

SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE

[VOLUME - 30]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1 DIVINE SATSAṄGA ON 12-12-2020

December 18, 2020

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on December 12, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. What is the significance of Phalaśṛti given at the end of some Divine Bhajans?

[Śrī Pavan asked: Swāmi, generally I noticed that Phalaśṛti is given at the end of Divine Bhajans that praise God's Divine qualities. By singing such Bhajans we are making Saṅkalpa in the form of that Phalaśṛti. Can such Saṅkalpa please God? I am asking this question by remembering one of Your life incidents wherein You prayed to God for lot of difficulties (Aṣṭa Kaṣṭa) and it really happened. Will He bless us so that such and such Saṅkalpa made by us comes true in practical life? If not, why such Phalaśṛti is mentioned at the end of Bhajans?

Also, I noticed that in the book of "Bhakti Gaṅgā" in which You have given numerous Bhajans, there are no Phalaśṛtis mentioned. Why?]

Swāmi replied: Phalaśṛti means mentioning the fruits that can be attained by doing a prayer, which is to attract or encourage the reader for doing that prayer so that in course of time, the reader develops pure devotion to God without aspiration for any fruit. In the initial stage such defects are inevitable, which exploit the ignorance to have aspiration for fruit. In the very first step, we can't expect the climax stage of devotion. God also responds to fulfil the desires for such fruits so that in long run the devotee will be interested in knowing the true Spiritual knowledge in which true devotion to God without aspiring any fruit in return is slowly developed. Even these fruits granted by God are from the good fruits existing in the future life cycles, which are brought forward with reduced values like pre-matured fixed deposits. Phalaśṛti is mentioned because the devotee aspires for such fruits. When I did worship to God Śiva asking for difficulties like Kuntī asking Kṛṣṇa for difficulties, the Phalaśṛti of such worship is not violated because I aspired the fulfilment of My desire in the opposite direction. Here, fulfilling the desire of the devotee is the main background and not the fruit mentioned in the Phalaśṛti. The desire of the devotee generally coincides with the fruit mentioned in Phalaśṛti and hence, the fruit of Phalaśṛti is granted by God since the fruit is the desire of the devotee.

2. Swāmi, why do You always say that You are not Lord Datta? By saying so there is a chance of devotee's faith getting disturbed, isn't it?

[A question by Śrī Surya.]

Swāmi replied:- Do you think that all of you believe Me as incarnation of God Datta since I told so? If that is the truth, anybody can say like that and do you believe it since it was told by a person? You believed it because what I told was perfectly analysed by you through sharp logic. Seeing the excellent unimaginable quality of My Spiritual knowledge, you believed that God Datta merged with Me and is speaking the true Spiritual knowledge through My mouth and hence, I must have been the incarnation of God Datta. If I say that I am not God Datta and if your faith disappears by My statement, is it true faith that was attained by you through your deep analysis? The reason for your faith or disbelief shall be your analysis and must not be My statements. When I say like that, you can think that I am testing the strength of your faith confirmed by you by your analysis itself. I have one specific purpose to say like that i.e., in due course of time in this Kali age, you may be easily attacked by ego based jealousy (which is like cold based corona virus) and this statement of mine (that I am not God Datta) serves as advanced vaccine to resist such virus. If I say that I am God Datta, the future virus will get more strength and you will lose all this faith and become the greatest loser.

3. What is the Significance or the Genuineness of the “Kāśī yātrā” ritual done during marriages?

[Śrī Ganesh asked: There is a ritual known as “Kāśī yātrā” done in every marriage conducted by Tamil Brāhmins. In this ritual, the bridegroom acts as if he suddenly got interest in Spiritual knowledge and starts leaving on his journey to Kāśī. By seeing that, the father of bride stops him and explains him the benefits of householder life and convinces him to marry the bride and then marriage happens. Is this ritual genuine? If yes, why isn't there a ritual where a bride leaves the marriage by getting interest in Spiritual Knowledge? What is the significance of this ritual?]

Swāmi replied: This ritual is not mentioned by Āpastamba or any other sage and this ritual has no Vedic mantra since it is introduced by some priests only. This is against the tradition of Brahmacharyaśrama because in the Veda, the preacher after completing the preaching of education during Brahmacharyaśrama orders the student (Brahmacārī) to marry and get children (*Evam vedamanūcya...prajātantum mā vyavacchetsih...*- Veda). The meaning of this Vedic statement is that the preacher (Guru) is already ordering the student to marry and get children to extend the human race in the service of God so that whenever God comes to the earth as human incarnation, human beings will be available in every generation. When already the Veda ordered to marry to generate children, how a human being can violate that and go to Kāśī avoiding marriage? The Veda means the commandment of God. When such strong commandment already existed, a person having unmarried sister coming to Brahmacārī and requesting him to marry his sister is just a foolish drama! It is only created for fun and

entertainment of the spectators of marriage. Hence, this petty ritual has neither the authority of any Vedic hymn nor the authority of Sage Āpastamba etc., that guides any Vedic ritual.

4. If I am born in a Middle-class family, does it mean that God wants me not to aspire for richness??

[Śrī Ganesh asked: Swāmiji, recently I had a discussion with Dr. Nikhil sir. During the discussion, Sir said that if we are born in middle-class family and we have everything required for our basic living, it is better not to aspire for richness and abundance of money. Instead, it is better to focus on Spiritual Knowledge after getting a good and stable job for the sake of earning our livelihood. The reason sir gave for his above comments is that by aspiring for richness one can't focus on Spiritual growth. But King Janaka was able to succeed in Spiritual path as well in spite of being rich, isn't it?

If what Dr. Nikhil sir said is right, it seems like saying that it is better for a poor or middle - class person not to aspire to become rich. Is it right?]

Swāmi replied:- King Janaka already born as a son to King is becoming King as per forced tradition, which is inevitable. We can't compare ourselves with King Janaka because in the birth itself the difference got solidified. This does not mean that we shall not become rich. It only means that we shall not try to become rich by taking risky lines like business etc. Today, due to wide spread aspiration for earning lot of money, everybody is doing business and thus, there is lot of competition resulting in abundant chance of loss. Even if you start a totally new line of business, in no time, people are copying it and are becoming your competitors to damage your earnings. Anyway, if we are willing to earn the grace of God by entering into service of God, such risks must be avoided so that we can do our work peacefully without any risk and tension. Job is the best for such mental peace. This is what is meant by Dr. Nikhil.

5. Swāmi gave a title “Gāna Mohinī” to Smt. Devi, the wife of Dr. Nikhil, in response to the beautiful Bhajans she sang.

[A comment made by Śrī Datta Swāmi.]

Swāmi replied:- God Datta is called as Jñānamohinī in one of the Gurvaṣṭakams composed by Me (*Taṃ jñānamohinyavatāramekaṃ...*). It means that He is the Mohinī of Spiritual knowledge by which He attracts everybody in the world. As we all experienced that Smt. Devi, w/o Dr. Nikhil is singing the devotional songs in the end of Satsaṅga in excellent way. Hence, Dattaswāmi gave this title to Smt. Devi, who is overwhelmed by her unimaginable sweet voice and her climax of devotion. Dattaswāmi joked in this way:- Mohinī is the incarnation of God Viṣṇu and Her husband is God Śiva. If Dattaswāmi can be called as Jñānamohinī, He represents God Viṣṇu (another reason is that His original name is Venugopalakrishna Murthy, who is Kṛṣṇa or the incarnation of God Viṣṇu). Hence, Smt. Jñānamohinī (Dattaswāmi) is giving this title of Gānamohinī to Smt. Devi, who becomes

Smt. Gānamohinī. The husband of Jñānamohinī is God Śiva, who belongs to Vārāṇasī and the wife of Dr. Nikhil, who is Gānamohinī also belongs to Vārāṇasī! Finally, Smt. Jñānamohinī rewarded Smt. Gānamohinī! God Viṣṇu became Mohinī as known by all of us. God Viṣṇu is related to the quality of Sattvaṃ and Sattvaṃ is related to Jñāna or spiritual knowledge (***Sattvāt sañjāyate jñānam...***). Thus, God Viṣṇu or God Kṛṣṇa is justified to be called jñānamohinī.

Chapter 2

DIVINE SATSAṄGA ON 13-12-2020

December 19, 2020

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on December 13, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Is the Goddess's entry into the boy's body the same as Āveśa Avatāra?

[A comment made by Śrī Bharath Krishna while Swāmi was explaining about Āveśāvatāram (known as Pūnakam in Telugu).]

Śrī Bharath Krishna said: Swāmi, recently Goddess “Amkāḷamma” entered into a boy's body. One of Your Devotees named Amuda was present there. Through him, “Amkāḷamma” told to Amuda that whomever she believes and worshiping (Śrī Datta Swāmi) is none other than God.”

I also read about one miracle done by ghosts in the presence of You and Ajay garu. Ajay garu wanted to see ghosts. Then Swāmi told him that he will see the proof of existence of ghosts that night. He was little scared and closed all the doors and slept. Next morning when he woke up, Ajay garu was shocked. Because, by morning all the doors and windows are seen in opened condition. Ajay garu scared to see that, it means ghosts did that.

Śrī Ajay: I was so scared that moment. Swāmi also said that those ghosts came as group to get vimukti from being a ghosts.]

Swāmi replied: Āveśa, called Pūnakam in Telugu, is the basic technology of the incarnation. The energetic form (energetic incarnation of God or energetic form like ghost) enters the human body and merges with it to identify itself with that body. Amkāḷamma is one of the energetic incarnations of the divine mother called Ādiparāśakti. Even during the incident of a miracle that was expressed by Me in Vijayawada, one lady, Smt. Rama saw the energetic wheel of God Viṣṇu behind My head at about 11 AM. In the same time, My niece was present near a lady in Narasaraopet and that lady was possessed by one deity called Nidānampāṭi Śrīlakṣmī, who is very famous in AP. The possessed lady said to My niece that her uncle (Myself) showed the energetic wheel of God Viṣṇu behind His head to one lady in Vijayawada. My niece phoned Me and other devotees and told that news. Such knowledge can take place only with the help of divine power.

2. What is meant by Yāgaṃ Swāmi? What is the difference between Yāgaṃ and Yajñam?

[A question by Smt. Padmaram.]

Swāmi replied:- There is not much difference between the two. Both are alternative words of worship to God, which is specially the practical service and sacrifice called as practical devotion.

3. Are all devils bad beings?

[Smt. Sudha Rani asked: Swāmi, I have witnessed a lady into whom a devil has entered. This happened in Amma's Āśram. That lady was trying to enter the Kālī temple which is located there in Āśram. People were trying to stop her. They asked for any women to help, so I helped by trying to stop her from entering into temple. As I tried my finger got hurt and for next six months I suffered from that pain. Amma is Human Incarnation of God, how can such devil enter such places?]

Swāmi replied:- Devil is also a soul. Will a mother reject her bad daughter? Divine Mother is the embodiment of true love on the soul-issues.

4. Are we prohibited from visiting holy places if one of our close relatives have passed away?

[Śrī Avanigadda Prasad asked: Are we allowed to visit temples like Lord Veṅkaṭeśwara temple in Tirumala, when one of our blood relatives passed away? I have heard that it is restricted (Mailam). Is it right? If so, why?]

Swāmi replied:- The scripture says that one can worship God whether he/she is pure or impure (*Apavitraḥ pavitro vā...*). When a close relative passes away, the mind will not be calm and peaceful due to grief, which will be unable to concentrate on God. Hence, such time of grief is avoided for worships. If the mind is not in such state of grief, the devotee can continue the worship to God. We must understand the reason behind every rule and shall not follow the rule blindly.

5. What is the difference between attaining grace of God, attaining God and becoming a Human Incarnation of God?

[A question asked by Kum. Laxmi Thrylokya.]

Swāmi replied: Attaining the grace of God is the most important point. If the grace of God is absent, what is the use of attainment? Attainment means just achieving closeness to God in physical sense. Such attainment has no use if God is not pleased with the devotee. Rāvaṇa went to Kailāsa and attained God Śiva in physical sense. What is the use? He was destroyed along with all his family and relatives. God Śiva is famous for stopping the untimely death. Rāma never saw God Śiva, but, has the full grace of God Śiva and He won the war with Rāvaṇa. One shall never aspire to become human incarnation of God. Such aspiration is the basic disqualification to become incarnation. When there is some divine work in this world, God Himself selects a devotee and merges with the devotee to become the human incarnation. Even after becoming the incarnation, the devotee shall feel that He is the servant of God selected by Him to do that work. Hanumān is incarnation of God Śiva, who always felt that He is the servant of God.

6. Please clarify about one of my dreams in which Lord Śiva came into my dream?

[Smt. Padmaram: Recently I got a dream. In that dream I and my husband were walking. Suddenly we saw a snake in the neck of Lord Śiva and it came down and was coming towards us. We got scared and my husband tried to escape from snake. Lord Śiva saw that and He threw His Triśūl on us multiple times. What is the meaning behind this dream Swāmi?]

Swāmi spoke about Karma yoga while explaining the answer to her question. He also said that a new world will be created for everyone who does it without any aspiration.]

Swāmi replied:- The dream comes sometimes as a divine message. Many a time, it is just a reflection of our worldly thoughts only. The above dream indicates that you both harmed a divine snake for which God Śiva became angry. You do prayers to God Śiva and God Subrahmaṇya.

I mentioned about the 16th world to be created above Goloka and this new world will be called “Dattasevakaloka”. Brahmaloaka indicates Spiritual knowledge or Jñānayoga. Above that exists Goloka indicating devotion or Bhaktiyoga. Spiritual knowledge (Śāṅkara) leads to devotion (Rāmānuja). Both these are theoretical steps. After these two steps comes the third step called practice or Karmayoga (Madhva). All the devotees, who did Karmayoga in this mission of propagation of this true Spiritual knowledge will find a place in that 16th topmost world. The 16 is the number of the age of God Datta, who appears always as 16 year boy. God Kṛṣṇa is said to be complete incarnation (Paripūrṇatamāvatāra) because He exhibited all the 16 types of powers (Ṣoḍaśakalāḥ). 16 is the complete divine number.

7. Who, for the first time, declared that so and so scripture is “Śṛti” and so and so scripture is a “Smṛti”?

[A question asked by Śrī Bharath Krishna.]

Swāmi replied:- The Veda is Śṛti and all other scriptures written by Sages are called Smṛtis. The Veda is marked by 3 types of accents (Svara) whereas Smṛti is not marked by such accents. Both the Veda and Smṛti were composed by Sages. But, the Veda is the knowledge told by God directly to Sages. Smṛti is the knowledge composed by Sages based on the line of the Veda itself. Smṛti follows the path of Śṛti or the Veda. Smṛti is authority as long as it does not contradict the Veda. If there is any contradiction, Śṛti or the Veda prevails over Smṛti (*Śṛtireva garīyasī...*).

8. How to do Karma Yoga, Swāmi?

[A question asked by Smt. Śrī Rekha.]

Swāmi replied:- Karmayoga is the practical devotion in which only the devotee is tested by God Datta. Karmayoga always follows Bhaktiyoga or devotion. Devotion follows Spiritual knowledge or Jñānayoga. As you become more and more informed about God through Jñānayoga, you will develop more and more devotion to God. As you develop more and more true devotion to God, practical service and sacrifice of fruit of work result and these both are called Karmayoga or practical devotion. Practical devotion is the proof for your theoretical devotion. By theoretical devotion alone, we are not sure that whether such theoretical devotion or theoretical love is true or not. Karmayoga is the test to detect whether the theoretical love shown is

true or not. God tests your practical sacrifice of a practical item to Him with which you are really attached. If you prove that your bond with God is really true by sacrificing such strongest worldly bond for His sake, you will win the full grace of God. God will not test you in the other worldly bonds because a single test about your strongest worldly bond is sufficient to prove that you have really the strongest bond with God. Hence, the tests of God Datta in the case of devotees are always practical and not theoretical. Of course, theory is the mother of practice. But, without practice, theory is useless.

Chapter 3 DIVINE SATSAṄGA ON 19-12-2020

December 28, 2020

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on December 19, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Does Goddess Ādiparāśakti give miraculous powers to all the Gods?

[Kum. Thrylokya asked: Swāmi, I have learned from Your knowledge that the three Divine mothers who are the wives of Lord Brahmā, Lord Viṣṇu and Lord Śiva represent the creation. But in one of the śloka of “Annapūrṇāṣṭakam”, I have also learned that it’s the Divine mother who gives power to all the Gods including Trimūrtis. This seems to contradict with what You say that all the Trimūrtis derive their power directly from Unimaginable God. I am confused. Kindly clarify my doubt. How to correlate both of these statements?]

Swāmi replied: Ādiparāśakti is mediated unimaginable God. Incarnation can result in two ways:- 1) Unimaginable God merging with the form of Datta to become the first energetic incarnation is the case of perfect merge of God and medium (monistic incarnation). 2) The former medium remains separately without merging and God Datta is very close with the medium and this is the dualistic incarnation. Remember that unimaginable God merged with the first energetic form to become God Datta and in the case of further incarnation after Datta, God Datta only merges with the energetic and materialized media (unimaginable God does not directly merge after the formation of the first energetic incarnation) to form energetic or materialized incarnation respectively. Now, the point is that whether Ādiparāśakti is the monistic or dualistic incarnation? If you take Ādiparāśakti as the unimaginable power of unimaginable God, in that case Ādiparāśakti herself is unimaginable God because two unimaginable items can’t coexist. In that case Ādiparāśakti herself means unimaginable God. If you take as the soul with a form in which unimaginable God merged, Ādiparāśakti becomes the monistic incarnation and she shall be called as God Datta only because the first monistic energetic incarnation is God Datta only. In that case, the unimaginable God present in God Datta or Goddess Ādiparāśakti (both are one and the same) alone can give the unimaginable power. You must always remember that whatever be the name or the form of the medium the inner unimaginable God of that medium alone gives the powers. Suppose you take the Ādiparāśakti as the subsequent incarnation formed after God Datta again such subsequent incarnation may be monistic or dualistic. Whether it is

monistic or dualistic incarnation, the inner unimaginable God (merged or not merged) alone gives unimaginable powers to anybody. If you take Ādiparāśakti as the dualistic incarnation formed after God Datta even then, the closest God Datta alone gives the unimaginable power. When I say that God Datta gives the unimaginable power, again means that the unimaginable God present in God Datta only gives the unimaginable power to anybody. The unimaginable God is beyond gender and can be called as God (male gender) or Ādiparāśakti (female gender). Confusion will never come if you stick to the original unimaginable God or the original unimaginable Ādiparāśakti (female gender). You must remember always two important points:- 1) Other than the unimaginable God (absolute reality), everything else is only the external medium and the unimaginable God can also be called as unimaginable Ādiparāśakti. The unimaginable, Ādiparāśakti are one and the same entity because the former is possessor of the unimaginable power and the latter is the unimaginable power itself. 2) the original absolute reality called unimaginable God or the unimaginable Ādiparāśakti is non-mediated, but becomes mediated by merging with a relatively real part of imaginable creation (creation is also relatively real). If the merge takes place the result is monistic incarnation and if the merge does not take place the result is dualistic incarnation. Both types of incarnation are one and the same because in both the cases it is the original unimaginable God or unimaginable Ādiparāśakti that gives unimaginable powers to anybody. You need not doubt that how a dualistic incarnation can give the powers because the unimaginable God or unimaginable Ādiparāśakti did not merge with the medium. Even though the merge is absent the unimaginable God or unimaginable Ādiparāśakti is very close to the medium and gives the power to anybody whenever the medium (devotee) wishes. In the case of dualistic incarnation, the devotion of the medium on God Datta or Goddess Ādiparāśakti is so high that the unimaginable God or unimaginable Ādiparāśakti acts as the servant of the medium (devotee). Goddess Sarasvatī, Goddess Lakṣmī and Goddess Gaurī are dualistic incarnations whereas Goddess Ādiparāśakti can be taken as God Datta or even can be taken as the original unimaginable God.

The whole confusion is based on the fanatic attitude of the gender and nothing else. At the original level, the unimaginable God as the possessor of unimaginable power and Ādiparāśakti as the unimaginable power itself become only one unimaginable item called either unimaginable God or unimaginable Ādiparāśakti. At the level of the first energetic incarnation the first energetic form merged with unimaginable God is called God Datta in

view of male fanatics and the same God Datta is called as Goddess Ādiparāśakti in the view of female fanatics.

Conclusion:

- 1) There is only one unimaginable entity that can be called as unimaginable God or unimaginable Ādiparāśakti.
- 2) The first mediated unimaginable God or unimaginable Ādiparāśakti in the energetic body can be either called as God Datta or Goddess Ādiparāśakti.
- 3) Goddess Saraswati, Goddess Lakṣmī and Goddess Gaurī are the dualistic incarnations of God Datta or Goddess Ādiparāśakti having the same power as the monistic incarnation can exhibit.
- 4) A devotee need not aspire to become monistic incarnation of lower status (in which the soul becomes equal to God by merge), when there is every possibility to become dualistic incarnation of higher status (in which the soul becomes the master of God even though the merge is absent) while remaining in his/her original status of devotee.
- 5) Goddess Sarasvatī, or Goddess Lakṣmī or Goddess Gaurī or God Brahmā or God Viṣṇu or God Śiva derive the unimaginable powers from the same unimaginable entity called either unimaginable God or unimaginable Ādiparāśakti present in God Datta, who is none other than Goddess Ādiparāśakti. All the above six divine forms are the subsequent energetic incarnations resulted after the formation of the first energetic incarnation called God Datta called as Goddess Ādiparāśakti. God Datta called as Goddess Ādiparāśakti only entered and merged with these subsequent six divine forms.
- 6) Whatever may be the incarnation (either energetic or human) the unimaginable power exhibited by that incarnation is directly coming from the unimaginable God called as unimaginable Ādiparāśakti only.
- 7) In the case of imaginable item, you can find a marginal superficial difference between the possessor of power (sun) and its power (sunlight). But in the case of the unimaginable domain, any number of unimaginable entities result only in one unimaginable entity. Hence, unimaginable God (possessor of unimaginable power) and unimaginable Ādiparāśakti (unimaginable power) must be one and the same.
- 8) The quarrel between the philosophy of Vedanta supporting the unimaginable God and the philosophy of Śakti (Śāketya) is foolish because it is only based on fanaticism of gender.

Chapter 4

DIVINE SATSANGA ON 19-12-2020

December 27, 2020

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on December 19, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. How can God give happiness out of His anger?

[Smt. Anita Renkuntla asked: In general, man always wants happiness. He remembers God only during his hard or difficult times. But Kuntī asked for difficulties after the Mahābhārata so that she can memorize God continuously. Swāmi, in one of Your discourses it is written that difficulties in our life come by the grace of God whereas happiness comes by His anger. God is unhappy if we do bad deeds, He becomes angry and gives difficulties to us, I understand this clearly. How, God can give a particular soul happiness, when He is angry with that particular soul? Please explain me?]

Swāmi replied: The anger has two phases, one is good (love) and another is bad (vengeance). Becoming angry on a bad child as done by parents can be understood as love on the child to reform it towards good line only. Difficulties come to a soul as a result of its sins done previously. God will not give difficulties without the background of our sins and we shall not misunderstand the difficulties as given by God due to His grace (as understood by realized people). The realized people also will not misunderstand the difficulties given by God due to His anger. The intention of giving punishments of sin in the form of difficulties is due to love of God only and not due to vengeance towards the sinner. God hates and shows vengeance towards the concept of sin but not towards the sinner. We punish a sinner with vengeance, but God punishes the sinner for the reformation due to His immense love on His issue-soul. In difficulties the soul becomes highly devoted to God and this is spiritual progress. The happiness comes as a result of our merits and in happiness our negligence to God increases along with ego. We become far from God in happiness and go down spiritually while we become close to God in difficulties going up in spiritual line. Our anger has the two phases of love and vengeance, while the anger of God has one phase, which is love alone. He never gives place for vengeance in His heart. We have abundant sins and some merits done already. God has freedom to give either the fruit of the sin or the fruit of merit as per the situation required. If the soul requires an urgent reformation the fruits of the sins are given. If the soul requires the fruits of merits for some time and a period of interval among the difficulties, the fruits of merits are given. But

by the fruits of merit, we are going down whereas by fruits of sins we are going up. When we go up we consider the reason as the grace of God and when we go down we consider the reason as anger of God. Based on such matured psychology, God is telling that by His grace difficulties come and that by His anger happiness comes. This statement of God is based on our wise and matured psychology. But we are based on our foolish psychology and think that happiness comes due to the Grace of God and difficulties come due to the anger of God. The Gītā says that inaction must be found in action and action must be found in the inaction. This type of finding the reverse through analysis is appreciated in the Gītā as shrewd intelligence (*sa buddhimān manuṣyeṣu...*). We show love through anger towards the sinners related to us whereas we show vengeance through anger towards the sinners not related to us. Hence, we have both the faces of anger towards the sinners. But in the case of God, He has one face of love through anger towards all sinners. God has the face of vengeance through anger towards the sin only.

2. The Śvetāmbaras and Digambaras in Jainism are two different sects. They have different lifestyles. Is the Goal of those two sects the same?

[A question by Smt. Anita Renkuntla.]

