sin as per the divine plan. The cancer patients protested against this. What is your opinion?]

**Swami Replied:** The concept is correct, but, the way of presentation of the concept is not correct. As a minister, he should not talk about philosophy. He should talk about the remedies that can be provided to the patients from the Government. Even a saint giving a discourse on spiritual knowledge cannot introduce this concept in such a direct way. This shows that only cancer-patients are sinners and not other patients. Scripture says that the sin done in the previous birth results in disease causing suffering (*Purvajanma krutam paapam vyaadhirupena baadhate*). The fruit of the sin can be any disease and need not be cancer only. AIDS is another incurable disease! The sin done yesterday is also called as sin done in the previous birth. The soul (awareness) disappears in deep sleep (death) and appears on awakening (birth). If you take a day as a long moment, the philosophy of Buddha saying that soul is momentary is also correct. The eternality of soul proposed by Jainism is also correct because of constant appearance of the soul. Even in this long moment (day), the soul as nervous energy that propagates in the form of waves having crests and troughs alternatively indicating birth and death of the existing soul in every small moment of the long moment (day). It is just hypocrisy. When people say that they are suffering due to sins done in the previous birth, projecting as if they have not done any sin in this birth! For such people, this concept of previous birth linked to yesterday must be presented. ***The patients must be told about remedy also for the past sins done in ignorance.*** If they realize, repent and don't repeat the sin in future, all the past sins ready to give punishments in future get cancelled. Shankara says that the punishment already started (Praarabdha) can't be cancelled like the arrow already left the bow can't be controlled. At least, the fruits of the sins to be delivered in the future (Sanchita) get cancelled. Since sin is not repeated, there is no addition of future punishments (Aagaami). Thus, except the present disease, all the other future

punishments get cancelled. If the reformation of soul is perfect and is added to great devotion to God, the omnipotent God may even cancel the present punishment. Shri Satya Sai Baba told one devoted cancer-patient “Cancer is cancelled” and the cancer disappeared! This exceptional interference of God with Prarabdha punishment also exists basing on the sincerity and truth in the re-formation of the soul. ***Thus, remedial part also shall be preached to console the patient.*** Mere explanation of existing plan of implementation of divine constitution is only for increasing the suffering of soul without showing the possibility of any remedy!

## **2. Is death a fixed concept?**

**Swami Replied:** Every concept observed in the nature is mainly governed by the scientific phenomena of the atmosphere. In the olden days, pollution was almost absent due to lack of ambition for pleasures, which did not promote industrialization causing horrible pollution. The average longevity of people in old generations was 120 years (*Purusha aayusha*). Now, it is reduced to around 60 years. The cause for such pollution is heavy industrialization, contamination of food grains with chemicals of pesticides, burning ghee in fire altars, burning candle lights etc. All these reasons come under the imaginable domain. Hence, the medical science was developed by sages, which is called as knowledge related to longevity (Ayurveda). Of course, the longevity can be reduced or extended by God in view of requirement of one’s services for the welfare of this world. There can’t be mere social service without the basic spiritual service. ***Mere social service without basic spiritual service is just fraud as done by most of the present politicians!*** The presence of unimaginable God punishing the sinner even if he/she escapes the law here must be stressed in every step of social service. The poor people must be helped and at the same time, the reason of their poverty, which is previous sin, must be explained and its remedy must be preached to them. Then only, they will be released from poverty in the future births also and the help done to them will be properly utilized without diverting them to vices. Such social service blended with spiritual service certainly pleases God to think about the extension of one’s longevity. If the fruit of sin is in the background along with divine force, even the remedies of the medical science fail to cure the disease. ***If the reason is only natural, medical science succeeds and in such case the soul is also protected from all the natural reasons by God as prevention.*** The spiritual aspects are very important standing as the

basic background of the entire nature also. The unimaginable power of God (Maaya) is always in the background of the imaginable domain (Prakruti).

### **3. How could Lakshmana served Lord Rama for 14 years without any food and sleep?**

[Lakshmana served Rama without food and sleep in the forest for 14 years. What is Your comment on this devotion?]

**Swami Replied:** Lakshmana served Rama without food and sleep for 14 years and he could do so due to the power of chanting a special hidden Vedic hymn called as Bala and Atibala blessed by sage Vishvaamitra in the childhood. You may not find the real sacrifice in this aspect due to the power of the hymn. This point is also related to future requirement in killing the son of Ravana (Meghanaada), who can be killed only by a person fasting and not sleeping for 14 years. But, Lakshmana, younger to Rama was also married and did the service to Lord without enjoying His wife, while Rama and Sita were enjoying in the hut! This is sacrifice of desire for sex for the sake of Lord and this is not a small sacrifice!

Coming to the sacrifice of food and sleep in the service of Lord, let us assume that Lakshmana was not having such power of the Vedic hymn with him to overcome hunger and sleep. In such case also, do you expect Lakshmana to do the service of the Lord without food and sleep? Assuming that Lakshmana did so, he would have met with death in few days. Do you think that service for few days is better than the service for 14 years? He can do the service for 14 years by taking minimum food and minimum sleep so that the service can be done for a long time. Such long service is certainly far better than such short service. Instead of giving one wedding meal to a beggar, it is better to feed him for 10 days with minimum normal meals! ***While doing service of the Lord, not only emotional inspiration is needed, but also, intellectual analysis is required.*** Devotion without knowledge goes in wrong direction. Hanuman was not only emotionally dedicated to the service of the Lord with His excellent physical strength, but also, involved with sharp intellectual analysis. When Hanuman was crossing the sea, angels tested Him by sending Surasaa in the form of demon to see whether He had mere physical strength with emotion or physical strength combined with analytical intelligence. Surasaa opened her mouth with ten sq. miles area. Hanuman grew to 100 sq. miles-area with emotion. Then, Surasaa opened her mouth with area of 1000 sq. miles. Like this, the game went

on for some time. Then, Hanuman thought that the time will be wasted without end, which is infinite hindrance to the service of God. The game was involved on the exhibition of the power of each to grow based on victory and defeat. Hanuman, due to lack of ego, accepted defeat suddenly, became 1sq. inch entity, entered the mouth of Surasaa and came out through her ear declaring the victory of Surasaa! Surasaa in her own form and angels appeared and appreciated Hanuman as best servant of God using emotion with physical strength and intellectual analysis together. ***Hence, after acquiring knowledge patiently only, the emotional devotion shall be acquired, which is controlled and guided by the already existing knowledge.*** If devotion is acquired in the beginning itself, there is no patience to learn the knowledge after getting emotion. Devotion is the emotional force that transforms already existing knowledge into practice. Hence, knowledge of Shankara, devotion of Ramanuja and practice of Madhva are subsequent steps in the spiritual path to be achieved by the spiritual soul.



**Shri Datta Swami**  
(Dr. Jannabhatla Venugopala Krishna Murthy)