Swāmi replied: The Digambara is misunderstood in the spiritual line. The original meaning of this word is to be naked without clothes on the body. This meaning represents some concept. A word has two types of meaning. One type is the literal meaning (vācyārtha). The other is the represented meaning (lakṣaṇārtha). You have to take the represented meaning of this word in spiritual knowledge. The unimaginable God without any associated medium (nirguṇa Brahman) is represented by this word. He is just like a naked person without wearing clothes on His body. Such unimaginable God can never be expressed to humanity since He is unimaginable. A naked person also is not expressed to the public. The cloth here means medium or body as said in the Gītā (*vāsāṃsi jīrṇāni...*). Any person is seen by the public along with clothes on body only. Similarly, unimaginable God can be grasped by souls only when He is covered with body (saguṇa Brahman). When unimaginable God is mediated the medium may have predominant quality of sattvam, which is white in colour and such mediated God is Śvetāmbara. The first founder of Jainism, called Ṛṣabhadeva, was the incarnation of God Viṣṇu and God Viṣṇu is the embodiment of sattvam quality. Hence, the founder of Jainism is called as Śvetāmbara, meaning the person wearing white cloth on the body. Since Śvetāmbara is clothed, He can be expressed to public. But unimaginable God without medium or body or clothes can't be expressed to any soul. Therefore, the Jains must follow their mediated God and wear white cloth. But some of them are exposed to public

without cloth and which is not correct tradition established by Ṛṣabhadeva. Just like the unimaginable God can't be imagined by any soul, a naked person without cloth shall not be seen by anybody in public. Such a naked person shall stay in the caves of Himālayas and not in the society. In order to insult Bhagavān Śrī Satya Sai Bāba, the villagers brought a naked saint to His presence. Then, Bāba told the saint that he should go to the caves of Himālayas and not to move in the society. Bāba also told him that he should not fear for food in the caves because God gives food to every soul in the creation. Bāba can be taken as second reference in this subject. Preaching nonviolence and kindness, which are top sattvam qualities, is important in Jainism.

3. Participating in a Satsaṅga where I learn a lot of excellent Spiritual knowledge is important or preaching the knowledge to a stranger?

[Śrī Bharath Krishna asked: If I am in a Situation wherein, I have to choose between “Participating in a rare and excellent satsaṅga” and “Preaching the Spiritual knowledge given by You to a stranger who might never showup again”, which one should I choose? For example, let us assume that our usual Saturday Satsaṅga is happening and at that same time I am travelling in a train. During that journey I happened to meet a Co-Passenger who showed interest in spirituality and it's an opportunity for me to convey Your knowledge to him and he might get lot of benefit from it. Personally, I will be happy to join our usual Satsaṅga than discussing with that co-passenger. What is the right thing to do in such situations?]

Swāmi replied: Better to participate in satsaṅga so that your co passenger gets interest to know about satsaṅga. He will hear satsaṅga and gets attracted. He will be also following the subject of satsaṅga, which is equal to preaching him the spiritual knowledge. You can give the address of website and youtube. You can also give your phone number to him asking him to discuss with you in case of any doubt. Before preaching spiritual knowledge, creating interest in spiritual knowledge is essential. The way of introduction is very important. The introduction shall not appear as if you are interested in preaching spiritual knowledge to the public. The introduction shall appear to be a natural context and not to appear as a context created by the preacher due to the interest of the preacher. After creating interest preaching shall be done. After creating appetite by giving tomato soup, food shall be served. Even though the person has already appetite, this soup will increase the appetite more, which is also good.

4. Swāmi, is there any authority for Idol worship in our scriptures?

[Śrī Pavan Kuppā asked: Is there any reference to Idol worship of God in Vedas?

Śrī Phani asked: Swāmi, it is said that Alpabuddhi's i.e., only beginners do such worship, isn't it (Pratimā Alpabuddhīnām...)?

Śrī Dr. Nikhil said: In Kaṭhōpaniṣad it is clearly mentioned about the mediated God. The slokas in which it is said is given below.

aśārīraṁ śārīreṣvanavastheṣvavasthitam |

Yamevaiṣa vṛṇute tena labhyaḥ |

tasyaiṣa atmā vivṛṇute tanūm svām ||23||

This proves that the Veda clearly confirms the existence of the mediated God (Saguṇa Brahman). When the mediated God exists, worshipping His image is certainly possible.

The following quotes further suggest that idol worship or image worship was carried out even in Vedic times.

Na tasya pratimā asti – Veda; Nedaṁ yadidaṁ upāsate – Veda;

"God does not exist in idols." and "The unimaginable God is not that (idol or image) which you worship". This proves that the Veda acknowledges that people performed idol worship.

So, in conclusion, God is not only unimaginable, but He also enters a form to become the mediated God. That mediated God can be worshipped indirectly through an idol/image and people have been doing it since Vedic times. The only thing that the Veda is saying is that that idol or image is not actually God. I think this is what Śrī Pavan is speaking about.

Śrī Pavan said: Gītā also says that God resides in a Human body (mānuṣīm tanumāśritam...).

Swāmi replied: It is true that the unimaginable God present in human form can be directly worshipped by human beings. But due to ego and jealousy generated by repulsion between common human media direct worship of human incarnation is very very difficult for all. Only very few blessed devotees worship directly the human incarnation but not many. Always diamonds are few and gravel stones are many. God has to take care about the ignorant majority also. For the sake of the majority idol worship is introduced. We can't worship Kṛṣṇa present in human body but we do worship to the climax of madness to the photo or statue of Kṛṣṇa. The reason again is repulsion between common human media of God and us. Certainly, God is not present in the statues or photos, which are only representative models of the energetic or human forms of God. This type of indirect worship of God through statues and photos is called pratīka upāsana. Direct worship of God in human form is called as sākṣāt upāsana. The Veda and the Gītā clearly say that God is not in statue or photo and that God exists in the human form only (*na tasya pratimā..., mānuṣīm tanumāśritam...*). Smṛti also says that the worship of statues is only for beginners. There is only one merit in the worship of statues which is that the intensity of theoretical devotion in the beginners can be developed even though it is not direct worship. The Veda clearly says that disliking God in common medium and liking God, who is not before eyes is not only the disease of human beings, but also is the disease of even angels (*parokṣa priyāḥ...*)!

There are some extremists who do not worship even the mediated God like Kṛṣṇa, the human incarnation, or even God Viṣṇu (energetic incarnation). They wish to worship formless God like light. But, the formless light is also imaginable and will not be unimaginable God. Light is energy travelling in the form of wave! śivaliṅgam is also a representative statue of

the wave and can be worshipped by them. One cannot worship the light directly. The Gītā says that worship of unimaginable God and worship of imaginable formless God give misery only and not happiness (*avyaktā hi gatiḥ duḥkham...*). Since one cannot do the proper complete worship of unimaginable or even imaginable–formless God misery is the result.

There cannot be a representative statue of unimaginable God just like there can't be a photograph of a naked person. We agree that the original absolute God is unimaginable and can't be even imagined. But when He becomes mediated, He merges with the medium to become that medium. He remains as original unimaginable God and at the same time becomes the medium also as said by the Veda (*sacca tyacca...*). Hence, there is no trace of difference between non mediated unimaginable God and mediated unimaginable God. The photograph of a clothed person in his absence can be seen and worshipped so that some satisfaction comes to mind. A devotee is very much attracted to Kṛṣṇa, but Kṛṣṇa is not present now. He can satisfy himself to some extent by worshipping the statue or photo of Kṛṣṇa. This is not wrong. Are you not seeing the photo album of past functions and getting entertained imagining yourself existing in the function even then? For the development of theoretical devotion to God, statues and photos of God are very much helpful even though practical devotion can't be done. In fact, many people want to please God with theoretical devotion only and not with practical devotion due to their best knowledge of applied economics! Okay, let the theoretical devotion develop, which one day will generate practical devotion because theory is the mother of practice. You shall not mock devotees worshipping statues quoting smṛti, which said that devotees of statues have little knowledge only in the beginning stage (*pratimā hyalpa buddhīnām*). For that matter, every soul has little knowledge and God alone is omniscient. The soul is called alpajña meaning that any soul has only little knowledge. This applies to the entire humanity and not to a particular group of people. Both these words (alpajña and ajña) are used for souls in spiritual knowledge. God alone is called sarvajña (omniscient). Certainly, you can call the soul as stupid with no knowledge (ajña) if the soul tries to worship the statue of God through practical devotion wasting precious food materials like milk, ghee etc. By developing theoretical devotion the souls can be called as little knowers (alpajña) whereas the devotee doing practical devotion to the statue leaving the contemporary human incarnation can be called as fully ignorant (ajña). What a pitiable situation it is when you are unable to give a cup of milk to the contemporary human incarnation or a devotee or even any beggar and you are pouring litres of milk on the statue representing the same human incarnation of God!

5. Does the Human Incarnation of God like milk being poured on His head?

[A question asked by Śrī Bharath Krishna after listening to Swāmi's reply to the above questions. Swāmi, I don't like if anyone pours milk on my head. It is not a very pleasant experience. I feel that even a Human Incarnation of God also feels the same, isn't it?]

Swāmi replied: Your feeling is correct. A person pouring milk on the head of the contemporary human incarnation is as stupid as the person pouring milk on the statue of the human incarnation.

Chapter 5 DIVINE SATSAṄGA ON 20-12-2020

December 30, 2020

O Learned and Devoted Servants of God,

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

1. How can a person incapable of doing both service and sacrifice get God's grace?

[A question asked by Smt. Padmaram. If there is someone who can't do both Karma Phala Tyāgam and Karma Saṁnyāsa because they don't have money or Śakti, how can they get God's grace?]

Swāmi replied: Certainly, they can get God's grace equal to a devotee, who has done full karma saṁnyāsa and full karma phala tyāga, provided the devotee is unable to do either of this two. You take the case of an oldest and poorest man. Being oldest he cannot do karma saṁnyāsa (sacrifice of service). Being the poorest he cannot do karma phala tyāga (sacrifice of fruit of work). Both these steps are advised only when the devotee is able to do and does not do even a little of his capacity due to fascination to self and fascination to worldly bonds. The climax of karma phala tyāga is called sarva karma phala tyāga, which means sacrifice of whatever is possessed by the devotee to God. It is meaningless to say that the devotee must do whatever is not possessed by him also. God is not such meaningless person. Ofcourse there is one person, who did that also by borrowing a small quantity of flattened rice on loan to sacrifice to God and his name is Sudāma or Kucela. Even God was shocked by him and wanted to donate all His wealth to him! Even if God did the sacrifice of all His wealth to Sudāma, the sacrifice of God can touch only the climax (sarva karma phala tyāga) and the sacrifice of God can't go beyond the climax as the sacrifice of Sudāma went beyond climax! This is the reason why God became so emotional in rewarding Sudāma because still He was unable to become even equal to Sudāma to bring a loan from others to sacrifice to Sudāma! Saktuprastha donated what all he possessed. A poor lady donated a small fruit to Śaṅkara and she had that fruit only. Both these cases come under sarva karma phala tyāga, which means sacrificing whatever is possessed by the devotee. Both these devotees got the fullest grace of God. God does not see the magnitude of your sacrificed item, but sees the value of its share out of the total possessed by you. A beggar donating one coin was praised by Jesus and rich people donating thousands of coins were not even mentioned by Him. This much (sarva karma phala tyāga) is the climax of sacrifice and Sudāma stands above

the climax. None of us can be Sudāma or Saktuprastha or the poor lady. But we can keep these three as theoretical goals. If the goal is highest our effort will be maximum. If you try to get 100/100 marks in the examination, atleast you will get 40/100 which is a pass mark. If you keep 40/100 as the goal, you certainly will fail.

2. What is Your advice for a newly married couple Swāmi? How should they live their life?

[A question asked by Smt. Sudha Rani.]

Swāmi replied: At any time turning towards God is very very important step in the human life. As such the divine duty of newly married couple is to try to get children and extend the humanity in the service of God. Even this step is related to service of God only.

3. I heard that some Mahātmās can bring the dead person back to life. Is it true?

[Śrī Rajashekar asked: I heard about a small incident that happened in Śrī Ramaṇa Maharṣi's life. A devotee who is suffering a lot due to a disease went to Śrī Ramaṇa Maharṣi to seek his blessings so that he can be cured. To that devotee, Maharṣi said the following words, "This Body consciousness itself is a big disease, realize the Ātman and get rid of this disease first and all other diseases will naturally be gone". I also heard that some Mahātmās can bring a dead person back to life, is it true?]

Swāmi replied: Only a human incarnation of God has that power to bring the dead person back to life. Kṛṣṇa gave life to the dead child called Parīkṣit. Kṛṣṇa brought back the dead son of Sage Sāndīpani. Jesus arose a dead person. Ramaṇa Maharṣi is also a human incarnation of God Subrahmaṇya. His advise is related to very high level in the spiritual line.

4. What is meant by "Dīkṣā"?

[A question asked by Śrī Vajradhar.]

Swāmi replied: Dīkṣā means determination and concentration of the effort to achieve a fixed goal of life.

5. Will a Human Being forget his relationship with a Human Incarnation of God as well after he dies?

[Śrī Bharath Krishna asked: Swāmi, I have learned from you that if a Human Being dies, he forgets all the relationships that he had here on Earth. If that's true, what if I forget all these sweet memories of beautiful interactions I am having with you as well?]

Swāmi replied: The human being forgets only normal and weak matters of this life. But the soul carries the memories of very very strong interactions along with it into future lives after death of the body.

Chapter 6

December 31, 2020

O Learned and Devoted Servants of God,**1. Why is the self-imposed condition by Śrī Pūṇḍī Mahān? Was the God component maintaining His body?**

[Śrī Lakshman asked: Swāmi, when I read the life of Śrī Pūṇḍī Mahān, I observed that He lived on a stone like bench at the veranda of a house for the last 25 years of His life, slept there and did everything at that place, He never had food unless fed by someone. I have the following question to ask:

1. Why this self imposed condition by Śrī Pūṇḍī Mahān.
2. Was the God component maintaining His body]

Swāmi replied: Any unimaginable event happens due to the unimaginable power of the unimaginable God. The aim of such unimaginable event or miracle is the proof for the existence of its source called unimaginable God. The devotee is showing detachment from worldly bonds and the reason for this must be the strong internal attachment to God. You shall never be carried away by simply observing the detachment from worldly bond because; even without the internal attachment to God false exhibition of detachment of the world is possible in the case of fraud devotees. The internal attachment to God is the most important point whether there is external detachment from world or not. King Janaka was associated with the kingdom and royal life externally, but internally he was totally absorbed in God. Kṛṣṇa married 16,108 girls, but He was praised by God Brahmā as the only really celibate (brahmacārī) in this entire creation! Gītā says that the internal attachment is important and not the external attachment or detachment and gives an example that a lotus flower stays in water pond, yet, it does not allow water to enter it (*padmapatramivāmbhasā*). While discussing vast number of points in spiritual knowledge you must try to draw the essence only, which is useful to our spiritual effort. The entire ocean of milk is churned, but a little divine nectar present in a small vessel is obtained by the angels. The essence of your question is that the existence of unimaginable God is known by observing the unimaginable events called miracles. This will not help much because by knowing the existence of the king, you will not get his favour! You will get the favour of God only when you know all the details about Him (spiritual knowledge), get attracted to Him (devotion) and finally serve Him with practical devotion or karma yoga. Hence, Jñāna yoga, Bhakti yoga, and Karma yoga are very very important to

get the grace of God practically. Hence, miracles are only like the play school for children before entering the LKG class.

2. If man's sperm only contains the soul, can we conclude that this act is predetermined?

[Swāmi, in one of Your earlier discourse You had mentioned that, that man's sperm which conjugate with female egg only contains the soul. If so can we conclude whether this act is predetermined?]

Swāmi replied: In Brahma sūtra, Sage Vyāsa clearly stated that the individual soul comes down to the earth through rains, through the earth. The soul enters the plant, the grain, the food and finally a selected sperm of the biological father. Then, the soul enters the womb of mother through that specific sperm only to fertilize the released ovum. All this arrangement is as per the plan of administration of the creation by the divine father (puruṣa). All this creation is the divine mother (prakṛti). The basic administration of the creation is always done by God. This does not mean that everything is done by God only, so that you may kill a person and say that you killed the person as per the administrative plan of God. The judge in the court will also say that you will be hanged to death as per the same administrative plan of God. Hence, it is over intelligence to conclude that everything happens by the will of the God. People say that even an ant moves due to the order of God only!

3. When gold is truth or God, how we can say that the golden vessel is covering the truth when it itself is the truth?

[While explaining the miracle of showing yourself as God Datta with golden light to a devotee, You said that there are two possibilities. 1) that gold or God is hidden by creation as Veda mentions about Hiraṇyagarbha in whom the gold is hidden. Another possibility is that the gold comes out and hides the creation as told in Hiraṇmayeṇa pātreṇa. But the subsequent line of this verse in Veda says that, this external golden vessel hides the truth or God (satyasyāpihitam mukham)

Now, my doubt is that when gold is truth or God, how we can say that the golden vessel is covering the truth when it itself is the truth?]

Swāmi replied: Your doubt is correct because in one possibility the relative reality (creation) is covering the absolute reality. In another possibility the absolute reality is covering the relative reality but the Veda says that the absolute reality (golden vessel) is covering the absolute reality (God or truth). Actually, in the second possibility we shall say that the absolute reality is covering the relative reality because the golden light covered My human form. Both these possibilities can be explained by the same verse in the following way:-

Relative reality covering the absolute reality (hiraṇyagarbha):-

- 1) In this context we must resolve the line in the following way:- Satyasya +āpihitam this means that the relative reality is covering the absolute reality.
- 2) the absolute reality is covering the relative reality Satyasya+apihitam this means that the absolute reality is not covering the absolute reality since the absolute reality came out as cover and is covering the relative reality only.

In both the above cases, the resulting final statement is not disturbed, which is *satyasyāpihitam mukham*. When you are seeing Datta Swami, the relative reality, this relative reality is covering Lord Datta, who is the absolute reality in Him. But, when Datta Swami appeared as Lord Datta, the absolute reality is covering the relative reality. In this way, both possibilities exist. Lord Datta being eternal is taken as the absolute reality whereas the human form being not eternal is taken as relative reality. The first energetic incarnation, called God Datta is not at all different from the unimaginable God since God Datta alone remains eternal like the unimaginable God.

Chapter 7

January 01, 2021

O Learned and Devoted Servants of God,

Śrī Anil asked: Pādanamaskāraṃ Swāmi please give Your replies to the following questions. At Your Divine Feet -anil

1. Is God capable of experiencing grief?

[Question from internet]

Swāmi replied:- God is omnipotent and is capable of experiencing anything He likes. As such for human beings also without experiencing grief, experience of happiness is also not relished. After eating hot dish, the sweet dish will have high taste.

2. What does “the word was God” mean as mentioned in Bible?

[Question from internet: The full verse is: John [1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him; and without him was not any thing made that was made. [4] In him was life; and the life was the light of men.]

Swāmi replied: The word God is itself a word. “Word existed in the beginning” means that God existed in the beginning. Actually, the original God existing in the beginning before the creation, is unimaginable. A word must always have a meaning and the meaning must always be imaginable. Hence, the unimaginable God can’t have any word for indication as said in the Veda (*aśabdam...*). This means that the God referred by the word is not unimaginable God. The God referred here was mediated God, who is the first energetic incarnation, which is the first energetic form with which the unimaginable God merged perfectly. Even Ramānuja and Madhva have taken the first energetic incarnation of unimaginable God only called Nārāyaṇa as the creator. Even Śaṅkara took mediated God only, who is the unimaginable God mediated with awareness. The mediated God is not only imaginable but also visible and can be indicated by a word as His name.

3. Is it impossible to please God?

[Question from internet]

Swāmi replied:- If you are unable to please God while the possibility to please God is possible to you, it is impossible for you to please God. God never aspires you to please Him in a way, which is impossible for you.

4. Does God really care about us? Does He love us for real?

[Question from internet]

Swāmi replied:- “The person who asked this question is questioned by Me in return and the question is are you satisfied if I simply say Yes or do

you need an elaborate explanation?” As such the answer is that God takes lot of care about us and loves us to the climax of reality.

5. For the statement God created the universe for His own entertainment, a person commented like this: “If time can't affect God, or God is beyond time, then He won't need any entertainment for time pass.” Swāmi, please give a response to it.

Swāmi replied:- The entertainment needed by a person does not require a time concept in the beginning. When you are bored with some continuous and tedious subject, you desire for a change to have some relaxation through entertainment. At that time, you will not desire the specification of time or period of the entertainment. At the outset you wanted simply entertainment. After having entertainment, based on the quality of the entertainment, you will think about having the entertainment for some more time. Hence, the concept of time does not come in the beginning the entertainment.

Chapter 8

INCARNATION, DIVINE ENTERTAINMENT AND ISLAM

January 02, 2021

O Learned and Devoted Servants of God,

[Śrī Anil asked: In a discussion forum while presenting Your divine knowledge a Muslim devotee commented as given below. Swāmi, please give Your response to this.

First, If God is beyond everything and unimaginable and all knowing and we cannot reach to Him with our limited minds then whoever is the Incarnate being born from His mother womb as a baby being feed milk learning by trial by time is definitely not God but a regular creation and a human being.

Second, you say God created this world for His entertainment and play then you say He is keen about teaches and guidance that He Himself comes directly in all generations as incarnation to preach guidance!!! The contradiction between both acts is "infinity". Also a Real God with All Super "Divine" Traits does not need to "play" and "entertain". Another contradiction which is equal to "infinity".

Third, If God has to be human incarnate with full human traits so that we can see Him and know Him then what significant difference would this make in comparison to sending Human prophets and messengers with His guidance and teachings. The Only Faith on earth claimed your belief about One and Only Super Divine Unimaginable All Knowing God with All The Holiness and Divine Traits and linking this faith to all the prophets and messengers sent with God's consistent guidance and teachings through all the ages is; Islam. So if you believe in God as you mentioned there should not be much confusion for you to reach and embrace the faith of Islam, The Only Universal Faith claiming your claims and preaches One and Only Creator. That if you are really looking for the Truth and not just looking for entertainment and play. A God with the traits you mentioned should have communicated very wisely and clearly to Humanity and should have had made the truth very clear and provable. Just like The super Accurate Sciences He Created Like Math and Physics.....]

Reply to this question which has 3 sub-questions.

Swāmi replied:-

1. The current is invisible, but entered a visible metallic wire and identified itself with the wire. Now the wire is not current and the current is not the wire. We agree to this because even a just born baby knows this. But we take the electrified wire as the current for all practical purposes. Suppose I shout to a fellow telling him that he shall not touch the current. This does not mean that he shall not touch the invisible current. It only means that he shall not touch the electrified wire with which the current merged perfectly and from which the current can't be isolated. Hence, scientist also called the electrified wire as current. In the atmosphere several electrons are travelling. Current means only flowing electrons. Scientist do not say that the current in the atmosphere as the current because the current in the atmosphere can't be experienced through the shock. But current (stream of electrons) flowing in the metallic wire are called current since shock is experienced by touching the electrified wire. Know

that Prophet Mohammed Himself shall be called as Allāh because He is the human incarnation of Allāh. Seeing the properties of copper metallic wire (like leanness and red colour of copper) you should not say that the electrified wire is not current because the stream of electrons (actual current) is not having these properties of wire. Properties of the medium are not interfered by the charging current or God. The human body of the human incarnation may have properties like birth, death, hunger, thirst, sleep, sex etc. And the charging God may not have these properties. There is no interference of God with these properties of medium. The flowing current is not affecting the properties of wire. Yet the electrified wire must be taken as current.

2. There are two types of entertainment. One is good entertainment desired by good people and another is bad entertainment desired by bad people. A bad person gets entertained by torturing others and is called as sadist. A good person wants entertainment or proper engagement to establish an institution and run it on justified lines. Do you say that the entertainment is unnecessary for such good person. A good person doing a good work is praised. Entertainment or engagement is an associated point, which does not spoil the justified lines on which the institution is to be run. You are paid PA and DA to attend a seminar to present a research paper. You have done your duty very well. While returning home you wanted to purchase a sari for your wife for some entertainment of love. Is such entertainment wrong and is not needed? God created this world for the entertainment to enjoy the real love (devotion) of the devotees. Is such enjoyment of climax of love shown by devotees as unnecessary thing? God is not a stone. He has unimaginable awareness. Creating the world to enjoy the true love from true devotees and return back same true love to real devotees is the climax of appreciable good concept. Are we not doing the same? We can understand God very well if we understand about ourselves.
3. A professor comes to class and teaches a subject. For the next class he sends his research scholar (students) to elaborate the subject with more clarifications for which he need not come directly. Hence, we agree that He comes down as human incarnation to preach spiritual knowledge and also sends messengers and to clarify the subject in an elaborate way. By coming to the world for preaching, the greatness of God is enhanced more and is not tarnished at all. Direct coming shows the lack of ego in the professor or God. I think that you are suffering with such ego and that you are rubbing it on God. What is your problem if God wants to come directly and preach directly? Of course, Prophet Mohammed, being the

Human incarnation of God opposed this concept of human incarnation because the egoistic and jealous devotees crucified his preceding human incarnation called Jesus. Again you are praising your religion for which I have no objection. But don't scold other religions by saying that your religion alone is true. The same unimaginable God or Allah as called by you came to different parts of the world in different forms and delivered the same preaching with different examples in different languages following different cultures. If you criticise any religion, you are criticising your own religion and your own Allāh only.

Chapter 9

MESSAGE ON ŚRĪ DATTA JAYANTĪ

December 29, 2020

O Learned and Devoted Servants of God,

Today is Datta Jayantī, on which day, all of us remember and worship God Datta. We go to temples of God Datta for doing prayers. A specific day and a specific place are stressed for us because we don't remember God Datta in every place and on every day. Such type of arrangement of a specific holy place and a specific holy day is made for the sake of the people, who are always immersed in the memories and activities of worldly life only in every place and in every time. ***Such people relish this type of arrangement because this serves as a gap or change in the continuous worldly life just like eating a sweet during continuous eating of hot dishes.*** Hence, the devotion of a soul in a specific place and in a specific time is not the real devotion to God Datta. You are eating this sweet just for a change in continuous eating of hot dishes only and you are not eating the sweet due to your attraction towards the sweet. Hence, such a devotion confined to a specific time and a specific place is not the real devotion. The real devotion indicating the real attraction to God Datta is recognised when you are remembering and doing worship to God Datta in all places and in all times. ***Reality is always permanent and does not disappear in past or present or in future.*** That which does not exist in all the three times can't be real and must be unreal only as said by Śaṅkara (*Yadanityaṃ tat kṛtakam hi loke...*).

Of course, defects are unavoidable in the beginning of any system. We must introduce the concept in small quantities only to a beginner. If we want to stop a fisherman from catching the fish to develop non-violence in him, in the beginning we will introduce the concept in limited quantities. We will say to him that he can catch the fish in any place except in Kāśī city. This is limitation of place. We will say again that he can catch the fish on any day except on Mahā Śivarātri festival. This is limitation of time. By this plan introduced in the beginning we expect that he will develop slowly and follow the permanent plan which is not to catch the fish in any place and not to catch the fish on any day. Such permanent plan is called Mahā Vratam by Patañjali, which is adhering to the concept in every place and in every time (*deśa kāla anavacchinnaṃ, mahā vratam*).

We are celebrating Datta Jayanti today in a specific place and this is only the beginning stage of the Mahā Vratam. We will achieve the full grace of God Datta if we achieve Mahā Vratam in our lives. we will be called as the achievers of Mahā Vratam when we remember, pray and worship God Datta in all places and in all times. That alone is the true devotion to God Datta. Such devotion must be based on real attraction towards God Datta's divine personality. Reality always exists continuously. Hence, our real devotion must exist continuously irrespective of place and time.

Datta Jayantī means the birthday of God Datta. The original absolute unimaginable God having no birth and death is called Parabrahman. This Parabrahman created inert energy first with the idea of creating a second item other than Himself and such a second item is the inert energy. This inert energy is called Mūla Prakṛti, which is the source of matter and awareness. Inert energy is the root cause of creation and the word prakṛti means root cause (*prakṛtiḥ mūla kāraṇe*). The root cause means that it (inert energy) is the root cause of the creation and not the root cause of unimaginable God because unimaginable God is the root cause of Mūla Prakṛti or inert energy. Inert energy in subtle state is space or Ākāśa and in gross state is called as fire or agni. Inert energy in condensed state becomes matter. The high condensation is gaseous state (air or vāyu), the higher condensation is liquid state (water or jalam) and the highest condensation is solid state (earth or pṛthivī). Matter exists in these three states. Later on, when the creation-procedure giving rise to botanical and zoological items is over, the inert energy is transformed into awareness, which is a specific form of work energy in functioning brain-nervous system. In this way, inert energy became the five elements and awareness. These three items (inert energy, matter and awareness) are the fundamental constituents of the entire creation.

As soon as the inert energy is created existing in subtle and gross states, both subtle space and gross radiation were expressed. With the help of these two states of inert energy an energetic form was created by the unimaginable God. Both subtle space (ākāśaḥ) and gross radiation (agni or tejaḥ) are said to be created simultaneously in the beginning because the same inert energy in subtle state is space and in gross state is radiation. Space is misunderstood as nothing and Einstein erred in this point, who said that space exists relatively with respect to the existence of matter by saying that space disappears on the disappearance of matter. Even if all the creation (gross energy, matter and awareness) disappears, space (subtle energy) need not disappear and we say this state as vacuum.

The space occupied by this first energetic form is called as Paramavyoma, which means eternal space. The unimaginable God merged

with this first energetic form containing relative awareness or soul. Since this relative awareness is created in the beginning of creation itself, such relative awareness can neither be called as unimaginable awareness of unimaginable God nor can be called as imaginable awareness of a soul. Such soul of this first energetic form is called as Divine awareness (Divyātmā). The unimaginable God merged with this energetic form along with its Divine soul and made this form as His permanent residential address. This first energetic form along with its Divine soul is eternal and does not disappear at anytime in the future even if all the rest creation disappears. Such eternal energetic form is called as Aprākṛta śarīram by Rāmānuja. Hence, the space occupied by this first energetic incarnation of Parabrahman and this energetic body along with its Divine soul are permanent meaning eternal. The unimaginable God is given to the future souls for vision through this first energetic incarnation and based on this point this first energetic incarnation is called Datta or Given. The Parabrahman has neither birth nor death and hence has neither Jayantī nor Vardhantī. This first energetic incarnation called Datta has only birth or Jayantī and has no death or Vardhantī. The living beings of the creation including all the inert items also have both Jayantī and Vardhantī. In this way, we must be enlightened about Datta Jayantī. This God Datta creates, controls and destroys entire creation that took place after the creation of inert energy by the unimaginable God. This God Datta also creates all the subsequent energetic and human incarnations by entering and merging with the corresponding energetic and human media respectively. In this way, God Datta only created, is ruling and will destroy this creation and God Datta alone is becoming all the subsequent energetic and human incarnations in this creation.

1. How to please God Datta?

Swāmi replied: God Datta Himself as Kṛṣṇa said in the Gītā that He will be very much pleased with the propagation of this true spiritual knowledge (*Jñāna yajñena...*).

2. What is the ultimate aim of this true spiritual knowledge?

Swāmi replied: The ultimate aim of this spiritual knowledge preached by God Datta is always the final third step. The first step is knowledge or Jñāna Yoga, the second step is devotion or Bhakti Yoga and the final third step is practice or Karma Yoga. Karma Yoga means the practical sacrifice to the deserving receivers. Karma Yoga is done either as 1. Sacrifice of service, 2. Sacrifice of fruit of work and 3. As both together. Out of these three, only the first is done by saints and the third is done by the house holders. The first and second steps are included in the third step.

3. Who are the fundamental receivers of the service and fruit of work on emergent basis?

Swāmi replied: These fundamental emergent receivers are the beggars and poor people, who are dying with hunger, without food, cloth, shelter and proper medicines. Beggar homes must be constructed in which all these three needs get fulfilled. By this, God Datta will be pleased very much.

4. What is the reason for such pleasure of God Datta?

Swāmi replied: God Datta is the Father of all the souls as said in the Gītā (*Ahaṁ bīja pradahaḥ pitā...*).

If a child is dying due to lack of food, cloth, shelter and medicine, who is affected with grief to the highest extent?

It is the Divine Father, called God Datta getting pained to the highest extent and not the other souls, who are brothers and sisters of these dying souls.

5. What we, the rest humanity, are doing while such untimely deaths are happening to our own brothers and sisters?

Swāmi replied: We are preparing and serving all types of food items to our co-brothers and sisters, who are rich having food and other facilities more than they need and the reason of our such blind sacrifice is that they are our relatives and friends.

6. Will the Divine Father God Datta be happy by such foolish sacrifice? Can we please our Divine Father by such foolish sacrifice?

Swāmi replied: No. Not at all. I hope that this will kindle the fire of knowledge in the brains of devotees of God Datta on the occasion of this auspicious Datta Jayantī. We need not worry that this message or Jñāna Yoga is waste because its practical application is very difficult. I agree with this point, but this knowledge-fire will burn the practical ignorance one day or other to please God Datta. You can remember the saying that the wheels of justice may move slowly but will grind surely. ***I visualize a day on which God Datta will be immensely pleased when all the human beings perform the functions by feeding beggars and poor people only, totally stopping feeding their friends and relatives.***

Chapter 10

January 03, 2021

O Learned and Devoted Servants of God,**1. How should a selfish person like me pray to God everyday?**

[Ms. Thrylokya asked: Padanamaskāraṁm Swāami, In one discourse, You defined 'Yoga' as equal enjoyment of both misery and happiness. You also said that if we could enjoy misery and happiness equally, there is no need of praying or loving God for removal of misery. Practically, I am not able to enjoy misery and want to escape misery.

You said that devotion should come out of attraction towards God and we should not expect anything from God. But I am not in that state of 'selflessness' as I have harboured some materialistic dreams since a long time. Although I realised that those ambitions are futile, they are still able to tempt me towards the world and that's wasting my time.

After learning Your Divine knowledge, I am not able to sit and read stotras before God because I know that my prayers are full of (selfish) aspirations to fulfill my desires. My devotion is not pure. How should a selfish person like me pray to God everyday?]

Swāmi replied:- Only one or two are selfless devotees among the millions of souls. Between these two rare devotees only one reaches the climax of selfless devotion. Hence, selfless devotion is next to impossibility. But the way to selfless devotion is always open and a few blessed devotees have travelled on this rare path. One among these very few devotees has also reached God, the goal. Hence, you must be always be hopeful and continuously try to become such a rare devotee to enter rarer path to reach the rarest goal. It is next to impossibility but not the actual impossibility.

There are two lines of devotion:- 1) devotion without any aspiration, which is attained through yoga, which is equal enjoyment of both happiness and misery like enjoying both the scenes of comedy and tragedy in cinema and like enjoying both sweet and hot dishes in meals. 2) Devotion with aspiration, which is justified if the desire is for minimum needs and not for extra luxuries. In this second type of devotion, to get proper response from God, you must express gratefulness to God remembering all the favours done to you by God already. The desire for future needs must be preceded by the gratitude expressed for the fulfilment of your past desires by God. ***Lacking this point of gratefulness for the past favours decreases the love of God towards you.*** You are always stressing on future needs, totally forgetting the past favours already done by God to you. The first favour done by God was giving you a human birth setting aside your file of deeds. If your file is deeply studied by God, you will be born as a cat or a rat or an insect. This is the highest favour already done by God to you. The second favour is that you are born as a female and not as a male. Male is always infected by ego and

becomes very inconvenient in the path of salvation. Females lack ego and have the feeling of surrender to God. ***If the husband is succeeding in the world, the reason is his worshipping wife in the house.*** Even the male sages have to take the final female birth as Gopikās to get salvation. Apart from these two favours, God has given not only professional education to you, but also spiritual education to you through His human form, which is your contemporary human incarnation. You must always express gratefulness to God for these past favours and then pray for your future needs. The power of aspiration of fruit from God gets reduced by your sincere effort put in the practical work needed to achieve the future fruit. If you are aspiring for the fruit without doing any effort, that shows your aspiration for fruit from the God is in climax. Hence, God advised the soul to concentrate on the work needed to achieve the fruit without putting the eye on the fruit. Eye on the fruit is nothing but only the aspiration for fruit from God (*Karmaṇyevādhikāraṣte mā phaleṣu kadācana* – Gītā).

2. How to constantly remember that God has equal love for every soul?

[I am feeling jealous that many new devotees and younger devotees are showing more devotion and doing better service to Swāmi. Compared to me, everyone seems to be at a higher level and I feel dejected (insecure) sometimes. I know comparison is a wrong thing but I cannot help it. How to constantly remember that God has equal love for every soul?]

Swāmi replied: Comparison and jealousy to better souls is a bad quality as per your thinking. Even a bad quality has its good face to be detected by you. The good face is that this comparison by jealousy will give you force to develop you further to rise to better heights than the other souls, about whom you are jealous. Hence, don't be dejected before seeing the good face of jealousy. The bad face of jealousy is not expressed to you and hence, you are not trying to push others down so that you can be relatively on the upper side. I am sure that you will not find the bad face of jealousy due to the grace of God whom you are worshipping in your heart. Hence, you are not exposed to the bad face of jealousy. The depression is coming because you are not finding the good face of jealousy so far. Now with this message, you have found the good face of jealousy. Use it and rise up.

3. Can I have spiritual desires like living close to Swāmi, going for a morning walk with Swāmi etc.?

[Swāmi, You have said that expecting (fulfilment of desires) from God is not good because God is already giving the best to me. Instead of expecting worldly desires, can I have spiritual desires like living close to Swāmi, going for a morning walk with Swāmi, playing sports with Swāmi, etc?]

Swāmi replied: First you have to establish yourself in the worldly life called pravṛti. Then only, you can think about nivṛtti in your spiritual life. Your desires on the spiritual side show the climax of devotion. Your desires show the preceding step of friendship with God since, the next step of climax

is total surrender after which there is no further step except the divine fruit (*sakhya-mātma-nivedanam*). Even Gopikās were settled in pravṛti by doing hard work in maintaining dairies of cow and offered the fruit of their work, butter to God. Gopikās were settled householders and the tests of Datta are only for householders and not for saints because the saints have nothing to sacrifice. Therefore, in order to pass the tests of Datta to get final salvation, the soul has to be a settled householder. The saint can never say that he got the real salvation because he was not subjected to the tests of God Datta. If he says that he is really having salvation, it will be equal to the student saying that he never failed because he never wrote the examination!

4. What is the difference between 'Spirituality' and 'Devotion'?

[—At Your Divine Lotus Feet, Thrylokya.]

Swāmi replied: Spirituality is science and devotion is a subject in it like physics in B.Sc. course. There are three subjects, like Maths, Physics and Chemistry in B.Sc. course. In spirituality, the first subject is spiritual knowledge or Jñāna yoga. The second is devotion or Bhakti yoga. The third is practice or Karma yoga.

5. Aren't homosexuals God's will?

[Śrī Ganesh asked: Pādanamaskāraṃ Swamyji, This is Ganesh V.

When You say certain things it seems illogical initially. But when I carefully analyse what You had said with patience it becomes logical. I have cleared two of my doubts using logical analysis. I would like to know Your comment on these and correct me if I am wrong.

Firstly about homosexuality. You mentioned that homosexuality is a sin since it isn't God's will. Now I had to ask myself why isn't it God's will. I have taken two facts as my starting point.

- 1) The existence of the unimaginable god.
- 2) The joy of giving birth to a child and raising him/her.

If God had created homosexuals, then he must have given them a simple way to give birth to children so that they experience the joy of parenting. But he didn't. Only modern science is doing some circus activity with it. Thus it can't be God's will. If it were God's will it must be either natural or should have existed since time immemorial. Since both these points are missing out, homosexuals aren't God's will.]

Swāmi replied: The will of God behind creating sexual desire is only reproduction by which the human race can be extended continuously generation by generation so that when the human incarnation comes down there will be some co-actors and plenty of audience to look and enjoy His greatness that develops the devotion leading to salvation. For this plan, He made a specific arrangement in which some souls are born as males and the other souls are born as females. Suiting to the process of reproduction the systems of the body of both males and females were created differently. This is a clear scientific arrangement with a convenient facility. If one finds fault with such a divine arrangement, he must be the biggest fool because he is expecting God to create all souls with bodies, each having both the systems

of male and female. In such arrangement, the systems of the body get damaged due to several factors. The mentalities and attitude of both males and females are also different. There can't be mixed mentalities. Such ideas will be mocked by even a just born child. Such a homosex is observed in animals. Darwin says that human beings are evolved from animals. ***This homosex shows that the backward reaction started and the human beings are becoming animals.***

6. Could You please correct my analysis showing how sacrifice includes service?

[Secondly about karma phala tyāga. You mentioned in one of Your discourses that by mentioning karma phala tyāga You automatically include karma saṁnyāsa. I never understood this point until today. I always thought both are different things.

I understood that karma phala tyāga is greater than karma saṁnyāsa. My logical conclusion is given below how I understood the above point.

When we compare two things, we compare only similar items. We often say that apples can't be compared with oranges. Apples need to be compared with apples. So it is an established fact for us that karmaphalatyāga is greater than karma saṁnyāsa. Now we are comparing two things. This means we are comparing similar objects. Thus karma phala tyāga becomes a super set and karma saṁnyāsa becomes the subset. Therefore, by mentioning the superset You automatically mention the subset.

I'd be grateful to You if You find fault with my logic in both instances.

Also on another note, it gives me immense happiness that I found a logical answer but I have observed within myself that it boosts my ego tremendously and this acts against my spiritual growth. How do I put myself in my place? At Your divine feet, Ganesh V]

Swāmi replied: Karma phala tyāga is certainly greater than karma saṁnyāsa on scientific basis. Karma saṁnyāsa is sacrifice of service or work or energy. Karmaphalatyāga is sacrifice of fruit of work and the fruit is always matter. As per $E=mc^2$, lot of energy is equal to very small amount of matter. Hence, very small sacrifice of fruit of work is equal to sacrifice of very huge energy. Employer pays matter for the sacrifice of work of employee. Since matter is far greater than energy, employee respects employer and not vice-versa.

I said that if karmaphalatyāga is mentioned, karma saṁnyāsa is automatically included with it. The reason for this is not the explanation given above. The reason for this is that saints do only karma saṁnyāsa and householders do both karma saṁnyāsa and karmaphalatyāga. Therefore, if karma saṁnyāsa is mentioned it may represent a saint or a householder. But if karmaphalatyāga is mentioned only the householder is indicated and not the saint. Hence, in the Gītā, when Kṛṣṇa mentioned karmaphalatyāga as the final step, it means that the householder is represented. Since the householder does both karma saṁnyāsa and karmaphalatyāga, we say by the word karmaphalatyāga, the karma yoga is mentioned. By mentioning karmaphalatyāga, only the householder is presented and the saint is filtered off. When the householder alone remains, he represents both karma

saṁnyāsa and karmaphalatyāga. It means that karma yoga is presented. Since, karma yoga = karma saṁnyāsa + karmaphalatyāga.

Chapter 11

DIVINE SATSANGA ON 26-12-2020

January 06, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on December 26, 2020, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Will listening to worldly knowledge from a Scientist result in generating love on him or her?

[Śrī Ganesh asked: Swāmi, I heard from you that listening to Spiritual Knowledge will generate devotion towards God. My question is that when I learn about an excellent concept of science discovered by a Scientist, I feel good and be grateful to him but I don't love him. Then, why is that learning Spiritual Knowledge from a Human Incarnation of God generates devotion towards God? How these both kinds of knowledge are different?]

Swāmi replied:- The scientific concept belongs to the nature whereas the concept of Spiritual knowledge touches God, who is said to be “*Rasa*” in the Veda (*Raso vai saḥ, Rasaṃ hyevāyaṃ labdhvā ānandī bhavati*). The Vedic statement means that God is Rasa and hence, touching God gives bliss. Even the scientific discovery gives bliss if you can think that such a discovered concept is already existing in nature, which was created by God. *If you take the scientific concept as the creation of the scientist, no bliss comes since scientist only discovered it and not created it.* Unfortunately, science keeps silent about God. Hence, the credit of science is that much only, which is finding out already existing concept that was created by God. The discovery may give you some pleasure, which is dry only. Whenever God, the infinite ocean of bliss is touched, you will feel the wind of the bliss as you experience on the seashore. If you connect the concept to God, you will enjoy the bliss. One day Shri Rāmakṛṣṇaparamahansa saw a row of white swans flying on the blue sky. This scene brought the greatness of God as the creator and Paramahansa got Samādhi, which is immersion in the ocean of bliss. If a scientist sees this scene, he will be just pleased since he feels that it is an accidental coincidence of the items of the scene. He does not touch the art or beauty of the scene. Even an artist does not get bliss unless he thinks about the creator, creating the creation in which such scene is also created by Him. Hence, an artist also may get some more pleasure, but, not the real divine bliss, which is linked to God alone.

2. Is the happiness I get by learning a scientific concept and the happiness I get by learning Brahma Jñānam one and the same?

[Śrī Ganesh asked: When I read an amazing scientific concept, I get happiness. I also get happiness when I read the knowledge given by You. How are these two happinesses different?]

Swāmi replied:- The answer for this question can be obtained in the answer of the first question.

3. What is the Sāadhanā I have to do in order to get Brahma Jñānam?

[Śrī Ganesh asked: Swāmiji, before I started learning the spiritual knowledge from You, I have met a spiritual preacher named Appāji. When I asked him to teach me Brahma Jñānam, his response was as follows, “Brahma Jñānam is not something which you can get from a market, you have to do a lot of Sāadhanā for it”. After listening to that I felt that there is a hidden message in it for me, what do You think Swāmiji?]

Swāmi replied:- 1) Knowing all the true details of God as the creator, controller and final destroyer of this creation, 2) Knowing that the soul is not God and is only a tiny particle of the creation of God and 3) Knowing that the soul shall always aspire to be the servant of God forever without aspiring to become God are the three angles of spiritual knowledge or Brahmajñānam. These three angles must be well known based on the stage of very sharp logic everywhere to clear all types of doubts and questions completes the study of Brahmajñānam. *You must realise that the study of Brahmajñānam is over when you become mad after God.* Then, you must involve in the propagation of knowledge and devotion of God in this world. This completes the theoretical and practical sides of Brahmajñānam. The burning interest about God leads to the first step called Jñānayoga, in which you will finish the theoretical side of Brahmajñānam. This theory generates attraction to God, which is intensive interest and this is Bhaktiyoga. Both Jñānayoga and Bhaktiyoga become fruitful when the final Karmayoga (practice) is done.

4. What should I do in order to get a life like that of Ṛṣyaśṛṅga, his entire childhood happened in a forest away from worldly matters right?

[Śrī Bharath Krishna asked: If I live a life like that of Ṛṣyaśṛṅga by focussing only on God and develop intense devotion, I may not get Mokṣa in this birth. But in my next birth I will definitely choose God over other worldly bonds when he tests my devotion, isn't it? That way, it might be useful to be away from all worldly issues like Ṛṣyaśṛṅga, isn't Swāmi?]

Swāmi replied:- Marriage is in no way connected to salvation or Mokṣa. Salvation means liberation from the worldly bonds while they exist with you. Escaping the attachment of worldly bonds and feeling that you got salvation is a bogus thing. It is just like telling that you never failed in the examination because you have never written the examination. While you are tied with the worldly bonds and when you come out of those worldly bonds due to attraction to God, such liberation from worldly bonds is called Salvation. Mere salvation without attraction to God is not only foolishness but also waste. Due to the attraction to God, the existing worldly bonds shall

naturally drop away without any force. That is the real salvation. Competition between the bond with God and the worldly bonds shall take place and in this game, the bond with God shall win over the other worldly bonds. How can you use the word salvation or liberation unless the worldly bonds are tying you? When you are not tied, where is the question of liberation? As a soul you must pass through the path stipulated by God for souls. You shall not compare yourself with Śaṅkara or Ṛṣyaśṛṅga. Śaṅkara is the incarnation of God Śiva and there is no question of salvation in His case. Even Ṛṣyaśṛṅga got married to the daughter of King Daśaratha called Śānti. In the childhood, he was brought up in isolated condition. But, when youth came, he got married with Śānti. Sage Jaratkāru was advised by his departed ancestors to marry and generate children and told him that otherwise; they will fall down into hell. Sage Jaratkāru got married and generated a son called Sage Āstīka, who became very important Sage. If you are married, you may generate a great son like Śaṅkara or Rāmānuja or Madhva or Vivekānanda. The duty of the soul is to marry and generate children so that humanity is extended in the service of God. When God comes down as incarnation, there must be co-actors and plenty of audience to serve God by giving entertainment. Hence, it is the duty of the soul to marry and generate children as per the commandment of the Veda to the soul that the soul shall marry and generate children (*Prajātantum mā vyavacchetsih...* Veda). Even God Hanumān, the purest celibate got married to Suvarcalā, when His departed ancestors advised Him to marry and get children and warned Him that salvation is not possible unless one is married. The meaning of this is that unless one is tied by a rope, where is the question of liberation from the bond? Mokṣa means liberation from bond and God created this system of bonding and subsequent liberation, which are the game and winning in the game respectively.

5. When will a Guru suggests his or her devotee to get married?

[Śrī Bharath Krishna asked: When will a Guru suggest his or her devotee to get married? Will he do so on the basis of devotee's age or on the level of understanding that devotee has got from his teachings?]

Swāmi replied:- When the devotee completes education and gets settled in a job financially, the devotee is expected to marry and get children. Financial settlement is very important for marriage. This is the reason that why Artha (finance) precedes Kāma (marriage). The first is Dharma, which means studying all the scriptures to understand the regular procedure of a disciplined life. Hence, first is Dharma, second is Artha and third is Kaama. By these three, the soul is bound by the worldly bonds in legal manner as per the commandment of God. By these three, the student has entered the examination hall to write the examination and pass in it. By these three, the

player has entered the playground to play and win. This procedure is stipulated by God through the commandments of the Veda as the gradual steps of four Āśramas. The last step is Mokṣa or salvation, which is passing the examination after writing it and winning the game after playing it. Even incarnations of God like Rāma and Kṛṣṇa entered the household life. Even Buddha got salvation after marrying Yaśodharā and generating a son called Rāhula. Are you greater than Rāma, Kṛṣṇa and Buddha?

Chapter 12

DIVINE SATSAṄGA ON 27-12-2020

January 07, 2021

O Learned and Devoted Servants of God,

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

1. How one can assess himself or herself that he has understood the Brahma Jñānam?

[Smt. Padmaram asked: How one can assess himself or herself that he has understood the Brahma Jñānam? Is it like only if I do Karma Yoga, it means that I understood the knowledge? Should I propagate Your knowledge only after I get permission from You?]

Swāmi replied:- Understanding the knowledge in literal sense is the first theoretical phase. By this, you can become a preacher to propagate the knowledge. You have studied medicine and you can become a lecturer in medical college, but, if you practice as a doctor, then only, you have fully succeeded in practice. Practice must follow theory and in absence of practice, theory has no use for you except to become a teacher or preacher. On doing teaching or preaching for a long time, the subject may be digested by you and you may do the practice. In this way, propagation of knowledge helps yourself and also others. One Spiritual preacher called Sadāśivendra preached the spiritual knowledge to a student called Brahmānandendra. The student became mad after God whereas the teacher is still continuing to teach the subject to other batches. When people came and told the preacher that his student is intoxicated with God, the teacher wept saying that he could not get that stage in spite of teaching the subject to so many batches of students (*Unmattavat sañcaratītha śiṣyaḥ...*). The practice alone gives you the real fruit. When you become eligible to preach the spiritual knowledge to the world, God will give you the permission and this point is told by Śrī Paramahansa to Swāmi Dayānanda Sarasvatī. I became the preacher of spiritual knowledge only when God Datta appeared to Me as Satya Sai Bāba and told Me twice to preach the spiritual knowledge to the world. The main point is that the concept at any level shall not be preached in wrong way to mislead the people in wrong path.

2. How do I know if I am attracted to the knowledge presented in the Bhajan or the beautiful melody (Saṅgītam)?

[Smt. Sudha Rani asked: Swāmiji, I generally like listening to Bhajans more, does this mean I am being attracted to the knowledge in those Bhajans or the Saṅgītam? What should I do in order to reduce my attraction towards the world?]

Swāmi replied:- If you are attracted to God after listening the Bhajan, you have concentrated on the knowledge of the song. If you are attracted to the music, you will become a musician. Attraction to God alone can bring detachment from world. Mind has always a natural tendency to attach to something whether it is God or world. Attachment to one thing alone can bring the detachment from the other thing. Detachment from both things is impossible. *The food of the mind is attachment to something only.* Without food none can exist. We must concentrate always on the development of the devotion to God and not on the detachment from the world. If you taste the divine nectar, you will be automatically got detached from coffee. You need not try separately to resist the drinking of coffee. Resistance to coffee must naturally come after tasting the divine nectar. Without tasting divine nectar, you can't resist coffee for a long time.

3. Swāmiji, sometimes I am making You teach me the same lesson again and again, don't You feel difficulty or angry on me?

[A question asked by Śrī. Bharath Krishna.]

Swāmi replied:- Giving the same answer is revision of concept, which is also essential in the path of preaching spiritual knowledge.

4. I feel that it is better to think about reforming the world when I myself become like Śrī Rāma or Śrī Kṛṣṇa, is it correct?

[Śrī. Rajashekar asked: Swāmiji, after my Yoga class, my Yoga master said that we should propagate Bhagavad-Gītā by going door-to-door. But I said, it is better to think about reforming others for good after I myself become like Śrī Kṛṣṇa or Śrī Rāma by doing Sādhana. Is it correct? To my comment, my master replied as follows, "what is the greatness when I donate after earning a 1 Crore rupees, I should donate maximum even when I have only 10 rupees, only then it is great". What is Your opinion about this Swāmi?]

Swāmi replied:- Donation must exist in both levels. You must donate something from 10 rupees and also more than that something from 1 Crore rupees. But, you shall be sure that the donated notes are not fake but genuine. You can preach any concept at any level. But, that concept shall be perfectly correct from all angles. Unless you are very sure about all angles of a concept, don't preach it. At any level, you can propagate the spiritual knowledge, but, at every level the concept of that level must be thoroughly checked up from all sides through very very sharp analysis.

5. Thank You Swami for starting the Telugu satsang!

[A comment made by Smt. Padmaram. Swāmiji, all Your discourses are in English, I had a wish that You teach the knowledge in Telugu also, so that I can understand easily. By starting this Telugu Satsang, You fulfilled my wish, thank You Swāmi.]

Swāmi replied:- Thank you for your Thanks.

6. Why did Kaṁsa get liberation, but Bhīṣma did not?

[A question asked by Smt. Sudha Rani. In Bhāgavatam it is said that Kaṁsa got Mokṣa but Bhīṣma Pitāmaha didn't get Mokṣa even though he chanted Viṣṇu Sahasranāmam while he was dying? Why is it so Swāmi?]

Swāmi replied:- Kaṁsa has no background like Hiranyākṣa and Hiranyakaśipu, Rāvaṇa and Kumbhakarna and Śiśupāla and Dantavakra to get salvation. Only those 6 demons got salvation due to their special background. Bhīṣma is far far better than Kaṁsa. Bhīṣma did only one mistake whereas Kaṁsa did not do even one merit. Bhīṣma has gone to the upper worlds only and not to the lower worlds like Kaṁsa. Bhīṣma is mentioned in the list of great devotees of God. The salvation day of Bhīṣma is Ekādaśī, which is always celebrated by devotees. When Kṛṣṇa broke His promise by taking the wheel to kill Bhīṣma, Bhīṣma understood that supporting justice is greater than promise. Then, he told the secret of his death to Dharmarāja so that Pāṇḍavas could win. Bhīṣma rectified his mistake and hence, was given salvation by God Kṛṣṇa.

Chapter 13
SAMKRĀNTI MESSAGE

(Great (Jnaanam), Greater (Gaanam) and Greatest (Daanam))

January 14, 2021

O Learned and Devoted Servants of God,

The word ‘Samkrānti’ means moving from one place to other place for better progress. The word ‘Sam’ means better progress. The word ‘Krānti’ means moment from one place to other place. The moment from one place to other place for better progress can also be done in the same level. One is leaving a place and going to other place on the same level of earth for better progress. Moment from lower level to higher level can also be for better progress. One is shifting his house from first floor to upper floor for some better prosperity. Hence, the moment can be in the same level (horizontal motion) or can be from lower level to higher level (vertical motion). Sun is moving from south to north on this Makara Samkrānti and vice-versa on Kāṭaka Samkrānti. This moment is in the same level. You need not doubt that how progress can come by moving from one point to other point in the same level because, the progress is well understood if the moment is from lower level to higher level. This Makara Samkrānti is considered to be very auspicious because, the sun is moving from inauspicious south to auspicious north. South is considered to be inauspicious because, the god of death (Yama) exists in south. North is considered to be auspicious because, God Śiva famous for spiritual life and angel Kubera famous for materialistic prosperity exists in north. The inauspiciousness of south is more due to the presence of hot Agni as well as daemon Nirṛuti in south. In north, the angel Vāyu also exists increasing the auspiciousness because Vāyu is the father of God Hanumān.

Therefore, when Sun moves from south to north, it is towards positive progress and when Sun moves from north to south inauspiciousness (negativity) is increased more. Now the basic question is that how betterment or degradation exist in the same level? In the same level, both can exist. Let us take the case of a common man doing rituals leading the life of an ordinary house holder of pravṛtti. This soul is doing rituals. If the rituals are done without the knowledge of their background in the path of the ancestors and age long traditions, such state represents south in which the departed ancestors live. This is with negative results of rituals. This way of doing

rituals is called Pūrva Mīmāṃsā in which only uttering Vedic sounds without knowing the meanings stands on the climax. Such blind path of ignorance of the knowledge of the Veda, simply fascinated by the practice of ancestors stands for Dakṣiṇāyana or Kṛṣṇgati (dark path) and this is called as abhyāsa, which means blind practice without knowledge as mentioned in the Gītā (*Śukla kṛṣṇa gatī hyete...*). The opposite north path called Śukla gati or Uttarāyana means the path of knowledge and in north angels live. This transition is auspicious because the transition is from blind practice to practice with knowledge. The Gītā says clearly that you shall not practice anything without knowing it thoroughly (*Jñātvā kurvīta karmāṇi*). The Gītā also says that the transition from abhyāsa to jñāna is always the best (*Śreyo hi jñānamabhyāsāt*). The Veda clearly says that both these pravṛtti and nivṛtti are diagonally opposite (*Dūramete viparīte viśūcī*). Here, the level of the soul is one and the same, which is that the soul is a normal house-holder doing rituals. Let us take a small example. The ancient practice is that when some close relative dies, the soul shall take bath over the head and shall not participate in the worship of God for some days. A soul following abhyāsa follows this practice blindly since its ancestors followed. Here, ancestors mean the immediate few generations of ancestors only since this Kali age started. Only from the beginning of Kali age this abhyāsa entered the brains of the people. Before that the ancestors were great sages, who were doing any practice only after thoroughly analyzing it with sharp logic. The background of this practice is that when a close relative dies, your mind is shocked with grief. Hence, overhead bath with cold water is advised so that the mind becomes cool. For some days, the worship is prohibited because the mind of the soul is filled with grief due to the memories of the departed soul. In such conditions the concentration of the mind on God doesn't exist properly. Hence, this practice has its full meaning in the case of ordinary souls losing their dear relatives. But, if the departed soul is not liked by the existing souls due to bad character of the departed soul, the existing soul becomes happy on hearing the death of such close bad relative. In such case, cold water bath and avoiding the worship of God for some days is not at all necessary. This is the difference between abhyāsa of south and jñāna of north.

Regarding the progress from lower level to higher level we can take another aspect of ritual. A ritual gives the fruit only if the receiver of your charity is perfectly deserving. If the receiver is not deserving, the fruit becomes the fruit of sin. Without knowing this point stressed by the Veda that one shall do the ritual by having sharp knowledge called *Samvit*, (*Samvidā deyam*) which discriminates deserving receiver from undeserving receiver, ordinary soul is misled by doing mere charity without knowing the

deservingness of receiver. An ordinary soul of Abhyāsa is doing charity in the ritual without concentrating on this important point and the performer is only concentrating on the place and time of the ritual. The Veda says that the charity in the ritual must be done to a person having perfect spiritual knowledge and also not having any aspiration from the donor (*Śrotriyaśya ca akāmahatasya*). Such deserving receiver can be Sadguru or Guru or a devotee. Sadguru is the human incarnation of the God whereas Guru and devotee also have perfect spiritual knowledge derived from Sadguru.

This generation is very fortunate to get this excellent spiritual knowledge from God Datta. Especially, this family of God Datta is more fortunate to get such excellent spiritual knowledge (*Prajñānam*) from God Datta. Sometime back, one devotee asked that why such knowledge was not given by the previous human incarnations of God Datta. I replied that the past human incarnations of God Datta also knew this knowledge, but could not give it then to them because, the scientific IQ was not developed in them as it is developed today. Hence, a reason lies with the maturity of receivers and not with the capability of human incarnations of God Datta. These Satsaṅgas are very good and or strongly recommended by Śaṅkara to be the first step in the right spiritual path (*Satsaṅgatve nissāṅgatvam...*).

Datta Swāmi is giving the knowledge as a single person and He is great. Datta Swāmi stands for Jñānam or knowledge or Jñāna Yoga. Devi and Padmaram are singing the songs very well and both of the them stand for Gānam or devotional songs or Bhakti Yoga and are greater than Datta Swāmi. Two are stronger than one and hence, both of them are stronger than Datta Swāmi. After Jñānam, Gānam or Bhakti comes and hence, the fruit (Gānam) is better than Jñānam or effort. All the other devotees stand for Dānam (sacrifice) or Karma Yoga, which is sacrifice of work and sacrifice of fruit of work. All the other devotees except three of us (Myself, Devi and Padmaram) are doing this third step Dānam, which is sacrifice of work or sacrifice of fruit of work or sacrifice of both and hence, all of you are greatest. Thus, Jñānam, Gānam and Dānam are great, greater and greatest respectively. When Yajña or sacrifice is done, all the fruit of that sacrifice goes to the king only, who sacrificed for that sacrifice by paying the priests and servants involved in the work. This Dānam or Karma Yoga is done by all except these three and hence, Dānam is far far greater than Jñānam or Gānam or both put together. Jñānam and Gānam are only theoretical and not practical work. Due to this, Jñānam and Gānam do not come under practical sacrifice of work. God gives theoretical fruits only for theoretical work and practical fruits for practical work as said in the Gītā (*ye yathā māṃ...*). The reason is that Dānam or practical devotion is far far greater than Jñānam or

Gānam or both put together. Many (all of you) are always greater than one (Datta Swāmi) and greater than two (Devi and Padmaram). Theory certainly inspires and leads the soul to practice. Theory without practice is like a tree without yielding the fruit. But, without tree fruit cannot also appear. Hence, both theoretical and practical devotion are important, which represent all the members of our spiritual associations called Satsaṅgas. It may appear superficially that Datta Swāmi is greatest, Devi and Padmaram are greater and all the other devotees are great. This is only superficial illusion. When all of us go to God the scene gets reversed by which first becomes last and last becomes first! In cinema, the actor playing in the role of Lord Venkateśvara is a guest artiste and his devotee is the main hero. As per the cinema is concerned, God the greatest and devotee is submissive to God. But, when both these actors leave their roles and come to the office of the producer, the remunerations are vice-versa. The guest artiste is just given five lakhs rupees and the devotee-artiste is given one crore rupees! The sequence of great, greater and greatest is in one direction in the cinema and the same sequence is in the opposite direction in the office of Producer-God. Jñānam stands for the fourteenth great world called Brahmaloaka (Jñāna yoga). Gānam stands for the fifteenth greater world called Goloka (Bhakti Yoga). Dānam stands for the sixteenth greatest world called Datta Sevaka Loka (Karma Yoga). However, we must not forget that great God in Brahma Loka only created the upper greater and greatest worlds! We must remember that the two words “greater and the greatest” have come only from the basic word “great”!!

Chapter 14 DIVINE SATSAṄGA ON 09-01-2021

January 21, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on January 09, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Although Lord Śiva has Tamas as His predominant quality, why did Ādi Śaṅkarācārya didn't express it majorly?

[Śrī Nikhil asked: This question of mine is in relation to one of the discourses You gave as a reply to Shri Anilji's question. You said that whenever a particular quality is required more in order to carry out the mission of God, the energetic incarnation (in whom Lord Datta already merged), in whom such required qualities are more, will incarnate as a Human Being. But in the case of Ādi Śaṅkarācārya who is a Human Incarnation of Lord Śiva, who is predominantly Tāmasic in nature, didn't appear to be expressing that particular quality. Instead, I feel that He expressed more Sattvam because He gave us a lot of excellent spiritual knowledge (Jñānaṃ maheśvarādicchet...) throughout His life. However, He also composed several devotional Bhajans. Since devotion is an expression of tāmasic quality, we can say that He expressed a little bit of Tāmasic quality. Swami, please explain me in what way Ādi Śaṅkarācārya expressed Tāmasic quality?]

Swāmi replied:- Tamas means rigidity and firm decision. If it is in the angle of injustice, Tamas is bad. Rāvaṇa and Duryodhana were such examples. But Tamas has right angle also. Pārvatī was very firm in doing penance for Lord Śiva to get Him as her husband. Such Tamas is required in the final stage of Spiritual path. Ādi Śaṅkara also was firm to take sainthood leaving His mother in such a pitiable condition. She was abandoned by all her relatives since she gave birth to Śaṅkara as a widow. While she was pregnant, her husband died. She was very old and was in need of some attendant and Śaṅkara was the only son. In such situation, Śaṅkara needed the help of Tamas to take sainthood for the sake of propagation of right Spiritual knowledge to bring atheists into correct path. Always, all the three qualities are associated together and hence, He has sufficient Sattvam or knowledge also. In His commentaries, you will always find firmness in His logic and this is also Tamas in Sattvam.

2. Swami, in Śrī Datta Navartna Bhajan, what is the meaning of the word "Trikarmedhma Dāhānalāya..."?

[Śrī Karthik asked: Does the above word means the destruction of "Āgāmi, Sañcita and Prārabdha Karmas" or "Akarma, Viakarma and Satkarmas"?]

Swāmi replied:- It means that Sañcita, Prārabdha and Āgāmi are like the dry sticks, which are burnt by God Datta, who is like fire.

3. How can one express or turn one's anger towards God which is a bad quality? Such anger must be out of jealousy rooted in ego, isn't it?

[Śrī Ganesh asked: Swami, I have learnt from You that we can use the bad qualities in the service of God. It's like if we have lust, we can appreciate the beauty of God. But, how can one express anger towards God? Isn't it out of jealousy rooted in ego?]

Swāmi replied:- When God's grace is not attained, the devotee becomes angry and here anger means the pain mixed with emotion for not attaining His grace. This is the good face of the anger. The bad face of anger is jealousy rooted in ego. Every quality, good or bad has both good and bad faces. You must use any quality in its good face only. Anything in the direction of God is always good and anything in the direction of world is always bad. Gopikās reached Goloka, the fifteenth world, which is above the abode of God through illegitimate love towards God Kṛṣṇa. Dharmarāja reached the heaven, which is the third world only, through performing sacrifice in which legitimate charity was done to Sages. The direction decides whether it is good or bad. The same lock and the same key used in one direction results in locking (bandha) and used in the opposite direction results in unlocking (Mokṣa). Both God and world are diagonally opposite to each other as per the Veda (*Dūramete...*- Veda).

Chapter 15

DIVINE SATSANGA ON 10-01-2021

January 22, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on January 10, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. In the past as well as in the present, many Idols of God are being destroyed? Why is Paramātmā remaining silent about it?

[Smt. Padmaram asked: Swami, many Idols of God are being destroyed these days. Even in the past foreign invaders did the same. These are not just Idols; they are the very God himself for the devotees. We get hurt (a lot) when we get to know about such incidents. My question is that why is God (Paramātmā) remaining silent over such incidents? Why isn't He stopping such horrible things from happening?]

Swāmi replied:- You leave this topic to God Himself, who knows what to do when. The inter-religious splits are responsible for such wrong actions. Such things will come to permanent end only when the Universal Spirituality preaching equanimity of all religions is well understood by everybody on this earth.

2. What is the reason behind the one and only one Unimaginable God appears in so many forms like Lord Brahmā, Viṣṇu and Śiva?

[A question by Śrī Rajashekar.]

Swāmi replied:- It is the three faces of the one divine personality. We say that one is having a multifaceted personality, which does not mean that such one is having several faces and is split into several persons. The three faces are in one face and the three divine personalities are in one personality only. But, some devotees have much liking towards a specific side of the personality and to please such devotee, the one God became three Gods. If the devotee likes all the three sides of the personality, for such a devotee the single God Datta appears. This is the concept of unity in diversity and diversity in unity. By diversity, God is not divided in real sense even though He apparently seems to be divided (*Avibhaktam vibhaktesu, vibhaktamiva samsthitam...*- Gītā).

3. How to express “Ekabhakti” towards God when He exists in so many forms even in the present?

[Śrī Phani asked: Swami, God exists in the form of many energetic Incarnations and as Contemporary Human Incarnations. When we are expressing devotion towards all those forms of God, how can one express “Ekabhakti” towards God?]

Swāmi replied:- Ekabhakti means the devotion towards God without any diversion towards worldly bonds. This diversity is due to worldly bonds and not due to different bonds of devotion towards different forms of the same God. The question is whether you are devoted to God or world and not whether you are devoted to one form or more forms of God. A student complains about various subjects present in the syllabus and says that he is unable to concentrate on studies due to this diversity. This is a false complaint. He is attracted to non-academic issues like games, cinemas, reading novels, gossips with friends etc., and is unable to concentrate on the studies. The multiplicity in the syllabus is not the real problem. The real problem is side attraction towards multiple activities of non-academic entertainments. He is trying to divert our attention from the real point due to his over-intelligence!

4. Swami, can You kindly explain me the differences between Māyā, Mahā Māyā and Mūla Māyā for my better understanding?

[A question by Kum. Mohinī.]

Swāmi replied:- Do you know that Māyā is also called as Mohinī! Māyā means illusion in basic sense. If the illusion can be removed by human effort, it is Māyā. If the illusion can't be removed by any human effort, it is Mahā Māyā. God appears as energy and energy appears as matter by the will of God. These are examples of Mahā Māyā. Mūla Māyā means the root reason for such creation of illusion. Such root reason is the entertainment for God.

5. Is it okay to pray the past Human Incarnation of God while learning the knowledge from contemporary Human Incarnation of God?

[Smt. Padmaram asked: Swami, God is only one, right? Then, while learning the knowledge from contemporary Human Incarnation of God, is it okay to pray or remember any past Human Incarnation of God, due to any special attraction towards such past incarnation?]

Swāmi replied:- You can pray and worship the photos and statues of past human incarnations to develop the theoretical devotion towards human incarnation. The merit is that you have basically realised the importance of the concept of human incarnation. If you have full faith in the contemporary human incarnation, why don't you pray and worship the present contemporary human incarnation only. You can clarify all your doubts with the present contemporary human incarnation only. Moreover, you will get full satisfaction in worshipping the present contemporary human incarnation since it enjoys your practical sacrifice. If you are worried about the loss of the material in such sacrifice, you can worship the past human incarnations since there is a facility, which is to offer the material (like food) to the photo or statue and you yourself can enjoy it after offering it. It is the question of

the subject of applied economics and applied commerce here. Unless one conquers ego, jealousy and greediness, full faith in contemporary human incarnation is not possible.

6. Swami, what is Your opinion about the current Reservation system following which jobs or admissions in colleges are given? Is it justified?

[A question by Śrī Nava Chaitanya.]

Swāmi replied:- This is a point of Pravṛtti and has nothing to do with the spiritual knowledge or Nivṛtti. Reservation is done because certain sects of people are suffering with poverty and age long ignorance due to the past suppression of higher developed sects. In order to encourage such suppressed sects, reservations are justified. But, reservations are justified in admissions and in giving all facilities free of cost. Once a candidate is admitted and once his economic backwardness is taken full care, the candidate is expected to work hard and stand in the open competition. Then only, the candidate will be serious about his/her development in the academic period. If the candidate knows that there are reservations in jobs also, the candidate will not be serious to develop for the competition. In another way, you are suppressing the candidate's development. Again, the previous history is repeated. Give him all the facilities in the study period, but, don't show the path of reservation in job, by which, again he becomes mild and becomes de-activated to develop with full concentration.

Chapter 16
DIVINE SATSANGA ON 17-01-2021

January 23, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on January 17, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. How can I expose the priests who try to cheat the public by saying that they can take away our sins by doing some ritual?

[Kum. Laxmi Thrylokya asked: Pādanamaskāraṃ Swami, many priests in many religions claim that they take the sins of the devotees by performing rituals for them. Later, those priests would get rid of the sins by doing other rituals at their home it seems. By studying Your discourses, I understood that the karma of any soul cannot be transferred to other souls but I am unable to disprove the above claim being made by priests. Please tell me how to do disprove their claims.]

Swāmi replied:- Logic used in sharp analysis supported by the scriptures is the only path to disprove any wrong claim. The scripture says that the fruit of the deed must be enjoyed even after millions of births (*Avaśyamanubhoktavyam..., kalpakotiśatairapi...*). God clearly told in the Gītā that He will neither cancel the good fruit nor bad fruit of any soul (*Nā'datte kasyacitpāpam, na caiva sukṛtaṃ vibhuḥ...*). He also said in the Gītā that ignorant people claim this point in opposite way and exploit innocent public (*Ajñānenā'vṛtaṃ Jñānam, tena muhyanti jantavaḥ...*). God only gave one path to burn the fruits of sins, which is realisation by spiritual knowledge leading to repentance and non-repetition of the sin again (*Jñānāgniḥ sarva karmāṇi, bhasmasāt kurute...*). Even a sinner can be reformed by long serious and sincere devotion because by the grace of God, such sinner being a strong devotee will come in contact with divine preacher and becomes reformed (*Kṣipraṃ bhavati dharmātmā...*). In this way, in long run, there is possibility of burning the sins. But, it is not possible immediately without the reformation. Immediate cancellation of sins is propagated by priests since they can earn their livelihood through worships, which are claimed to cancel the fruits of sins immediately without reformation. By reading hymns in Sanskrit, which is not understood by anybody doing the worship, such reformation is not possible. While doing the worship, the priest must explain what he is reciting and help the person doing worship in getting realisation through the spiritual knowledge preached through the Sanskrit hymns. The present way of performing the

rituals with blind recitation of the Veda does not help the person doing worship in any way.

Therefore, if a ritual is not helping in giving spiritual knowledge and devotion, it is a wastage and this shall be preached to the priests. Only, by getting realization, repentance will come and after repentance only, non-repetition of the sin results. Hence, preaching knowledge in a ritual is the most important aspect. You may think that God can be pleased with the worship and remove the fruits of sins followed by granting fruits of merits, which are not done. This is also wrong. In such case, the fruits of sins are postponed with accumulated interest and the fruits of merits to be enjoyed in the future will be drawn back with reduced interest. Even this arrangement is done by God provided God has a hope of future reformation. If such hope is absent, even this facility is not extended to the devotee.

Chapter 17

DIVINE SATSANGA ON 16-01-202116th January 2021**O Learned and Devoted Servants of God,**

[A satsanga took place between Swami and several devotees who visited Him on January 16, 2021. Some of the questions of devotees answered by Swāmi are given below.]

1. How do we attain pure devotion?

[Kum. Thrylokya asked: Pādanamaskāraṃ Swāmi! Do we achieve a pure mind after attaining devotion? Or do we need a pure mind to achieve devotion? Which is the highest state—devotion with a pure mind or devotion with an impure mind?

Swāmi replied: A pure mind or an impure mind is not important here. The direction of the mind is important. An impure mind directed towards God is better than a pure mind directed towards the world. When a thorny bush (impure mind) is put into the fire (God), it becomes sacred ash, whereas, sugar (pure mind) falling into the drainage (world) becomes a waste. There is only one lock and one key. If you turn your mind towards the world, it attains bondage (*bandha*) and if you turn it towards God, it attains salvation (*mokṣha*). No quality is good or bad by itself. A quality directed towards God becomes a good quality and the same quality directed towards the world becomes a bad quality. Although Dharmarāja did a lot of yajñas and donated to sages, he was only able to reach the third world called Svarga Loka, which lies above Earth. The Gopikās, on the other hand, cheated their husbands to secretly dance with Kṛṣṇa at midnight and lied to their family members to give butter to the Lord. But they went to the fifteenth world i.e. Goloka for doing that! Of course, pure mind in worldly life is better than impure mind in the same worldly life. Within the boundaries of worldly life or Pravṛtti, purity and justice are more valuable than impurity and injustice in the same worldly life. But, the direction towards God is more valid than the direction towards world. Impure mind towards God is more valuable than pure mind towards world. Pure or impure mind towards God is better than pure or impure mind towards world. Impure mind or pure mind and justice or injustice towards the direction of God stand in the upper most level than these same towards the direction of world. When you are voting for God against justice, if you analyze such justice deeply, standing in support of such justice is injustice only in the real sense and due to this reason only God is standing against it in competition. Dharma Rāja is thinking that not to tell a lie against the teacher is the justice. But, such justice is injustice since the teacher is

fighting in support of unjust Kauravas. Hence, this is voting against the real injustice appearing as justice in the view of the soul and this is also voting for real justice appearing as injustice in view of the soul.

A devotee in Nivṛtti simply believes in God without any analysis since God is always correct. The extent of devotion of Nivṛtti devotee is such that his/her concept is that whatever God does, it is justice and it is not that God does the justice. The firm belief of Nivṛtti devotee is that whatever pleases God is merit and justice and whatever displeases God is sin and injustice. Whenever, God stands opposite to justice, it means that what we are thinking as justice and merit, that is actually injustice and sin to be known by deep analysis. Hence, to vote God against justice is not only testing the faith of devotee in God but also is real justice and real merit.

2. How can I remember God while doing my professional work?

[Kum. Thrylokya asked: Pādanamaskāraṃ Swāmi! My profession is to teach school kids online. How do I worship and remember God while performing my duty?]

Swāmi replied: You should teach with sincerity and interest (*śraddhā*). You are getting a salary for doing that duty. Hence, you will incur sin if you do not perform your duty properly. But if you use your salary for God's work, then your teaching (worldly work) will also become a work of God. Even when you are doing God's work, your focus should be on that work of God and not on God. Although God is pleased when you focus on Him, He will be more pleased if you focus on His work and do it perfectly. If you teach kids about God, then your teachings directly become the work of God. If you teach worldly subjects like maths, science, etc., then, you should focus on teaching the subject properly and earning your salary. If you spend that salary for the sake of God, then your work of teaching worldly subjects will also become a work of God.

While doing service to God, you should also spend money to fulfil your necessities. One can survive only if his or her basic necessities like food, house, clothing, medicine, travel expenses etc. are met. One must first survive in order to serve God. If serving God is the only intention behind your survival, then even your personal expenses are considered to be sacrificed to God. If you serve God directly or if you sacrifice your salary to God, then your work becomes worship. Every worldly work is not worship. Suppose Lord Rāmā is worried about how to build the sea-bridge. He would be happy if you help Him in building the bridge. Instead, if you perform *ārati* to Him and sing songs for Him, do you think that He would be pleased with you? He would be happy if you helped in doing His work. Doing God's work is worship. Clever people brought this slogan even into worldly work. They say that every work is worship. Your personal work or professional

work is not worship. Doing theft is the work of a thief. Can that become worship? It is a sin! Of course, doing work for yourself and your family is not sin but at the same time is not worship also.

Take the example of three students who joined college for a degree. First student wants to get a job, so that he can enjoy his life. The second student wants to get a job to enjoy life and also to do some divine work. The third student wants to get a job solely to serve God, without himself enjoying anything. The first student belongs to the third class, the second student belongs to the second class and the third student belongs to the first class in the eyes of God. One might claim that one needs money to buy food and necessities and that the total sacrifice of his or her money is not possible. In case of the third student, his personal expenditure also becomes a part of the sacrifice to God because one cannot serve God if one does not survive. His intention to survive is only to serve God. So, his personal expenditure is also counted as sacrifice alone. Even in law, the punishments are only based on the person's intentions. If you hire a hitman to carry out a murder, then you will be given more punishment and the hitman will get a lesser punishment because the hitman had no intention to kill. Thus, intention plays a very crucial role in deciding the punishment. If a soul intends to live only to serve God, then the soul's personal expenditure and family expenditure is counted as sacrifice to God alone. But the intention should be pure. A person was carrying some flour in his palms and suddenly, a wind blew away the flour. The clever person immediately said, "*Rāmārpaṇam*", which means, "I offer it to Lord Rāma"! He knew that when the wind had blown away the flour, he could not get it back and use it. So, he thought that it would be better to offer it to God and earn some merit at least. He expected the same fruit which one would get on intentionally donating some flour to Rāma. You should never play tricks before God because God is a million times more intelligent than you are. You may use your intelligence before other souls because you may get cheated in the world, if you are not alert. But your intelligence will not work before God. In fact, you will incur sin for doing so. The first sin of that person was to waste food (flour) and the second sin was to deceive God by saying "*Rāmārpaṇam*". He will get one beating for the first sin and ten beatings for the second sin because *daivāpacāram* or a sin against God is the highest sin.

3. How does idol worship help us and how can we do it properly?

[A question by Smt. Anita Renukuntla]

Swāmi replied: Idol worship increases theoretical devotion towards God. Some practices such as, bathing the idol and decorating it, help our mind to focus on God for a long time. The mind gets attracted to the beauty

of God. But do not use any food commodities like milk to clean the idols. Use only water. If you use any food item for *abhiṣekam* (bathing the idol), then you should serve it as *prasādam*, to devotees, without wasting it. Milk is said to be the complete food and that milk is getting wasted when you pour it into ant hills, where snakes are supposed to live. No snake drinks that milk. The Veda says that we should not waste food. In olden days, people used oil lamps because there were neither electric bulbs nor even kerosene lamps. There was no sin in burning oil in oil lamps, in those days, because there was no alternative. But today, electricity is available day and night. Hence, it becomes a sin to light oil lamps. God is the cause of the entire creation and is the source of every light in this creation. It is an insult to put a small light before Him so that He can see us. Electric bulbs are there for you to see. Moreover, no lamp or light is required during the day. With the same expense incurred in buying oil for burning in oil lamps, you can buy food for beggars and the poor. God will be pleased with you. God is the father of every soul as said in the Gītā. If you give food to your starving brothers and sisters, the Father-God will be really happy and He will bless you. Otherwise, the smoke emitted from the lakhs of oil lamps is causing pollution and is stopping rains. This also angers God. If you do *pūjā* without serving food to beggars and the poor, God will not be happy with you.

4. Do we not get positive vibes when we do lamp worship (*dīpārāadhanā*)?

[A question by Kum. Shiva Jyothi]

Swāmi replied: If the same oil that you would have burnt in an oil lamp is instead used to cook healthy food for a poor person, his life-lamp (*prāṇa dīpa*) will glow brightly. Oil is expensive and if you donate that oil to the poor, they will use it to cook some food and consume it to get more energy. This is the real *dīpārāadhanā* (lamp worship) where you are lighting a *prāṇa dīpa* (life-lamp) Is your positive vibe more important than lighting the life of the poor person? Is your own enjoyment more important than helping a starving beggar? God, being the divine father of all souls, will be happy if you help other souls in need. He will not be happy if you spend money for your own enjoyment. If you are lighting lamps to please God, you must realize that God is not happy with this act. In fact, He is angry with us for wasting oil and food.

5. Will I get more positive vibes when I help another person?

[A question by Kum. Shiva Jyothi]

Swāmi replied: Not only you, but God will also be happy by such actions.

6. Are we interfering in God's administration by feeding the poor?

[Kum. Thrylokya asked: Pādanamaskāraṃ Swāmi! You said in a discourse that God is both the *Vighna Kartā* (creator of problems) and the *Vighna Hartā* (destroyer of problems). When God is punishing some souls for their reformation, we should not disturb His divine administration by donating money to them. God will bless them once they are reformed. Am I not disturbing His administration by donating food to them?]

Swāmi replied: If a person has committed a serious sin and God has decided to punish him through starvation, then God would not let him reach where you are distributing food to the hungry. But you should sincerely try to distribute food to beggars because your intention is expressed here. Remember that you will reach a needy person only by the will of God. It is over-intelligence to say that I am not donating food to the poor because I do not want to interfere in God's administration. You should not donate money to the poor because they lack spiritual knowledge and most of them are addicted to vices. The person will use the money for vices like gambling, drinking, etc. But if you donate food items, then there are few chances for them to re-sell those items and engage in the vices. Hence, you should donate food and other necessary items, instead of money. Even the punished person put in prison is given food by the Government. Hence, giving food to poor beggars is not interfering with the administration of God. Moreover, it is helping the divine administration. God can give food to such punished sinners, but, in that case, you will not have the opportunity of getting God's grace for your love to your suffering brothers and sisters.

7. Is it true that a person born in the *mūla nakṣatram* brings danger to the person's father-in-law?

[A question by Smt. Anitha Renukuntla]

Swāmi replied: The danger that comes to a person is not because of the planet (*graha*) or stars, but because of his own bad *karma* done in the past. Even though the daughter-in-law is of another star, is her father-in-law not dying? For example, a police inspector arrested a thief on the road. The thief is now claiming that he was peacefully walking on the road and the inspector rudely arrested him and dragged him into his jeep. Why would the inspector arrest you if you had not committed the theft earlier? Some people say that they suffered some loss or damage at a certain time as the positions of certain planet was not good. People often mistakenly think that they face problems due to planetary movements (*graha sañcāra* called *Gocāra*). The real reason is only their *karma* or *actions*. The planets (planet-deities) are only the delivery-agents of their *karma phalas* (fruits of their deeds). They can catch you no matter where you are. Both the good fruits of your good *karma* and the bad fruits of your bad *karma* are delivered to you by the planets. You are blaming the Judge (God) and jailer (planets) for delivering

the punishment. But, why would they punish you, if you did not commit any sin? You are solely responsible for every fruit you receive. Both *Jyotiṣa Śāstra* (astrology) and *Vedānta Śāstra* (spiritual knowledge) go hand-in-hand. Some false astrologers have created a misconception that your suffering is due to some planetary movements. It is God, who passes the judgments over souls and He decides which fruits are to be delivered to which soul at what time. Although planets have no involvement in giving the judgments, some astrologers have given extreme importance to the planets, just to commercialize *Jyotiṣa Śāstra* for their earnings so that even the importance of God is reduced before planets.

8. Why does justice (*dharma*) appear to be greater than God?

[A question by Kum. Thrylokya]

Swāmi replied: *Dharma* (justice) appears to be the highest because God likes *dharma*. *Dharma* has no value by itself. It has got its value solely because of God. In *pravṛtti* (worldly life), *dharma* (justice) and *adharma* (injustice) stand for election. You must vote only for *dharma*. In *nivṛtti* (spiritual life), God and *dharma* stand for election. Here, you must vote for God alone and not for *dharma*. In the Mahābhārata, Lord Kṛṣṇa told Bhīma to tell a lie that Aśvatthāma was killed. Bhīma immediately did so, but the Kauravas did not believe Bhīma. So, the Lord asked Dharmarāja, who was famous for his honesty to tell the same lie. But Dharmarāja refused to tell a lie as he felt it *adharma*. Hence, he voted for Dharma (as per his view) against God. Actually, what he was thinking as Dharma was really Adharma and hence God asked him to tell a lie, which is a real *dharma*. The Lord is the protector of *dharma* and God is pleased if you follow *dharma* in worldly life, but, such *dharma* shall be established on deep analysis only. The real *dharma* is known only to God.

9. What is meant by the statement “*Dharmo rakṣati rakṣitaḥ*”?

[A question by Kum. Thrylokya]

Swāmi replied: *Dharma* or *Nyāya* is not a person or police to come to your rescue. The statement indirectly says that you will be helped by someone if you follow justice. The deity of justice has taken a female form of cow and took refuge of Lord Dattātreyā. Lord Kṛṣṇa said, ‘*Dharma samsthāpanārthāya sambhavāmi yuge yuge...*’. He said that He would come again and again to uplift the justice. Lord is the protector of Justice and you will be blessed by God if you follow justice. If God says that He will be pleased if you follow *adharma*, then you must follow *adharma*. *Dharma* is not greater than the God. *Dharma* cannot protect itself and that’s why God comes for its protection. Why should the Lord come as Rāma to kill Rāvaṇa

if dharma can kill the demon? Veda says that there is nothing equal to God. How can anything be greater than God?

10. Why do we only see some persons and not God protecting justice?

[A question by Kum. Thrylokya]

Swāmi replied: God doesn't come running with His śaṅkha, cakra, gadā etc., to protect justice '*Daivam mānuṣa rūpeṇa...*'. Some person passing by will come to your rescue by the will of God. God doesn't need to come every time. His will is enough because every soul is under the control of the Lord. By His will He can make anybody powerful to protect you.

11. Why do we thank only the person who rescues us, instead of God and get attached to such persons?

[A question by Kum. Thrylokya]

Swāmi replied: We should be grateful to the person, who helped us and there should be a limit for that gratitude. The energy possessed by that person is given by God and his will to help you is generated by God's will. The person acted as an instrument for God's will. You should have the discrimination to understand who is more important. If you show complete gratitude to that person instead of God, then you are gone from spiritual path. Sage Jaḍabharata happened to see a pregnant deer labouring to give birth to its issue and helped her in the delivery. Later on, he brought the baby deer to his āśram and lived with it. He got so much attached to the deer that he was thinking about it even at the time of his death. In the next birth, he was given a birth of a deer. He lost the opportunity of human life because of his excessive love towards the deer. We should always have limited love on worldly beings. We should help dhārmic (good) people and fight against adhārmic people. Never get attached to people. Some politicians say that people are their gods. This is wrong, and this does not show highest value to God. The people, who give more importance to other people, will never go to Brahmaloḳa (God's world) but at most reach Heaven. Once their good merit gets exhausted, they will come back to the earth. They are doing services for public appraisal. They do not think about God and hence God also does not care about them. God cares about those who worship Him sincerely. In fact, He is testing each devotee who's running after Him. God is not so cheap to go after someone who doesn't think about Him.

You should help the poor not out of love for the poor but to please the Lord. You should help the poor out of love for God. The Divine Father will be happy to see you helping your poor brothers and sisters. The entire emotion of love should only be directed towards the God and not a trace of it must be shared with other souls. That is called as Eka Bhakti. Āñjaneya Swami loves Lord Rāma only. Rādhā loves Lord Kṛṣṇa only. If you start

loving the poor people, you will get the birth as a beggar in next birth just like Jaḍabharata got birth as a deer. You must do good deeds with an intention to please God.

12. Is the self-satisfaction that we get upon helping the poor good?

[A question by Kum. Thrylokya]

Swāmi replied: Devotion on super-self (God) has higher value than your self-satisfaction. Self-satisfaction is also a satisfaction just like a silver ornament. Why do you want to buy silver ornaments when gold ornament is available? The satisfaction you attain by worshipping God, serving God and pleasing God has the highest value. If someone says that they love only silver ornaments, then let them wear. Self-satisfaction can never match Brahmānanda (Bliss of God). You will lose the connection with God if you focus on your ‘self’. The self cannot uplift itself and every ‘self’ needs upliftment and protection from God only. Your self-satisfaction is insignificant compared to the pleasure you get by worshipping God. Self is like a squint eye which needs reformation through surgery, which can only be done by Doctor (God). If you get satisfaction by blinking that quint eye, then be it so. I am only emphasizing that pleasing God has the highest value and pleasing self does not benefit you in anyway. If you please God in this birth, He might give you another human birth to progress in spiritual path. Every human being in this world got this human birth because God gave another chance to us although we all deserve only animal births. This world will contain only animals if God considers the karma (all the deeds done in the past) file of every soul thoroughly. If God had not shown mercy on us, there would not be a single human being on this planet.

13. Were the many good deeds done by me, done due to God’s will or my will?

[A question by Śrī Ravinder Reddy]

Swāmi replied: There are two types of dreams. First kind of dreams are due to the vāsanās attained due to the deeds done during the daytime. Second kind of dreams occur in which God enters into the dream to communicate with you. Similarly, there are two types of deeds. Some deeds are done due to self-will and some due to God’s will. Most good deeds that happen in this world are due to God’s will only. It is wrong to say that everything is happening due to God’s will and it is very wrong to say that everything is happening due to human will power. A murderer claims that he committed a murder due to the will of God and Judge also says he is passing death sentence to him due to will of God only. If God wishes to accomplish something through you, then, He will take the full responsibility of the consequences. If you do something out of self will, then you must take the full responsibility of the consequences.

14. How do I know correctly if the deed done by me is completely out of my will?

[A question by Smt. Yashoda]

Swāmi replied: You can discuss with a Sadguru and analyze the karma or action. Even if you couldn't conclude during the discussion, it will become clear to you at the time you receive the karma phala (fruit of action). You won't be punished if it is due to God's will. You will definitely be punished if it is your will. You cannot escape your karma phala even after 100 births. Lord Kṛṣṇa told Arjuna to kill all his relatives and that he would be protected from all the sin. The Lord told Arjuna to leave his dharma and surrender to Him. It is not adharma but it has become the highest dharma because God wished for it. As said, Kṛṣṇa protected Arjuna and Arjuna did not acquire sin. Before Mahābhārata war, all the wars done by Pāṇḍavas were not due to God's will. They take the responsibility of the consequences of those wars. But Mahābhārata war took place due to the will of God. Lord Kṛṣṇa said that He has already killed everyone and told Arjuna to shoot arrows at warriors who were already killed by Him.

15. If Dharmarāja killed a king in a war, how would we know whether it happened by his own will or God's will?

[A question by Smt. Yashoda]

Swāmi replied: Karma is extraordinarily complex to understand. You need not know it and you are not the judge. God is the ultimate Judge and He is omniscient. He knows everything and He gives the correct result of every action at correct time. Suppose Dharma Rāja killed a king, probably Dharma Rāja was killed by the king in the previous birth. If this is the case, then Dharma Rāja wouldn't be punished for it. This killing becomes a retaliatory karma. If the king hadn't killed Dharma Rāja in previous birth, then Dharma Rāja would be punished for killing that king. By observing the result (karma phala), we can conclude what happened in the past.

Suppose, you bet some person once. If the person had beaten you once in past birth, then this action (karma) would become a retaliatory karma and you would not be punished. If the person hadn't beaten you in past life, then you would be punished with 10 beatings as a consequence. Remember that Justice is always saved by God's administration. Suppose the person bet you and you do not know whether it is a new karma or retaliatory karma. When the person receives 10 beatings, you would understand that God is punishing him for his new karma. If he doesn't receive any beatings or punishment, you should conclude that you have already beaten him in the past. When punishment does not occur, some ignorant people start thinking that justice is not served in this world and finally God does not exist. We do not know the background and so, it is best if you remain calm without taking revenge.

If you take revenge, you can beat only one time but if you leave it to God then He will punish 10 times more.

The best example here is Draupadī. She faced lot of trouble from Kauravas such as Vastrāpaharaṇam, etc. and so, the Lord had decided to punish them for their sins. Instead of leaving the revenge to God, she always provoked her husbands to take revenge. She asked them to get the blood of Duśśāsana (one kaurava) and apply it to her hair. She tried to stop Lord Kṛṣṇa from making peace treaty with Kauravas because she wanted the war to take place. Because of her unnecessary revengeful attitude, she lost all her five sons in the war. If she hadn't spoken such provoking words, then, her sons would have been protected to become the kings. It is Subhadrā's son who became the king later. Anyhow, the Lord decided to kill them and He would make her husband take revenge for the insult. Had she remained calm without provoking anyone to take revenge, the Lord would have killed the Kauravas and Draupadī's sons would have become the kings. Remember that no mistake can happen in the administration of God. It is an insult to the Supreme God if justice is not saved under His administration. You don't need to bother about administration of this world. A dog is running under a horse-cart and a sage asked her to stop and rest for some time. The dog replied that the cart would stop if she stopped running. Hence, we should remain calm and leave everything to God getting detached from any false doer ship.

If you remain peaceful after harmed by others, God will give you a compensation in return. If you try to take revenge, you will not only miss the compensation from God but also get punished. God is a Divine Father of all souls. He punishes us with an intention to reform us and not to take revenge on us. So, He won't punish the sinners immediately but give some time for reformation. During this time, you might be worried thinking that punishment is not given to the sinner and you might also slip into thinking that God does not exist. So, instead of worrying, just stay calm and take the compensation from God, which is beneficial to you. You get no benefit when the other person is punished. So, stop thinking about it. Dharma Rāja was calm even when he lost his kingdom and went to the exile peacefully. So, Dharmarāja was not only given his share of kingdom but was given the entire kingdom, which is his justified property along with the compensation for keeping patient without revengeful attitude towards enemies.

16. How can a person who wants to be attached to God deal with the family members who are attached to that person?

[Kum. Bhanu Samykyā asked: Pādanamaskāram Swāmi! I learnt from your knowledge that every soul should be attached to God as it is the permanent relationship. But if my family members

and friends are wanting to stay attached with me, how should I behave with them? If I behave in a loving manner, their attachment might increase. How to deal with them?]

Swāmi replied: You mentioned the word ‘attachment’ in your question. If that attachment is based on attraction to God, then it is meaningful. If attraction to God is absent, then, that attachment to God is meaningless. If one has decided to commit suicide by jumping into the water, then, one should jump in to river right away without any thought. If one starts thinking that the water might be cold and the fish might bite, etc., then one will never be able to jump into river. Similarly, if you are naturally attracted to God, such attachment to God would be spontaneous and this question of dealing with other people would never come. You wouldn’t think about anyone other than God when you are really attracted to God.

Chapter 18 DIVINE SATSANGA ON 02-01-2021

January 27, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on January 02, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Swamiji, what exactly is the reason Shri Hanumān burnt Srilanka? Is it out of ego or some other reason is there?

[A question asked by Śrī Ganesh.]

Swāmi replied:- Hanumān while burning Laṅkā announced that He is the weakest monkey present in the army of Sugrīva (*Mattaḥ pratyavaraḥ kaścit...*). Sugrīva, the leader of the army is greater than the army. Such Sugrīva was defeated by Vālī. Such Vālī was killed by Rāma. By this gradation, Hanumān wanted to tell about the strength of Rāma. If the weakest monkey itself has killed so many demons and burnt Laṅkā, the demons must estimate the power of Rāma, Sugrīva and the army. Hanumān damaged the confidence of demons in this way. This shows the climax of intelligence of Hanumān (*Buddhimatām variṣṭham...*)

2. It is said that Lord Gaṇeśa shouldn't be worshiped with Tulasī leaves except on Ganesh Chaturti, is this true? If so, why?

[A question asked by Śrī Hrushikesh.]

Swāmi replied:- Every person wants to become a special personality by telling some special thing. While telling a thing, he shall also tell the reason for it. Then, people will understand and appreciate the point. If you ask Me the reason, what this poor Datta Swami can do? If the point is well familiar, anybody can say the cause for it.

3. Even though I desire that God (in any form) should appear in my dreams, I only get all worldly dreams but not God, why Swamiji?

[A question asked by Smt. Sheela Prasad.]

Swāmi replied:- You get only the strong thoughts in the dream. Weak thoughts will not appear in the dream. Let your devotion be strengthened more by which, you will get divine dreams.

4. After the criminal act of crucifying Jesus, what happened to those non-believers of Jesus (God)? Did they reform or not?

[A question by Smt. Anita Renkuntla.]

Swāmi replied:- Certainly many supporters of crucifixion got repented and were reformed. It is a scene of climax of kindness. God programmed

such climax scene of kindness in order to make the rocky hearts melt. When the heart is soft with kindness, then only the spiritual knowledge enters the heart.

5. Swamiji, You said that God had the knowledge of the Creation even before He created it, what does this mean?

[A question asked by Śrī Anil Antony.]

Swāmi replied:- God is omniscient. It means that He knows past, present and future. The same thing is told by God in the Gītā (*Vedā'haṁ samatītāni...*). Nothing shall be impossible to God since He is omnipotent.

Chapter 19 DIVINE SATSANGA ON 03-01-2021

January 28, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on January 03, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Among the four Antaḥkaraṇams we have, which one of them are we calling as “Antarātmā”?

[A question asked by Smt. Sudha Rani.]

Swāmi replied:- Antarātmā means the inner soul or consciousness. It is not Antaḥkaraṇam. Antaḥkaraṇams are the instruments of the soul in the process of doing the work of knowing. The four Antaḥkaraṇams are mind, intelligence, memory power and basic ego. Karaṇam means instrument. Antaḥ means inner.

2. How to correlate the process of creation explained in different scriptures of different religions?

[Smt. Sudha Rani asked: Swami, You said that “Anaghā” is nothing but “Prathama ūhā”. Does this mean “Anaghā” is Mūla Māyā? Is the “Adam and Eve” nothing but “Brahman and Mūla Māyā” in our Hindu scriptures. Can you please correlate the process of creation explained in the different scriptures of different religions?]

Swāmi replied:- Adam and eve are the first souls created by God after finishing the creation. Anaghā is also a soul and this word means that she has not done any sin. This name was given to Gopikās by Lord Kṛṣṇa in the context that whether Gopikās did sin by giving more importance to God than their husbands, children and wealth (Dāreṣaṇā, Putreṣaṇā and Dhaneṣaṇā respectively). If they gave more importance to any soul in comparison with their husbands, issues, parents, in-laws and other relatives, then, it is a sin. But, they have given the top most importance to God Kṛṣṇa neglecting all the worldly bonds for the sake of bond with Him. Giving importance to some human being neglecting these legitimate human bonds is a sin because by this one has voted to Duṣpravṛtti against Pravṛtti. Giving importance to God neglecting all the legitimate worldly bonds is voting for Nivṛtti against Pravṛtti. The former is a sin and the latter is not a sin. Gopikās even cheated their legal worldly bonds for the sake of their bond with God Kṛṣṇa and the Gītā says that such cheating of legitimate bonds is not a sin (*Sarvadharmān...*). When justice and injustice compete in the election, we must vote for justice and not for injustice. When justice and God compete,

we have to vote for God and not for justice. Such voting to God is not sin and this is the meaning of the word **Anaghā**, which indicates the climax devotee, called Gopikā. Kṛṣṇa is God Datta and Gopikā is Anaghā or sinless. Every soul including the entire creation is only just a wave of imagination of unimaginable God only. Anaghā is called as the first wave, which means the top most soul. Here the word first stands for the top most position and does not mean beginning of creation.

Chapter 20

DIVINE SATSANGA ON 16-01-2021

January 29, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on January 16, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. When I analyze anything in this world including a soul, at some point everything seems to be inexplicable and unimaginable, isn't so?

[Śrī Ganesh asked: While discussing with Dr. Nikhil sir a few days back I have got this doubt. When I try to analyze about what exactly is a Soul, I am unable to find anything. Even this seems to be as unimaginable as "The Unimaginable God". Everything in this world, when we ask deeper questions, we try to analyze in depth; all of it seems to be unimaginable, isn't it?

Dr. Nikhil asked: Swamiji, Ganesh point is that, if we take an Atom and start analysing it by asking a question: "What is it made of?", we reach upto the smallest subatomic particles and then it seems to be impossible to know anything more beyond a certain point. Similarly, when we analyze an ordinary soul, we don't really know it completely. Hence, he says, everything when analyzed at a deeper level will lead us to unimaginability.]

Swāmi replied:- God is certainly unimaginable whereas, His creation contains both imaginable and unimaginable items. Except miracles all are imaginable. Scientists clearly say that matter is condensed energy. Hence, the ultimate sub-atomic particles in an atom must be condensed energy. The formula for the condensation of energy into matter is also given by scientists as $E = MC^2$. Even the quantitative conversion is explained by this formula. When our intelligence is not sharp, even some imaginable items may appear as unimaginable items. Such unimaginable items are imaginable items only, which are understood with great effort. These are not really unimaginable. These are apparently unimaginable for some people, who lack the strength of intelligence and analysis. Except miracles, all the created items were well explained by science even through practical experiments. For the people of old generations, these might have looked as unimaginable due to absence of the development of science.

2. Do the unparalleled architectural monuments built by our ancient Indians signify their superior spiritual standards?

[Smt. Sudharani asked: Pāda Namaskāraṃ Swami, I feel that the spiritual standard of our ancient Indians is incomparable to the standards that we have today. They have delivered excellent spiritual knowledge in a symbolic form by constructing a lot of architectural monuments and temples with mysterious technology and materials. Having said that, I want to know why You mentioned in one of Your discourses that the Science & Technology during ancient days was not that good as it is today. When we totally failed to explain how these architectural constructions are made by our ancient Indians, how can we say that their science and technology was not as better as what we have today?

Using all our knowledge of Science & Technology, why aren't we able to build such seemingly magical and long-lasting constructions today? How did we lose that ability? Why aren't we, the present generation, isn't blessed enough by God to be able to create such wonders? Will our India regain our past glory again?]

Swāmi replied:- It is said that all old is not gold and all latest is not the best and a wise person analyzes both selecting whatever is good. A conservative fanatic follows only either old or new totally discarding the other totally (*Purāṇamityeva na sādhu sarvam...—Kālidāsa*). It is also said that a conservative drinks hard salt water from a well saying that the well was dug by his father! (*Tātasya kūpo'yamiti bruvāṇāḥ...*). One shall be analytical with impartial mind to find both merits and defects in both past and present. Same attitude shall be towards a country or a religion. Such basic partial attitude projecting conservative fanatic feelings is the basic reason for these splits between people in the world. There are several merits in the science and several merits in the ancient science. At the same time, there are defects in past and present. Appreciation of merit shall be point based and not time based (past and present). The creation is a continuous stream containing both merits and defects at every point. We shall neither reach the climax of appreciation nor reach the climax of depreciation (*Na prahr̥ṣyet...—Gītā*) and shall maintain equanimity of equilibrium at any place and at any point of time.

Even in the field of spiritual knowledge, defects and merits existed in the past as well as in the present. There are excellent devotees even now inspite of the present Kali Age is progressing as there were excellent devotees in the past. Defective devotees existed in the past as well as exist in the present. The influence of Kali age is certainly increasing day by day and hence, there was some better atmosphere in the past than present. But, in the present the I.Q. is far better than the I.Q. of the past. As I.Q. increased with the development of systematic scientific analysis, catching the truth has become very efficient in the present. In the past, catching truth was less and hence, devotees were misguided by some false traditions. Sincerity in wrong path is more worse than insincerity in right path. Since the path is right due to higher I.Q. reaching the goal happens without any doubt.

3. Is it possible to enter into a spiritual life without having “virakti” towards worldly life?

[Smt. Suganya Raman asked: Few years back, when I met Amṛtānandamayī amma, I asked her, if I could live in the Āśram and lead the ashram life. Amma said, "you shouldn't come to Āśram in virakti. In fact, towards life, you shouldn't have virakti at all". My question is, "Is it possible to enter into a spiritual life without any virakthi towards worldly life?" A climax devotee might be able to enter into spiritual life due to his or her natural attraction but an ordinary human being generally turns towards spiritual life out of virakti on wordly life. Later on, he might understand correct spiritual knowledge and gradually starts liking this world as well because it is created by God.]

Swāmi replied:- Detachment from the world is not a pre-requisite for the attachment to the God. Due to attachment to God the detachment from the world shall come. Since you have tasted the divine nectar you are detached from all the worldly drinks like coffee etc. For getting the divine nectar, detachment from coffee is not necessary at all. After drinking the divine nectar, detachment from coffee etc., shall be a spontaneous subsequent consequence. The inherent property of mind is always to attach itself with something, which is either divine nectar or coffee. If you are detaching from coffee without tasting the divine nectar, you can't keep silent for a long time. If the divine nectar is not available, after 4 or 5 days, you will drink 10 cups of coffee. Such detachment from worldly bonds is temporary only if attachment to God did not happen already. Attachment to God is a pre-requisite for the permanent and real detachment from worldly bonds, which is called Vairāgya or Virakti.

4. What exactly is “Chidambara Rahasyam”?

[Smt. Suganya Raman asked: My question is about pañcabhūta sthalas of Lord Śiva, where each temple dedicated to Lord Śiva represents one of the five elements. Out of all these temples, 'Space' element is represented by the temple at Chidambharam. There is a special significance or a mystery associated with this temple, that is 'Chitambhara Rahasiyam' or the “Secret of Chitambaram”. It is said that after the main puja is done to the idol of Lord Śiva, a dark curtain will be opened nearby, where there are five golden vilva leaves hanging and just an empty space behind it for people to see. I knew about this temple before, and I used to think that, that space represents the unimaginable God. Now after learning about Parama vyoma from Nikhil sir, I have made the following correlations:

1. This temple is the only place where Lord Śiva is worshipped in the form of Lord Naṭarāja i.e., Lord with a specific human form. I believe that this form of Lord Śiva represents Saguṇa Brahman.
2. After the Pūjā is performed, the curtain is raised and the empty space shows up. This act of making us focus on that empty space is teaching us that God is Nirguṇa? The space behind the golden leaves depicts the parama vyoma.

There are so many explanations about the temple. One of them is that Lord Śiva in the form of “Naṭarāja” is performing cosmic dance etc. This is what is my understanding for now. If my correlation is logical, why is it called a secret?]

Swāmi replied:- Space is not unimaginable but, very very subtle (Sūkṣma). Of course, subtle can be very near to unimaginable concept. Space is one of the five elements and is imaginable item, which is very subtle. Unimaginable is beyond space because it does not have spatial co-ordinates. ***Space is absent in unimaginable item.*** Of course, space is the best item to represent unimaginable concept though space itself is imaginable and is a part of imaginable creation. Ambaram means space. Chit means knowledge. Hence, Chidambaram means knowledge of space, the subtle energy is called as Ākāśa or space. The gross energy is called Agni. The energy in general is called Tejas. The Veda says that the unimaginable God created Tejas or general energy, which in beginning state appeared as very subtle energy

called space. Hence, the two Vedic statements stating that God created space and that God created general energy or tejas (space) in the beginning are not contradicting each other. Knowledge of unimaginable God is impossible. The only possible knowledge of unimaginable God is that He exists, which does not mean that His nature is known. All this is the knowledge of unknowable unimaginable God and knowable space appearing as if it is unimaginable. An unimaginable item can't be a secret. Only an imaginable item that is understood with great difficulty is called secret. Space is understood as subtle energy, which is generally misunderstood as nothing is now known as not nothing but something (energy), which is very subtle and is understood as some thing with great difficulty on very sharp analysis. Even Einstein understood space as nothing and felt that it is simply geometrical and felt that space is relatively real with reference to matter. According to him, if matter disappears space also disappears. This is not correct. Matter and energy may together disappear but space need not disappear because it is not nothing and is not relatively real. It is absolutely real as real as matter and energy. Of course, all the five elements are relatively real with reference to the absolute reality called unimaginable God. What I am saying here is that space is relatively real with reference to the absolutely real unimaginable God just like any other element. It is wrong to say that space is relatively real with reference to the other relatively real four elements. If you have understood all this analysis, don't you feel that the analysis of space is secret knowledge, which is that space is as real as any other item of the world?

Chapter 21

January 30, 2021

O Learned and Devoted Servants of God,**1. Swami please suggest me how to face this situation.**

[Ms. Mohini asked: I'm Your devotee (mohini). My personal question Swamiji I'm feeling so much tension everything is negative on me. I'm thinking about my carrier (job) I did not concentrate on spiritual knowledge. So much pressure on me, my parents family, friends. What can I do swami please give suggestion to me how to face this situation. At Your feet.]

Swami replied:- Don't be so much anxious by which the lactic acid in your blood will be more than 30% resulting in generation of chronic diseases. Be quite and calm. The sky is not going to fall on you alone. Don't bother about materialistic things, which are just illusory. *A person, who achieved lot of materialistic progress through lot of tension is the biggest fool because he could not carry even a bit of it along with him when he died.* The wealth accumulated by him and given to his children was spoiled. On the other hand, think about the person, who is quite calm and happy, earning little materialism and passed away with ocean of peace and bliss. The children of such person got little wealth, but, earned a lot due to their good luck. Both these persons are within the realm of normal Pravṛtti only. The former soul is the third class pass student whereas the latter soul is a second class pass student. Now take the case of the soul belonging to Nivṛtti, who is a first class pass student. He did not earn much, just earned that is sufficient for his basic needs and passed away reaching the abode of God. His children could not get anything from him, but, earned in unimaginable way here by the grace of God and passed away like their father to reach God. Who is the best? Certainly, the first class student is the best. Why the tension is coming to you? The reason is that you have fallen under the trap of illusion (your name is Mohinī, who creates illusion and not trapped by illusion!) due to which you are thinking that the third class pass student is the best first class pass student. This illusion is bringing all this tension. If you are My real disciple, jump out of this illusion and live peacefully without a trace of tension. You can give all this tension based on such illusion to bad fellows in this world. Then, your name becomes meaningful. God Viṣṇu became Mohinī and created illusion on demons to mislead them from getting the divine nectar. God knows what to do, when to do, how to do and where to do. Have full faith in God and He will never let His devotee down either here or there (*Na me bhaktaḥ praṇaśyati*—Gītā).

Follow always justice and you should like justice because God loves justice. Don't have any personal love to justice. All your love to justice must be due to your total love concentrated on God only. The reason for your love to justice must be the only love of you towards God and there is no trace of love to justice separately. You reject the injustice always because God hates injustice. You don't have any hatred to injustice separately and the reason for your entire hatred to injustice is only your love to God. You like what He likes, you hate what He hates. A small sin done in a small matter by a soul confined to a small circle of its petty life is qualitatively and quantitatively equal to a big sin done in big matter by a demon confined to this entire world. A small fire burning a small item is as good as a big fire burning a big item. Hence, one should not think that he/she is doing a small sin and not doing a big sin like demon. As per the theory of relativity, such thinking is wrong. ***A boy torturing a small ant is exactly the big demon torturing all the sages in the world and the sin is one and the same in both cases in qualitative angle and in quantitative angle also.*** The same punishment is given in the hell to both the boy and the demon based on the theory of relativity with reference to the magnitude of the sinner as well as the magnitude area to which the sinner is confined. Hence, this point shall be kept in the mind by every soul. If every soul thinks that it is doing a very small sin only, all the souls confined to the entire world doing small sins on accumulation become the biggest demon confined to the entire world. The king asked all the citizens of his kingdom to pour a glass of milk in a big tank. Every soul thought that it can pour a glass of water so that it can't be detected in the entire tank of milk. When the king came and checked the tank, the tank was full of water only. The sin disturbs the peace of this world and God wants a smooth administration in this world created by Him. An Industrialist established a factory and expects peaceful smooth running of the factory by the employed labour. Any person helping the peaceful and smooth administration in this world-factory will be very much rewarded by the pleased industrialist-God.

2. How can You be of help to a devoted seeker of the truth?

[Mr. Ikwueze Chris asked: Happy with Your write up. How can You be of help to the lover of the creator, a seeker of truth and wealth. By, Ikwueze Chris]

Swami replied:- I think you will enjoy My above given answer.

3. I want to associate with Your organization.

[Shri Amit Pal asked: I want to be an associate of Your organization and to represent the same in Delhi. I like Your philosophy of one God revealed Himself in different forms, which can bring unity and world peace. There is only one religion of love and peace and we should strive to bring this awareness among mankind. By Amit Pal]

Swami replied:- I need people like you. I assuredly tell all of you that God will be immensely pleased with such devotees.

4. Is polygamy or polyandry a sin?

[Shri Hrushikesh asked: Request for Jñāna bhikṣā. Dear Swami, First of all. I first want to express my feelings towards Your knowledge. I don't have words to explain the bliss derived from the knowledge that You shower on us. Tears rolled down my eyes when I recently read one of the answers You have given to my question. I couldn't frame the question properly. Your kindness and love have no limits. You framed the question by reading my mind. This happened to me many times before. Oh, Lord Datta! No sacrifice or service can ever match Your Love. Your kindness has no limits. You have taken a selfish and fallen soul like me and continue to shower the love on me. My question is as follows.

Is polygamy or polyandry a sin? What is wrong if a man/woman marries more than one person? If it is not advised? I would like to quote a line from Your discourse and continue my question.

"The divine basis of sex is to extend the human generations so that the actors for the continuous series of dramas or film shootings are available forever, which is the basic requirement of the entertainment of God. The dharmic way of pacifying sex is through marriage".

In that case, if a person is having multiple weddings having dharmic sex having many children from multiple partners. Isn't he/she contributing better to the entertainment of God having many children compared to man having one wife? One might say that one could have many children from one wife. However, when the women today are not as healthy as they were in the olden days to bear many children due to a weak Gynic system. Isn't it a better option to go for polygamy?

In Islam, it is said that a man can marry up to four wives. Are the reasons mentioned above the reason why Islam supports polygamy?

In Hinduism also this was supported as there are references in many Purāṇas about having multiple marriages. Hrushikesh]

Swami replied:- Since we believe that God is the ultimate omniscient and omnipotent authority, we must always note that God takes care of every angle in making this creation to continue with human generations. We need not interfere with His way of administration and try to help Him. If God is human king, one can help the king with some suggestions since the king is not omniscient and omnipotent like God. The Veda says that the soul shall marry in order to extend the humanity in the service of God. Even the emotions for sex due to hormonal activity was created by God for this noble purpose only and not to mislead the humanity to illegitimate sex resulting in sins. God is not a sadist to enjoy the suffering of souls.

The re-marriage of a soul to extend the humanity depends on several factors of each individual case and a generalization can't be done. The fundamental principle in this complicated topic is that the other life-partner soul shall never be made unhappy because nonviolence is the highest justice. As long as this highest justice is undisturbed, an attempt to get children by re-marriage is justified. There shall be no cheating and no violence in this delicate matter. If the life partner is good soul and devotee to God, under any circumstances such life partner shall not be made unhappy. So many parameters crop up in different cases in the context of this subject. If you take the case of a king, the scripture says that a king can marry the daughters of

neighbour kings again and again (*Rājāno bahu vallabhāḥ*) in the interest of public of the kingdom by avoiding wars with neighbour kingdoms. Here the interest of many is considered to be the most important before the interest of a single soul. Here also, the queen understands this point and co-operates with her life partner in the interest of the entire public of kingdom. If you take the case of Draupadī marrying the five Pāṇḍavas, lot of background was revealed by God Kṛṣṇa as well as sage Vyāsa. Any violation of general rule must have sufficient justified background. Violation of general rule without justified background is certainly sin and will be punished by God in this world or in the hell. When several soldiers were killed in a war, widow marriages were encouraged by Prophet Mohammad and this was having a perfectly justified background. Mother Satyawatī ordered her son sage Vyāsa to carry on illegitimate sex with the widow-wives of his brothers to get children to rule the kingdom in future. God Kṛṣṇa danced with Gopikās and this was a test for their strong worldly bond called Dāreṣaṇā, which is the justified love towards their life-partners. This is violation of general ethical rule, but, it has very good justified background. Gopikās were sages for millions of births aspiring for the salvation from the worldly bonds with reference to their strongest bond to God. God Kṛṣṇa is not an ordinary human being. Similarly, Kṛṣṇa stole the butter preserved by Gopikās for their children. Those, who appreciated this stealing passed the joint test of Putreṣaṇā and Dhaneṣaṇā, which are the other two strong worldly bonds. Kṛṣṇa never repeated this stealing and dancing elsewhere in His entire life and also did not return to repeat these things. In the absence of valid background and justified reasons, the general ethical rule shall never be broken by any soul and if broken, the soul gets punished. Without understanding the valid background, a soul shall not imitate God. I know personally some cases, in which the legitimate life partner encouraged the other life-partner to remarry for getting issues. After some age, the passions of sex get reduced and such special cases appear in which both the life partners are not much worried about the sex. The dharma or justice has several twists or modes of angles catering to different special situations of background, but, in any case, no good soul shall be cheated or hurt.

Chapter 22

January 31, 2021

O Learned and Devoted Servants of God,

Śrī Anil asked: Pādanamaskāraṃ Swami please give Your replies to the following questions: at Your Divine Feet -anil

1. Is being a Christian or Muslim or Hindu or any other religion is fixed by God Himself? If that is the case how can God be just?

[Question from internet]

Swami replied:- The religions are not different at all in the subject. They differ only in external cover like language and culture. A person born in an area of a specific language and specific culture will naturally follow that religion related to such language and such culture. But, all the souls born on earth are following the same subject and hence, this question is not having any relevance at all.

2. Does God decide who we will marry in future?

[Question from internet]

Swami replied:- It is said that marriages are made in heavens. This does not mean that God is running a Matrimony website. The strong attachment in this birth brings the two souls come together again in the next birth. This attachment is the love in general and not specific. In Aṣṭāvakraśamhitā, the sage preaches Janaka that the mother in this birth may become wife in the next birth. We are seeing such bonds between heros and heroines as the films vary from time to time. This means that the worldly bonds are temporary and unreal. All the souls are actors only having no permanent relationship of any specific dramatic bond. But, the bond between God and actor is permanent employer-employee bond. God has no hand in these bonds since these bonds are the blind fascinations of the souls only.

3. Why do we get discouraged and lose our focus on God, when worldly problems do not get solved?

[In certain worldly issue after repeated attempt the problem is not solved. In such situation one may get discouraged and lose concentration on God due to weakness resulted from long term involvement mentally and physically in solving the issue. What is the message to be learned in such circumstances? Kindly clarify.]

Swami replied:- Please read the answer given by Me to Mohini as mentioned above. The attachment to God shall be first and detachment from the world shall be the next subsequent spontaneous consequence. If you are worried about the worldly bond, you are not yet relieved from the trap of worldly bond, which means that your bond to God is not strong at all.

4. Swami please give a reply to the following comment of a devotee.

[A devotee remarked like this by referring the following bible verse: Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. He says that this verse talks about the Holy Spirit due to which all Christians are one with the spirit of Paramātmā a privilege that came with a very high price. He further states that he was trying to tell that Christians are washed by the blood of Jesus to become cleansed from all sin. Even Lord Viṣṇu has sinned. Christians get eternal or everlasting life in the highest heaven and can see the face of Paramātmā. Whereas Hindus take rebirth or go to impermanent realms or mokṣa. What a waste of a tremendous opportunity to know God and His love. He asked: What do you think of this sir? Swami please give a reply to this.]

Swami replied:- This question is again based on foolish conservative fanatic blindness. When the subject is one and the same in all religions, which was projected by the same one God incarnated in different regions following different languages and different cultures, how such petty childish ideas are still alive! As far as the subject projected in question is concerned, it is excellent. Apart from such excellent divine knowledge, the poisonous mockery of other religions pains Me a lot. Even a pot of milk becomes bad on addition of even a drop of poison.

5. As per Paul in the Bible, which love is everlasting and the greatest? The love for God or the love among souls?

[In the following verses Paul did not specifically mention the love which he refers is the love to God (devotion) or it is the mere love human beings show each other. Kindly clarify this point.

In bible Paul (1 Corinthians 13) preaches the following: 1. If I could speak all the languages of earth and of angels, but didn't love, I would only be a noisy gong or a clanging cymbal. 2. If I had the gift of prophecy, and if I understood all of God's secret plans and possessed all knowledge, and if I had such faith that I could move mountains, but didn't love, I would be nothing. 3. If I gave everything I have to the poor and even sacrificed my body, I could boast about it; but if I didn't love, I would have gained nothing. 4. Love is patient and kind. Love is not jealous or boastful or proud 5 or rude. It does not demand its own way. It is not irritable, and it keeps no record of being wronged. 6. It does not rejoice about injustice but rejoices whenever the truth wins out. 7. Love never gives up, never loses faith, is always hopeful, and endures through every circumstance. 8. Prophecy and speaking in unknown languages and special knowledge will become useless. But love will last forever! 9. Now our knowledge is partial and incomplete, and even the gift of prophecy reveals only part of the whole picture! 10. But when the time of perfection comes, these partial things will become useless. 11. When I was a child, I spoke and thought and reasoned as a child. But when I grew up, I put away childish things. 12. Now we see things imperfectly, like puzzling reflections in a mirror, but then we will see everything with perfect clarity. All that I know now is partial and incomplete, but then I will know everything completely, just as God now knows me completely. 13. Three things will last forever—faith, hope, and love—and the greatest of these is love.]

Swami replied:- Love to God alone is permanent and love between the actor-souls is not only temporary but also unreal. Śaṅkara says that which is temporary must be unreal in all the three times (*Yadanityaṃ tat kṛtakam hi loka*). A temporary bond between hero and heroine as husband and wife is unreal before the shooting, during the shooting and after the shooting also. Hence, temporary worldly love is always unreal in past, present and in future.

Hence, whenever a word is uttered, it stands for the meaning or item, which is the real only and not unreal. Therefore, the very word 'love' presented by the saint means only love to God, which alone is permanent and real.

6. How to identify true devotee? How to study the personality of true devotee?

[Shri Amudha asked: Swāmiji, I read below the wonderful discourse today. The divine discourse link mentioned here. URL:<https://www.universal-spirituality.org/discourse/god-hates-weeping-and-begging--3f48826055eb5cac--fd5f848c6e21f45f--fa28fetc758fe35d--4>. In the discourse, the verse mentioned as "The study of God is not so important as the study of the personality of a true devotee." Couple of questions arised while reading. Kindly give clarity and help us in understanding the concept completely.]

Swāmi replied:- A true devotee is identified by his/her theoretical love followed by Practical love shown to God without aspiration of any fruit in return.

7. How to prepare our mind to develop Devotion without expectation?

Swāmi replied:- Study about the personality of God, which will create attraction in your mind a natural way without aspiration for any fruit in return. Spiritual knowledge is nothing but study of personality of God for this purpose. Of course, apart from study of personality of God, you must have the knowledge about yourself that you are not God already and that the true path to attain love from God by possessing true love to God (which is theoretical devotion proved by practical devotion) without aspiration of any fruit in return just like the love of the parents towards their children.

8. Is that good to think or analyse about own purity on Devotion?

Swāmi replied:- Yes. You must always analyze qualitative as well as quantitative sides of your theoretical as well as practical love to God. It is always better to first examine the qualitative state of your love and then try to develop the love quantitatively. The qualitative angle is to examine that whether your love is without any aspiration or not. You can always take your true love to your children as the standard scale.

9. How to focus on spiritual knowledge and practice constantly?

Swāmi replied:- There is no need of any effort to develop the true love to God. True love is spontaneous and has its own natural power and strength. Are you making any effort to improve your true love on your children? As you attain more and more spiritual knowledge, the true attraction to God increases day by day. Knowledge alone gives the attraction. Knowledge means the details about the personality of God, which is related to His divine qualities. As you know more and more details about Mumbai city, you will develop more and more attraction to go to Mumbai city. Once the force of attraction increases by more and more study of spiritual knowledge, the force for implementation of it in practice is also simultaneously developed.

Through such practical devotion, you will attain the divine grace of God. Hence, spiritual knowledge is the first and final step. Therefore, Śaṅkara told that knowledge alone gives you the divine fruit (*Jñānādeva tu kaivalyam*). Once the first step (attainment of complete true spiritual knowledge) is over, the other two steps (attainment of devotion and attainment of practice) are the subsequent spontaneous steps for which no effort is needed.

10. How can I concentrate on God and attain the purity of a true devotee?

[How to reach purity level of true devotee, I am not focusing on miracle or any. How to concentrate on real goal of God and the practical way? On your divine feet (*Um Patham paninthen iraiva*), Amudha]

Swāmi replied:- As I told above efforts must be put to attain more and more theoretical devotion (which means both spiritual knowledge and devotion) that spontaneous leads to practice and its divine fruit. Before you achieve the ripened divine fruit through practical devotion, you must take care of the race of insects, which is nothing but aspiration for fruit in return. The insecticide here is also the true spiritual knowledge that is attained from the divine preacher (Sadguru).

Chapter 23

February 01, 2021

O Learned and Devoted Servants of God,**1. Kindly explain the concepts of Vidyā and Avidyā, and (Asambhūti, Sambhūti).**

[Śrī Balaji asked: Namaste Swami, kindly explain the concepts of (Vidyā and Avidyā), and (Asambhūti, Sambhūti) which occur in the Upaniṣad:

andhaṃ tamaḥ praviśantividyāyāṃ ratāḥ

Similarly, andhaṃ tamaḥ praviśantisambhūtyāṃ ratāḥ

Here, in both cases, it is said that those who are engaged in Vidyā and in Sambhūti go into a greater darkness than those in the path of Avidyā and Asambhūti. In the subsequent verses, the correct path is indicated:

'avidyayā mṛtyuṃ tīrtvā... amṛtaṃ aśnute' and

'vināśena mṛtyuṃ tīrtvā... amṛtaṃ aśnute' Sincerely, Balaji

Swami replied:- The hymns from 9 to 14 in the Upaniṣad are highly confusing leading to several splits. Due to these six verses, there were quarrels between Pūrvamīmāṃsā (blind action) and Uttaramīmāṃsā (knowledge and devotion), there were quarrels between people supporting formless and God with form and there were quarrels among the followers of the three divine preachers. This is the reason why it is said that we heard like this from ancestors (*iti śuśrūma...*), which means that no conclusion is drawn using sharp logical analysis and commonsense. The main reason for the confusion is that a meaning fixed for a word is carried on to different contexts. Even though the basic meaning is not disturbed, the applied meaning must vary in different contexts.

Statements said in the Upaniṣad:-

- 1) By Ignorance (Avidyā) death is crossed and by knowledge (Vidyā) the immortality is reached.
- 2) It is blindness to stick to ignorance and it is more blindness to stick to knowledge.
- 3) It is blindness to stick to unmanifested (Asambhūti) item and it is more blindness to stick to manifested (Sambhūti) item.

Observation:- We must note that the ignorance and unmanifested come to one side (blindness) and the knowledge and manifested come to the other side (blindness).

Different contexts to which these words are applied:-

- 1) **Mediated and non-mediated God:-** The non-mediated God is unimaginable and hence such unimaginable God can be taken as unmanifested (Parabrahman) and the mediated God can be taken as manifested (called Hirāṇyagarbha or the first energetic incarnation).

Here, worship of unimaginable God and ignorance stand on one side, which mean that since the original God is unimaginable, it is total ignorance about the knowledge of God. If you take mediated God and knowledge on one side, it means that the mediated God (energetic or human incarnation) is manifested and the knowledge of such mediated God is clearly known because of His imaginable and visual nature.

2) Divine knowledge and worldly knowledge:- If you take God as unmanifested and creation as manifested, the ignorance associated with the unmanifested God is explained above. When you take this creation as manifested, the knowledge of this creation leaving the creator is more darkness because the knowledge of this creation leads people to be more and more interested in the creation and not in the creator (*Vidyāyām ratāḥ, Sambhūtyām ratāḥ*). Please remember that knowledge here means not the knowledge of manifested-mediated God, but, the knowledge of manifested creation or medium itself. This means that when you are unable to worship non-mediated God and when it becomes inevitable to worship mediated God only, it is a good path. But, you shall not worship the material of the medium, which is this manifested creation, which means that you become materialistic or worldly person. This means that the knowledge of the world is useful up to the medium of God and the same is not good if the whole world is taken in the name of medium in this way Sambhūti or manifested becomes good and bad as per the context taken. It is good in the context of medium of God and the same is worst if it is taken in the context of the whole enjoyable world. The second worst context is referred when it is said that manifested (Sambhūti) associated with worldly knowledge (Vidyā) is said to be higher darkness in the Upaniṣad.

3) Crossing death by ignorance and getting bliss by knowledge:- The absolutely true God created this relatively true world using the super imposition of self-ignorance on Himself and this is referred to ignorance (Avidyā). With the help of this self-ignorance the creation is manifested (Sambhūti) and boredom of loneliness (compared to horrible death) is crossed. But, such God entertained by the creation is always towards Vidyā (ethics and justice) only getting bliss and not towards Avidyā (unethical injustice). In the case of a human being, even though it also creates an imaginable world using superimposed self-ignorance, the human being may tend to entertain with unethical imaginations like illegitimate sex, illegitimate happiness by becoming rich through unethical earnings and illegitimate happiness by

damaging the justified enemies etc. Such case of human being is not attainment of bliss but attainment of hell here as well as there. In God and a wrong human being the basic entertainment through creation of imaginary world based on self ignorance may be a common point. But, the latter projection is correct in God due to His support of justice and the same projection in wrong human being is wrong due to his support of injustice. Entertainment is common but the way of entertainment gives heaven in the case of good person and the same entertainment gives hell in the case of bad person.

- 4) Theoretical and Practical devotion (Upāsanā):-** The knowledge belongs to intelligence and the devotion belongs to mind. Both intelligence and mind are un-manifested (Asambhūti), which has no practical expression and is called theoretical devotion (Asambhūti Upāsanā). This is associated with Avidyā side in the Upaniṣad. This means that mere theoretical devotion (knowledge and devotion) to God is ignorance (because Asambhūti is associated with ignorance). Practical devotion, which is called Karma Yoga involving expression as manifested energy (work or Karma Saṁnyāsa is a form of energy) and expression as manifested matter (fruit of work or matter or Karmaphala tyāga) and this is associated with Sambhūti or manifested. Theory is the mother of practice and hence, both are required to please God. By theory one will cross the ignorance of God, himself or herself and the real path to please God and this is crossing death. Practice or Karma Yoga gives bliss since God is really pleased with the real love expressed along with the proof and this is attainment of immortality.

In this way apparent modifications of meanings of Vidyā, Avidyā, Sambhūti and Asambhūti as per the requirement of contexts must be done using own sharp logical analysis. One must be very clear about perfect concept in all angles and such perfect concept shall never be affected by the words mentioned in the scripture. You can sacrifice the popular meaning of a word for the sake of protection of clear and correct concept. Ignorant people feeling themselves as perfect scholars sacrifice the true concept at the cost of preserving the popular meaning of a word. The way of protection of a true concept is called as correct interpretation and the way of protection of popular meanings of words at the cost of sacrifice of true concepts is called as wrong interpretation. In the correct interpretation also the basic meaning of word is not changed. For example, the basic meaning of the words Sambhūti and Vidya in correct concept is the knowledge of the medium of God, which is a part of creation. The same in wrong concept is the knowledge

of the entire world in the direction of worldly enjoyment. This is only an apparent modification of the basic meaning in quantitative sense whereas qualitative sense remains same since both medium of God and the rest world differ quantitatively only and both are one and the same qualitatively (since both are made of the same five elements, inert energy and awareness).

Chapter 24

February 02, 2021

O Learned and Devoted Servants of God,**1. Am I committing a sin by shouting at my mother?**

[Śrī Ganesh asked: Pāda namaskāraṃ swāmy ji, My mother and father do not have a happy marriage. It has gotten worse since my father is not working anymore and is not looking for a job actively. My mother doesn't mind him not working for money but she is irritated with certain gimmicks of his. I've gotten used to their fighting over the years. But since I'm the only person that my mother can talk to, she finds some relief by venting out everything she has to say to me. I find that she does not want to understand the other side of the story and plays the victim card always. At times I'm able to tolerate it, but mostly I snap and shout at her. Am I committing a sin by shouting at her?]

Swāmi replied:- Your shouting is not a sin since it is logical. But, you always find a better response on advising her in cool state. When you shout, her ego will be hurt. Due to that proper absorption of your advise is absent. When you tell the logic slowly and peacefully, the hindrance (hurting ego) will be removed and you will achieve a better result. You speak the logic mixed with submissiveness and love.

2. Do I really following Your knowledge or am I eligible or am I capable to be on Your divine feet?

[Ms. Amudha asked: I'm sorry Swāmiji, I did huge mistake. Kindly help me to refrain on this situation on future, also please suggest what action should I take now. I understand that eating non vegetarian is wrong because of hurting other living being for sake of food, also it is sin based on your knowledge. I was able to avoid and stopped eating it for couple of years because of your grace. But yesterday Goddess amma told to consume the non-vegetarian food it was conveyed to me. I have respect and believe on his word so I was in state of confusion. I was in situation and I had choice to consume. I had thought to say no and still remained silent and not able to say no because of amma words. I was confused to say no and had it. Swāmi while having it you know Swāmi how I felt. I am incapable of all and I have fear to do anything now. I doubt myself now, do I really following Your knowledge or am I eligible or am I capable to be on Your divine feet. Swāmi I'm sorry, I feel bad about myself.]

Swāmi replied:- Realization coming spiritual knowledge always says that eating non-vegetarian food is the highest sin. The sin is not in the food, but, it is in the killing of soft natured animals. God came as Buddha and Rṣabhadeva (Jainism) and preached a lot about this. I find repentance in you. The only step that remains is non-repetition of sin in future.

3. Among the elements of creation, why does energy (agni) appear third, even though it is said to be the first created item?

[Śrī Balaji asked: Namaste Swāmi, Kindly clarify the difference between radiation (Tejas) and Agni. Tejas was the first created item which was subsequently pervaded by the Unimaginable God to become Datta. But Agni appears as the third item after Vāyu in the sequence of creation (Ākāśāt Vāyuh...). Sincerely, Balaji]

Swāmi replied:- Agni is the gross state of Tejas or energy. The subtle state of energy is kāśa or space. Veda says that energy (Tejas) was created in the beginning and also says that space (Ākāśa) was created in beginning. There is no contradiction between these two statements since space is subtle energy. Energy in the visible state is Agni. In between the invisible space and visible fire (Agni) comes the state of Vāyu, which is the state of matter containing free particles called ions existing in plasmic state. Physics reveals this point. Vāyu is this plasma. When free molecules exist, it is called air.

4. I offer a partnership so that you/we are able to attain success in our mission faster.

[(HSM) James Christopher Connor asked:

Unification is what our organization is doing and not just (saying) preaching about. My advise is to learn three words: "say, do, keep"...what you are offering is just "say"? Your organization probably uses money, like everything does that participates in society (your karma is attached to it), in this case everything is a business, even if you are a spiritual non-profit who only does preaching/saying, you still have a mission and energy to manage.

What I am offering is a partnership so you/we are able to attain success in our mission faster, more effectively, and reach a larger audience. It is the same mission we are both working for, a unification. Once and for all, we founded an entity to represent the singularity, and starting merging with other organizations to form a strong centralized unification. What I have witnessed is too many entities doing different things and all saying the same thing about unification/peace, it is time that we all make an agreement and to invest in WORLD ADMINISTRATION the official representation of the manifestation of divine reality, the reality of the living unification happening now in the prescribed format.]

Swāmi replied:- Every beginning has inevitable defects when the fire burns, it emits smoke (defect) in the beginning and slowly it burns clearly without a trace of smoke. This is told in Gītā (Sarvārambhā hi doṣeṇa...). I find sincerity in you regarding God's work that pleases God. I admire your association as the will of God. You need not bother about the initial smoke, which is natural in any system.

5. Should devotees help the sick overcome their sickness through miraculous means?

Smt. Suganya Raman asked: Pādanamaskāraṃ Swāmi! Thank you for every blessing you are showering in my life. Dear Swāmi, many a times I have come across strong devotees who try to help people around them, especially the people who suffer from severe illness or diseases, by giving them ash or any material in the name of God and tell them it will be cured. They do it out of love. Sometimes it gets cured and sometimes it might not. Even in Sai Satcharitra, it is mentioned that Udi, when given and taken with faith, cures diseases.

My doubt is, now if every difficulty (like illness in this case) is due to one's previous Karma, a sincere devotee trying to help the person to get cured in all good sense by praying to God, will it cure it at that time and postpone the behind karmic fruit to more severity later? or Is it good to let the person be and undergo the suffering this time itself?? For the cure to happen, is the deep devotion of the giver alone is enough? And, if true devotion doesn't have any aspiration, wishing a cure for another person's illness, is it also considered as an aspiration for the sincere devotee? At Your lotus feet, Your servant, Suganya Raman]

Swāmi replied:- This concept is a mixture of all vegetables cooked as food or spiritual knowledge. The final decision lies with the decision of ultimate God. Whether the fruit of bad deed (disease) is allowed by giving the continuous suffering or is postponed with interest or cancelled due to reformation depends on the decision of God that is always correct. Whether the soul is really reformed or not, omniscient God alone knows it. But, be sure that God will never use His omnipotence without proper justified reason. The devotee suffering with the disease and the devotee curing it or failing to cure it are only the visible show dolls. The entire show of this scene depends on the decision of God, which is always perfect on the grounds of logic and justice. There is none to question God even if He does a thing without logic and justice. But, He will never do it since He is omniscient and His decision is always based on proper reasoning. No part of the justified system of deeds and fruits is hurt in any angle by His decision. We are not omniscient to understand the total background of His final decision. But, be damn sure that cares about logic and justice.

Chapter 25

February 03, 2021

O Learned and Devoted Servants of God,**1. Find out his location of missing person.**

[A question by Smt. Aradhana]

Swāmi replied:- What do you mean by this?**2. Please guide me on the spiritual path to attain immortality and self-realization. By Guru**

[A question by Gurumaheshwaran]

Swāmi replied:- The soul is already immortal and the body is always perishable. For what you are requiring the immortality? Self-realization means to understand the capacity of yourself so that you will clearly understand that yourself is not God because it is neither omniscient nor omnipotent.**3. Dreams and interpretation. I want to tell you my dreams and you help me interpret it. By Akudo**

[A question by Akudo]

Swāmi replied:- Most of the dreams are insignificant because they are just reflections of thought-impressions of your awoken state.**4. Why I'm not holding Your feet constantly?****[Ms. Amudha asked:** Negativity on mind and how to overcome. Pādanamaskāraṃ Swāmiji, You have blessed us with unconditional love. Given infinite grace and blissful life. You are the Creator, Maintainer and Destroyer of all. I am nothing without You. You have provided a lot of opportunities and holding us in every nanosecond. But I am not doing any in terms of studying spiritual knowledge and it's because of my fault.

Why I'm not holding Your feet constantly. I am in state that I feel heavy in mind. Doing nothing. No interest in anything. Just passing time with communication gadgets. I don't know what's wrong with me. Many thoughts in mind about Mother, and relatives or friends. Mind is so weighted. Is that because of my bad qualities or deeds or my ego or other reason, I don't know. I am in state of mind that why I still alive. What's the use of it. And I have the feel that I want to be alone. A lot of negativity on mind about myself and unable to overcome. Please forgive me if any mistake on the way of asking this questions. On Your divine lotus feet, Amudha]

Swāmi replied:- Keep your mind stable by engaging in some activity of your interest. If you have liking for spiritual knowledge, that is best way because it is the grace of God alone that can save us at any place and in any time. Mind will be unstable if it is not engaged in some systematic activity. Knowing own defects is good sign so that it gives an opportunity to rectify those defects. At the same time, brooding over the defects continuously is also not good for mental health. Past is past. The second that has passed can't be brought back. Analyzing the past second must help us in the present

second and the future second. If this thing is not happening, analysis of past is not only waste but also harmful for the present and future. If you can't concentrate on spiritual knowledge, at least you concentrate on a systematic worldly life (Pravṛti). You shall be either on this middle earth (Pravṛtti) or in the sky (Nivṛtti), but, never fall to the downward unethical and non-spiritual life. Since you have true love on God, God will certainly help you in this Pravṛtti as well as in your future Nivṛtti.

Chapter 26 DIVINE SATSANGA ON 23-01-2021

February 04, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on January 23, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. To what extent we can cross the Māyā, the strong illusion created by God?

[The following questions were asked in relation to a discourse given by Swāmi which is an answer to Kum. Mohini's question about Mayā, Mahā Mayā and Mūla Māyā.

Śrī Anil Anthony asked: Swāmi, is Mūla Māyā itself the awareness of God?

Śrī J S R Prasad asked: Swāmiji, is the term 'Mahā Māyā' that you just explained same as that the concept explained in Gītā - prakṛtiṃ svāmadhiṣṭhāya sambhavāmyātmamāyayā?

Śrī Bharath Krishna asked: Swāmi, I have read from Śrī Rāmakṛṣṇa Paramahansa's biography that with the blessings of Him, Swāmi Vivekānanda was able to experience this whole creation as energy. His experience was so intense that he couldn't even sense his own body. Is this true Swāmi? If so, does this mean Swāmi Vivekānanda had crossed "Mahā Māyā" with the blessings of His Guru?]

Swāmi replied: Māyā is the illusion that can be crossed by the human beings with the help of their own efforts. Mahā māyā is the illusion created by the God and examples are God appearing as energy and energy appearing as matter. This Mahā Māyā is the basis of this entire creation based on which this creation is appearing as true. Śaṅkara said that Mahā Māyā is rotating this whole creation (*Mahāmāyā viśvaṃ bhramayasi...* - Saundarya Laharī). Māyā means normal illusion like a rope appearing as a serpent and this is actually called as avidyā. Māyā is the word related to God (*Mayinaṃ tu Maheśvaram* – Gītā) where as avidyā is the word related to human being (*Māyāvacchinna Īśvaraḥ, Avidyādyavacchinno Jivaḥ*). This is the nomenclature in scriptures. Hence, all these three words (Māyā, Mahāmāyā and Mūlamāyā) are represented by a single word called Māyā in Gītā. The word Māyā comes from the root word Maya-vaicitrye, which means that the word māyā means wonderful. Since this creation is wonderful it is called as Māyā (*Māyāṃ tu prakṛtiṃ viddhi* – Gītā). The word Māyā also means that it does not exist for God (*Yā Mā Sā Māyā*), but, it exists for the soul because soul itself is a part of creation. When you apply the word Māyā to the creation, it should be taken as wonderful and also as non-existent for God. The word Māyā is also applied to the unimaginable and wonderful power of God. From this unimaginable power only the creation is evolved. Since, two unimaginable items can't co-exist, both the unimaginable God and His unimaginable power must be taken as one item only. when we read the verse

in Gita, which is *Māyām tu Prakṛtim...*, it has two meanings:- 1) It means the world is wonderful and 2) It also means that the wonderful and unimaginable power of unimaginable God is the root cause for this world. these two meanings come because the word prakṛti has two meanings:- 1) Prakṛti means the creation and 2) Prakṛti means the root cause (*Prakṛtirmūlakāraṇe*). Gītā says that the unimaginable power of God can never be crossed by human beings (*mama māyā duratyayā*). Gītā also says that Māyā can be crossed by the grace of God (*Māyāmetām taranti te*). It means that Māyā can't be crossed unless the soul gets Gods grace. When Gītā says that Māyā can be crossed, it can be taken as avidyā because avidyā can be crossed by the human beings. On this basis, this word Māyā can stand as alternative for avidyā. Even to cross avidyā, God's grace is required since, for anything to happen God's grace is required. When Gītā says that Māyā can't be crossed, such Māyā can be taken as Mahāmāyā. Infact mahāmāyā makes this unreal world to be real so that even God is entertained in real sense. Even though world by itself is unreal with reference to God, the world becomes real with the unimaginable power of God so that even God experiences this unreal world as real to get full real entertainment. No soul can realize the matter as energy in practical experience. No soul can realize this energy as unimaginable God because the unimaginable God can never be realized by any soul. Only unimaginable God can realize Himself so that even the energy can disapper in His view. The disappearance of energy can never happen because the unimaginable God never wishes to remain alone without the creation. The first energetic incarnation never disappears and remains always since that is the wish of unimaginable God. The first energetic incarnation and the space occupied by it (Paramavyoma) always remain as eternal. Due to this disappearance of energy and appearance of unimaginable God alone can never happen. Therefore, crossing mahāmāyā is permanently impossible for the soul and it is also permanently absent even for the unimaginable God. This means Mahāmāyā can be crossed by unimaginable God but is never crossed by the unimaginable God. In the final dissolution also, all this gross creation becomes very subtle state of energy and never becomes totally absent. If God wishes, even Mahāmāyā disappears but God never wishes so.

Therefore, keeping the word avidyā as alternative for māyā, mahāmāyā is brought as the name for the unimaginable power of unimaginable God. if the word avidyā stands by itself, the word Māyā means mahāmāyā itself. In such case only two words remain, which are Māyā and avidyā. The third word called Mūlamāyā means the root reason (Mūla) for this wonderful creation (Māyā). When God said that He incarnates using His Māyā

(*Sambhavāmyātma Māyā*) it means that the process of merge of Unimaginable God with Imaginable fertilized embryo in the womb is Unimaginable. The word Māyā in this verse denotes the Unimaginable power of God. Since both the power (Māyā) and the possessor of the power (Māyī) are Unimaginable, both Māyā and Māyī are one and the same unimaginable God called Parabrahman.

2. Can there be boredom in true love or devotion?

[Śrī Bharath Krishna asked: Will there be boredom in doing God's service even if the one who is serving is a climax devotee? I am particularly asking in case if God asks a particular devotee to do a single type of work for a very very long time that might lead to boredom. Will there be possibility of boredom in true love or devotion?]

Swāmi replied: If the love to God is real, boredom can never appear in such a climax devotee such a devotee may be bored by himself or herself, but is never bored about God. Such a state happens only when the devotee is in climax devotion. This is not possible for all ordinary devotees.

3. If upper worlds are meant only for the enjoyment of one's deeds, then why do they need preachings of energetic incarnations?

[Smt Anita Renkuntla asked: Swāmi, I believe in the following points.

Human incarnation preaches spiritual knowledge to humans on the earth to uplift them or to reform them because people here do wrong deeds and accumulate sin. Energetic incarnation in other worlds is meant for energetic souls. Actually, above worlds are meant for enjoyment only, as no karma is done there. Therefore, there is no question of doing sins or bad deeds. Please tell me if I have misunderstood anything. I have the following questions based on my above understanding.

1. Then why do energetic souls worship or pray Energetic incarnation?
2. Does Energetic incarnation also preach in the other worlds?
3. Lord Dattātreya is worshipped in three lokas (త్రిలోక పూజ్యుడు). Isn't He the Lord of Seven lokas?]

Swāmi replied: The upper worlds are certainly for enjoyment of good and bad deeds of the souls coming from earth. Apart from these souls coming from earth, there are also energetic beings permanently residing in upper worlds. Such local residents are called Angels. These angels need spiritual guidance and hence, energetic incarnations preach these souls in the upper world. The souls coming from earth are not permanent residents of the upper worlds. These earthen souls reside in the upper worlds for a temporary period only like visa holders living in a foreign country. Even these souls get the opportunity to hear the preaching of energetic incarnations there. We find some classes of ethics and morality conducted for the prisoners in this world. The soul carries that knowledge with it when it comes back to the earth. There are fourteen worlds and the upper worlds above the earth are pooled together to be called as upper world. The lower worlds below the earth are similarly pooled together to be called as lower world. The central earth is called the middle world. In this way, the fourteen worlds are classified as upper, middle and lower worlds, which are the three worlds.

4. If Lord Dattātreyā had already entered into You in Your mother's womb, then why did He again merge into You in Srisailam?

[Smt. Anita Renkuntla asked: Swāmi, You said, " Datta existed in me even when I was present in My mother's womb, but, I was not aware of Datta at that time". Swāmi, You also said that Datta merged in You at Śrīśailam temple, it was a practically experienced by You. Now, I am not able to correlate the above two statements.

Lord Datta was already there in Your body, then what is the hidden meaning in merging with you again? Is it for preaching spiritual knowledge?]

Swāmi replied: Knowledge is driven with help of two authorities:- 1) perception or Pratyakṣa 2) inference or Anumāna. God Datta appearing before my eyes in Śrīśailam belongs to the authority of perception since it took place before My eyes. God Datta merging with Me in womb of My mother was based on the authority of inference. After My birth and after some growth, I heard My mother telling to some people that She was seeing temples and holy places of other religions in her dreams every night while I was in her womb. From this I inferred that God Datta must have merged with Me while I was in the womb of My mother for such merge another inference was that on My birthday two black magicians (who were killing people in My village through black magic) died. Another inference was that My father tried to teach Me Sanskrit language and after teaching eight verses in Raghuvamśam, I started understanding the Sanskrit verses from ninth verse onwards. Not only this, I used to say spontaneous poetry in Sanskrit and wrote hundred books on philosophy in Sanskrit. Everybody understood all this as the Divine miracle of God. When already God Datta merged with Me in the womb of My mother, what is the necessity for Him to demonstrate the merge once again? The need was the demonstration of merge when God becomes Human incarnation. In this spiritual knowledge spoken by God Datta through My mouth, contemporary Human incarnation is main concept. Since I studied science, I don't believe anything without proof of perception, it was demonstrated by God Datta. When God merges with a medium to become Incarnation, the unimaginable God does not disappear from His original position as happens in the case of imaginable Human being. God becomes the medium (Tyat) and also remains in His original position (Sat) as told in Veda (*Sacca Tyacca abhavat*). This point is told by me as extra point because you may ask a new question again about this point.

5. Is the root cause of all the fears that we humans have is due to fear of loss of ego?

[Smt. Suganya Raman asked: This is about fear and ego. Is my understanding correct, Swāmi?

I feel most of the sins happen out of fear. Fear of losing may lead to cheating, to win, just to feed one's ego. Fear of failures may push one to follow some illegal methods to succeed. Fear of telling the truth leads to hiding it and it is as good as a lie.

So, except the natural fears like the fear of fall and fear of sudden sound, is all other fears just the forms generated to feed one's ego? Is having fear also a sin?]

Swāmi replied: Fear is not a sin. Making others to fear about you is a sin. It is correct to say that fear is mainly connected to ego and You have given several examples for this point. If the ego is smashed, all these problems of fear will vanish. In Christianity cross is told as striking the word 'I' with a horizontal dash. Several sins happen due to this ego only and this ego is linked to almost all sins directly or indirectly. The ego generates doership and tries to get fame through that (*Ahaṅkāra Vimūḍhātmā, Kartā'hamiti Manyate-* Gītā). I is ego and My is selfishness. I and My shall remain in basic level. If both these rise above the basic level, they become dangerous. Both these shall not fall below the basic level also. Unless the basic I and My exist, You cannot have the satisfaction of sacrifice to God. Fear at basic level is also needed for Children to become disciplined. Anything beyond and below the basic level is dangerous like temperature of the body.

Chapter 27

DIVINE SATSANGA ON 24-01-2021

February 05, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on January 24, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. What is the real significance of the festival celebrated once in every twelve years in the name of “Puṣkarālu”?

[Kum. Mohini asked: We Hindus celebrate a festival once in every 12 years which is known as Puṣkarālu. As a part of this festival, everyone assembles near a river bank, take a dip in it (bathing) even if the river water is not good (polluted), they don't bother about that. What is the reason behind the celebration of this (festival) Swāmi?]

Swāmi replied:- Several traditions are based on blind beliefs and one must analyze using the systematic analysis. In olden days, pollution was almost negligible and the water of river was very good carrying several medicinal effects. In those days, river bath might have been good. But, now due to pollution the river water is harmful and hence, river bath must be avoided on health grounds. Health is very very important not only for worldly life but also spiritual life. Bath is very essential, which cleans the body and also gives lot of freshness to mind so that you can study spiritual knowledge and pray God with high mental attention. We must separate good and bad existing in every tradition and we shall take good refusing bad. It is said that a swan (Haṃsa) separates milk and water. You will be called as Haṃsa if you separate good and bad in every tradition, be it old or new. Even the modern traditions shall be analyzed without any partiality and only good shall be taken. After this stage of Haṃsa, you will become Paramahansa when you separate God from world or separate spiritual knowledge from worldly knowledge. This is the final stage and final achievement of human life.

2. What will be the future of a soul which committed suicide? Is there any possibility for such soul to reach Lord Datta again?

[Smt. Sudha Rani asked: Pādanamaskāraṃ Swāmy, We all know that committing suicide is a biggest Sin. Sometimes God protects a person who is trying to commit a suicide by making his or her attempts fail. But other times a person dies due to suicide. What will be the effect of such an act on the soul? What are the future Janmas of that Soul going to be? Will such Soul never reach Lord Datta? What is the significance of the “Nārāyaṇabali” ritual done for the benefit of such soul?]

Swāmi replied:- When some person provokes a soul to commit suicide, God will allow such person to succeed in committing suicide. When

some person hurts a person so that the latter person suffers so much even thinking to commit suicide, the former person to the attempted suicide due to severe suffering and is saved by God. The punishment will be always according to the quality and quantity of the sin. After suicide, the soul becomes ghost and wanders on the earth with that pain. God Datta also incarnates in the world of ghosts (Piśācaloka) and preaches spiritual knowledge. Some ghosts will be relieved from that pain and on liberated from their ghost-bodies to join the normal line of souls. Nārāyaṇa Bali is worship of Lord Nārāyaṇa who is the same God Datta. In Nārāyaṇa, sattvam is predominent quality, which is related to knowledge (*Sattvāt sañjāyate Jñānam*). The knowledge that is essential to stop suicide is that the only aim of the human life is to put up efforts to attain the grace of God and not the worldly enjoyment clutched by worldly bonds. These worldly bonds only give such terrible pain that provokes the soul to commit suicide. If you pray God Nārāyaṇa (God Datta), God Datta will be pleased to communicate this spiritual knowledge to the ghost for its liberation. Nārāyaṇa Bali is nothing but your sincere prayer to God Datta.

3. Whenever a desire comes to my mind should I express it to GOD?

[Kum. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, You taught us that we should not show intelligence towards God because the Supreme God knows even the inner most thoughts hidden deep inside our mind. My question is how to talk with God in our mind? How to be honest and sincere?

Suppose I have a desire in my mind and I want to suppress it because I don't know if it is really good for me. God obviously knows what's good for me and He will give me the best. Whenever the thought of any desire comes in my mind, should I tell it to God about it or should I just try to ignore it and continue to learn the spiritual knowledge?]

Swāmi replied:- If you have any desire to please God through sacrifice, God will be happy to hear it from your mouth. There are three instruments (Trikaṇa) to be used in the service of God:- Mind, Words and body. Mind is the instrument to generate your love to God. Expression of such love to God is done by your words. All the prayers indicate the expression of mental love to God through words. Word is as important as mind. God is omniscient and knows your love hidden in your mind. But, when it is not expressed through prayer (words), God also keeps silent because God is just your reflection (*Rūpaṃ rūpaṃ pratirūpo babhūva—Veda, Ye yathā mām...—Gītā*). Keeping love in mind only is a primitive stage. Expression through words is better stage. Implementing it in action is the best stage. The fruit comes only for the action. God is pleased with your love in your mind. He is more pleased when it is expressed in your words or prayers. God is most pleased when the proof of expressed love through words is given in action. Several types of sweets are prepared using the flour, sugar etc. The ingredients present in all sweets are one and the same. Then, why

are you not satisfied by eating one type of sweet only when the ingredients are one and the same in all types of sweets? Love existing in mind is one type of sweet. Love expressed through words is another type of sweet. Love proved in action is another type of sweet. Love in mind and in words are only theoretical sweets. Love in action alone is the practical real sweet. Mīrā wrote several songs on God Kṛṣṇa and this is expression of her mental love through words. When love is expressed in words, such prayers help other souls also to develop their love to God. If you hide your love in your mind only, it just becomes personal without helping others. If you keep the wonderful spiritual knowledge in your brain only, it helps you alone. When such wonderful spiritual knowledge is expressed in writing or speaking through propagation, not only yourself, but also, others are benefited.

Chapter 28

February 06, 2021

O Learned and Devoted Servants of God,

Pādanamaskāraṃ Swāmi please give Your replies to the following questions. At Your Divine Feet –anil

1. Why does the almighty God need to descend on earth and how can He be killed by wicked people?

[After going through Your knowledge on topic Human incarnation of God, a Muslim devotee commented as given below:

Dear Swāmiji, I appreciate your positive thinking. However, I would like to differ on the following points:

Islam denies a God who is dependent upon ‘coming to this world’ for any purpose. The God is Omnipresent, Omniscient, Absolute, All Mighty. Muhammad (peace be upon him) was indeed a human being chosen by the God to bring His Guidance to mankind. He had highest form of traits and knowledge from the God. According to Holy Quran, Jesus (peace be upon him) was never killed but raised up by the God to safety, only to return along with Al Mahdi/ Kalki/ Maitreya/Sayoshyant to establish first ever rule of God all over the earth. Islam denies a god who can be killed by a wicked human being. God is All Mighty, All Powerful. We all are from the God and to Him shall we all return. He is Absolute and does not need any helper or support. He is independent of any limits or boundation.

Swāmi, kindly give a response to this.]

Swāmi Replied: Jesus did miracles and also preached excellent spiritual knowledge. He raised a dead person to life. Can anybody kill Him against His wish? When the ear of a soldier was cut with the help of the sword, Jesus lifted the cut ear with hand and attached it in the correct position. Kṛṣṇa also did several miracles and preached the spiritual knowledge called as Gītā. The unimaginable God merges with the human being and the result is the Human incarnation. The Human incarnation also has the properties of a human being and these are related to the medium and not to the possessor of the medium. Even the house of the King gets damaged if a thunder bolt falls on it. His house is also just like the other houses of other people. The possessor of the medium will not interfere with the properties of the medium. The current will not interfere with properties of the wire and hence based on properties of the medium, You shall not decide the possessor of the medium. God wanted to develop the quality of kindness in the cruel hearts of those people involved in crucifixion. For this purpose, God selected the best human devotee. The spiritual knowledge and the miracles done were from God only. The human being component only underwent crucifixion. Whenever any miracle happened, Jesus did not claim Himself as the performer of the miracle. After performing the miracle, He always expressed gratefulness to God (Father of Heaven) only giving all the

credit to God only. Jesus was just the preceding prophet of Mohammed. Mohammed discarded the concept of Human incarnation in order to resist such cruel actions that bring lot of sin to the human beings. He Himself was a Human incarnation of God. In view of the cruel level of surrounding devotees affected by ego and jealousy, He thought that it is better to remain in the lowest level called messenger of God. The higher level than this lowest level is Son of God. The higher level than this or the highest level is God Himself, which means that the medium and God are one and the same due to perfect merge. Hence, as per the level of surrounding devotees, the Human incarnation shall stand in one of these three levels so that the surrounding devotees are not hurt about their ego. Such advice shall not be taken as the negation of the very concept of Human incarnation.

2. If Jesus was already God, why did God speak from the heavens saying that Jesus was His beloved son?

[Following questions are from internet: Why God said: "This is My beloved Son, in whom I am well pleased." (this voice came from heaven as if God is speaking from Heaven when Jesus got baptised by John the Baptist) if Jesus already knew that He is God?]

Swāmi replied:- There are two components:- 1) God component and 2) human being component. The God component in Jesus is existing outside also due to His unimaginable power. Veda says that when God merges with the devoted human being component, God exists in His original position (Sat) and also becomes the medium (Tyat). Hence, God can speak from outside while remaining in Jesus. Jesus knows very well that He is God, but, others present outside don't know that He is God. They think that He is a devotee only and with reference to such outsiders, God speaks from outside. Jesus also cooperates with this context of the outside scene and behaves like an ignorant devotee only.

3. Will Jesus forgive sātān if he repented?

Swāmi replied:- Anybody including Sātān following the three steps of reformation, which are realization, repentance and non-repetition of sin, will be certainly excused by God. Stopping at the second step (repentance) is incomplete process and God will not excuse anybody by repentance without following the third step of non-repetition. Actually, realization (Jñāna Yoga) and repentance (Bhakti Yoga) are theoretical steps only and non-repetition of sin in practice is the final practical step (Karma Yoga). Everybody achieves the first two steps easily and the big wall of hindrance lies between second and third steps only. Even to achieve the real grace of God, the third practical step of Karma Yoga is achieved, success will not come. By achieving the two preliminary theoretical steps called Jñāna Yoga and Bhakti Yoga only, one can be useful to propagate divine knowledge and devotion in

the world. Through propagation these two theoretical steps get digested leading to self practice through Karma Yoga, by which the divine fruit is attained by the propagating devotee also.

4. Is it the soul's choice to choose which body to reincarnate from?

Swāmi replied:- The psychology of the soul leads the soul to a specific place and specific body, which are congenial to its psychology. Similarly, when God reincarnates, His wish decides the place and body of the devotee.

5. Can we reach heaven if we sacrifice our life to save another person?

[Can you still get into Heaven if you suicide by sacrificing yourself to save others (for example: You Run in front of a truck and push someone from getting hit by the truck but it hits you)?]

Swāmi replied:- Suppose the person pushed aside is a bad person and the pushing person is a good person. Such sacrifice of life is a sin because the good person can help this world in many ways. Similarly, the bad person will harm this world in several ways. One shall count himself or herself as one of all the souls in the world and then decide the action in the situation raised by you. Self shall not be degraded with reference to every soul in the world.

6. Why would God be interested in human beings when man represents the equivalent of a grain of sand on a beach?

Swāmi replied:- When a child is born, the child is also a grain of sand on beach compared to the great personalities of parents. Why the parents are taking utmost care regarding their children. When the children grow, the parents show lesser care because the grown up child knows its responsibility to take care about itself. Your question itself contains the answer. Care is taken by God since the soul is a grain of sand but not a hill. This care of God increases further if the soul is downtrodden sinner. Jesus told that a patient alone requires the help of the doctor and not a healthy person. God enters this world taking human medium to attend serious patients only. Of course, God-doctor advises the devotee-healthy persons also to maintain their health and improve their health by becoming stronger.

Chapter 29

February 07, 2021

O Learned and Devoted Servants of God,**1. Is the cawing of crows an inauspicious sign?**

[Kum. Mohini asked: Pādanamaskāraṃ Swāmiji I'm Your devotee (Mohini) I have one doubt. If birds (crow) is shouting 15 days continuously at one place (my home) is there any reason for this? If yes, what is the reason Swāmi ji? I heard in my village so many people said it is bad thing for your family. Is it correct? At Your lotus feet. 🙏 🙏 🙏]

Swāmi Replied: Everything depends on the strength of your mind. If you are influenced by people, pray God Datta and nothing will happen. If you are strong devotee of God Datta, you need not worry about the people crying like crows. The cry of the crow may not do anything. But, the cries of these crows will certainly induce fear in you. If the cry of the crow has bad effect due to some authority of scripture (we believe the scripture totally without analysing the inserted statements), the same scripture says that God can cancel any negative effect and hence, pray God to come out of such induced fear. You can't believe only one point in the scripture and disbelieve other point in the same scripture. The best reply for your question is that any negative effect is invalid in the case of devotees of God Datta and if any negative effect tries to harm the devotees of God Datta, such negative effect is destroyed by God Datta. In any case, as the devotee of God Datta, you are safe.

2. What is the meaning of “Śivaḥ kevalo'ham”?

[Prof. Jsr Prasad asked: When Śaṅkara told “Śivaḥ kevalo'ham”, why not we take the interpretation like this – I am that Śiva, who alone exists. Why shall we take the other interpretation like this – I alone am that Śiva. The word kevalaḥ (alone) be adjective of Śiva and not the adjective of I (Aham).]

Swāmi Replied: If the first version (that ‘alone’ is adjective of Śiva) is correct, then, every soul denoted by the word ‘Aham’ shall be able to drink the molten lead like Śaṅkara. But, the actual incident is that Śaṅkara alone drank the molten lead whereas, others couldn't drink it. As per this context of the incident, the adjective ‘alone’ shall belong to Śaṅkara (denoted by I or Aham) only. In this case only, the adjective ‘alone’ means that Śaṅkara alone can drink and none other than Śaṅkara. If the adjective ‘alone’ is not clanged to the word Aham or I or Śaṅkara, you cannot say that Śaṅkara alone is Śiva and hence, was alone able to drink the molten lead. Therefore, the incident that happened clearly supports that the adjective (alone) applies only to Aham or I or Śaṅkara meaning that Śaṅkara alone is God and other souls.

But, He told that every soul is God because, there is no other way to convert atheist into theist. If you say that God exists separately other than the soul, the atheist will not agree to this in the very first step itself. Śaṅkara told that every soul is God keeping a special trick in view, which is that He converted atheist into theist by a trick of three steps:- 1) You are God, 2) You exist and 3) Hence, God exists. Śaṅkara made the atheist to say with his own mouth that God exists. This trick framed for the sake of atheists shall not be misused by theists. A lie told to uplift the atheists is not wrong.

The mother says to her child that if it eats the food, the moon will come down. This is a lie. But, the mother told for the welfare of the child and not to harm the child. A scholar is always worried about preaching the truth. But, a Sadguru (divine preacher) is worried about the uplift of the wrong disciple and not worried about truth or lie. The scholar thinks about himself whereas the Sadguru thinks about the uplift of the disciple.

Chapter 30

February 08, 2021

O Learned and Devoted Servants of God,**1. Did Jacob actually wrestle with God-in-human-form?**

[Śrī Anil asked: Pādanamaskāraṃ Swāmi please give Your replies to the following questions: at Your Divine Feet –anil]

In Old Testament of Bible in Genesis 32:22–32, there is an incident in which Jacob wrestles with a man who is supposed to be God as per Jacobs own words. The verses are given below:

The same night Jacob arose and took his two wives, his two female servants, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and everything else that he had. And Jacob was left alone. And a man wrestled with him until the breaking of the day. When the man saw that he did not prevail against Jacob, he touched Jacob's hip socket, and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day has broken." But Jacob said, "I will not let you go unless you bless me." And he said to him, "What is your name?" And he said, "Jacob." Then he said, "Your name shall no longer be called Jacob, but Israel (meaning: contends-with-God), for you have striven with God and with men, and have prevailed." Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the name of the place Peniel, saying, "For I have seen God face to face, and yet my life has been delivered."

Some interpretations say that Jacob really wrestled with God and some other says that it was only an angel of God. If we go as per the first interpretation why did God wrestled with Jacob and could not win until Jacob's hip socket was dislocated by His touch?]

Swāmi replied: Some people think that a small miracle is done by angel whereas a big miracle is done by God. The truth is that every miracle is done by the unimaginable God only. Quantitative aspect is immaterial, because, irrespective of the magnitude of the miracle, the unimaginable nature qualitatively is one and the same. This incident indicates the concept of human incarnation and the blessing person was human form of God only.

2. How can God have a form?

[Referring to the divine knowledge: 'God comes to this world in human form to preach and uplift us. He is called Human incarnation of God', a muslim devotee commented as follows:

[If God has no image then how can a human be God. Rāma or Kṛṣṇa was not without any "FORMS" or image. If God is imageless, then He is "unimaginable", by making Idols we make him 'imaginable'- Then Idol is no longer god. He also quotes from Veda:"Do not worship anyone besides Him alone, praise Him alone" (R̥gveda, Book 8, Hymn 1, Verse 1), Yajur Veda 32:3. Swāmi please give a response to this.]

Swāmi replied: Every muslim follows the concept given by Muhammad blindly without understanding its background. Muhammad Himself is human incarnation. Noting the cruel behaviour of devotees shown towards Jesus, just His preceding human incarnation in the form of crucifixion, Muhammad rejected the concept of human incarnation of God so that nobody will do such climax sin to any human incarnation in the future.

We always observe and analyse what was said by the divine preacher and never analyse why it was said so. The social circumstances make the human incarnation to attempt for rectification of some fault. Muhammad thought that even as messenger of God, the spiritual knowledge can be preached and it is not necessary to say that God merged with Him and said this spiritual knowledge. When the same purpose was done with safe way, why to take the way that is not safe is the basic idea of Prophet Muhammad. Similarly, Śaṅkara told that every soul is God. Everybody has taken this statement as it is and didn't think the reason for telling like that. Its background is analysed, we can understand the reason of the statement of Śaṅkara. When Śaṅkara came, He was surrounded fully by atheists. No atheist will agree to hear that there is God other than him. There is no other way than this and hence, Śaṅkara told like this. Śaṅkara applied three step formula to convert atheist into the theist. The first step is that every soul is God. The second step is that every soul exists. The third step is that God exists. By this procedure Śaṅkara achieved the goal. He knows that He alone is the incarnation of the God (Śivaḥ kevalo'ham) and proved this by asking the disciples to drink molten lead as drunk by Him.

3. Does the Bible contradict the Christian doctrines of the Divine Trinity and that of Jesus' sacrifice for others' sins?

[A muslim commented as follows and says that Christianity is irrational: I am a muslim. Christianity is dependent on sacrifice of Jesus. All christians have a strong bond when they know an innocent, sinless man died for the sinners like us so we should believe in Christianity to go to heaven. The Christianity is irrational by believing in Trinity as well as oneness of God as well as bible which conflicts with both of basic Core doctrine of Christianity. He quotes the following verse from bible as example of conflicts: Trinity vs bible: God is not man (Hosea 11:9), God cannot change (Malachi 3:6), Father is the only true god (John 17:3).

Sacrifice for sins vs Bible: Nobody dies for sin of others (Ezekiel 18:32), 'Psalms 91- God promised to save Jesus from any harms. Swāmi please give a response to this.]

Swāmi replied: Once the intelligence become blind, the person clings to a concept without analysing it. There is no use to argue with such a rigid soul. God is taken as father, but, every father is not God. Veda says to worship God as father and not father as God. A father is a human being with so many defects. God has no defects.

4. How could the infinite God fit into a tiny human body?

[A muslim devotee told: I'm struggling with the incarnation of God concept? How could infinite God put itself inside a tiny, finite body and becomes a human? Is God omnipresent when He is only inside a finite body?]

Swāmi Replied: God shall be taken as unimaginable entity, which doesn't mean that He is the biggest in size and omnipresent directly. He is beyond space and volume. How can you say that God has big size and can't fit in a small body? When you say God is big, it means God has huge volume

and hence is not beyond space. God enters a tiny body and at the same time, remains in original position and this concept is unimaginable, which is proving that God is beyond spatial coordinates. Veda says that God is simultaneously smaller than atom and bigger than the biggest item of the world. This means God is beyond space. Big and small concepts do not apply in the unimaginable God.

Chapter 31 DIVINE SATSANGA ON 30-01-2021

February 09, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on January 30, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Why Lord Śiva likes Bilva leaves so much?

[A question by Śrī Bharath Krishna.]

Swāmi replied:- The three Bilva leaves represent three eyes of Lord Śiva. Two leaves are horizontal and one leaf is vertical representing the two normal horizontal eyes and the vertical third eye on the forehead. The two horizontal eyes represent the equilibrium level of Pravṛtti or worldly life. The third eye on forehead represents the upward direction or spiritual life or Nivṛtti. Eye is related to knowledge. The two horizontal eyes are related to worldly knowledge and the above third eye is related to spiritual knowledge. The third eye of God Śiva contains fire, which is spiritual knowledge that burns all the worldly bonds and maintains one bond with God only. Our intellect associated with sharp analysis is our third eye in the case of souls. In our case the third eye is physically absent indicating that we lack the spiritual knowledge, which means we lack real intelligence with real sharp analysis. God Śiva is related to the world and also to the unimaginable God present in Him in merged state. If He opens third eye, the entire world will disappear and the unimaginable God, who is the absolute reality alone remains. Hence, He always closes the third eye without becoming the unimaginable God. If the unimaginable God in non-mediated state comes in to picture, this picture of creation disappears. As long as the non-mediated unimaginable God remains in mediated state as God Śiva, the creation exists. The unimaginable God merges with the medium and identifies Himself with that medium so that the medium gains reality, which is almost equivalent to the absolute reality of unimaginable God. This process is needed for unimaginable God to have real entertainment with the creation appearing as absolutely real. The unimaginable God never vacates the medium of the first energetic incarnation so that the creation continues forever changing from gross to subtle states and vise-versa so that God continues to have the entertainment having some rests as intervals. His entertainment is the gross state of the creation and His rest will be the subtle state (**Avyaktam**) of

creation. The soul remains always as medium only and is not related to the third eye in anyway. Every soul has only two eyes and every incarnation has three eyes. The disappearance of creation is related to third eye and since God Śiva is related to the destruction of creation, the third eye is expressed prominently in God Śiva only. But, the destruction of creation by God Śiva is only the creation going from gross state to subtle state and not the absolute dissolution. The real dissolution of the creation is related to its temporary dissolution and hence, God Śiva is linked with third eye. The generation and maintenance of creation are not at all related to the appearance of unimaginable God, which makes the entire creation to disappear absolutely. Hence, the third eye is not expressed in God Brahmā and God Viṣṇu.

Following the above argument, it is logical to understand why God Brahmā and God Viṣṇu are not having the third eye on their foreheads. In such case, God Śiva must not have the two eyes on His face and shall have only third eye related to His activity of destruction. This doubt is answered by remembering that God Śiva is not related to the absolute dissolution, in which case He will also disappear in such absolute dissolution. The mediated God are the first energetic incarnation will never disappear, which means that the space occupied by His medium never disappears. Apart from space occupied by the medium (Parama Vyoma), the subtle energy (which is space itself) used to form the first energetic form also do not disappear at anytime. Even the entire creation goes from gross to subtle state only and there is no absolute dissolution for the creation because God is engaged in continuous entertainment with rest intervals. For such apparent unreal dissolutions, the existence of two eyes are also necessary. Hence, the three eyes indicate the dissolution of creation, which means that the world goes from gross to subtle state only and not undergoes total disappearance. The two eyes of God Brahmā and God Viṣṇu represent the existence of creation without even such temporary dissolution. This concept is represented by the three Bilva leaves and hence, this is the reason for the special love of God Śiva towards the three Bilva leaves.

2. Will the Universe give us whatever we desire or aspire for if we strongly believe that it does?

[Kum Thrylokya asked: Pādanamaskāraṃ Swāmi, Few years ago, I used to follow a self-help book named 'The Secret' written by Rhonda Byrne and millions of it's copies were sold worldwide. Byrne cites a three-step process: ask, believe, and receive. This is based on a quotation from the Bible's Matthew 21:22: "And all things, what so ever ye shall ask in prayer, believing, ye shall receive." The book says that if we visualise our desire and constantly think about it, then the whole universe would work for us to make our dream come true. We should work hard for that dream though. I used to visualise myself to be studying in IIT and thought about my dream all day. But I utterly failed in JEE advanced exam and stopped following that book. I know some people who chant the lines "I love

money and I attract money” everyday and visualise themselves to be living a luxurious life in order to achieve them. They also believe in the following quotes strongly where self-effort is given the highest value.

1. Believe in yourself.
2. Have faith in your dream when nobody else does.
3. One day, everything will become perfect.
4. Become the hardest working person you know.
5. You are not born to be average.
6. Kill them with your success and bury them with your smile.

Worldly people, following these quotes, keep waiting for a day when they become rich and their family relations would become joyful. They keep putting all efforts to set their life right on their own. I did the same for a long time. Now, I want to know what exactly happens if we don't pray to God and surrender to God's will. You said that every quality directed towards God becomes a good quality and that directed towards the world becomes bad. Here, I want to clearly understand why going towards the world is bad? What is the exact consequence when we desire for worldly things other than God? I am understanding that God is good and feeling that the world is not-bad. I want to know the greatness of God compared to this world. I want to understand the value of God for whom great devotees gave up all the worldly bonds. Kindly enlighten me. -At your Divine Lotus Feet, Thrylokya.]

Swāmi replied:- If a person follows the above concept of self-confidence dreaming that he would lift a hill on one day, will he succeed in this effort even if he concentrates in the entire life? This concept of self-confidence is applicable to mentally retarded people, who live in under confidence. The mental patient with under confidence will think that he can lift even very small gravel stone. Such mental patient shall follow this theory of self confidence and shall certainly succeed in lifting a stone having weight to be lifted within the capacity of the person. This helps in helping people, who lost their normal quantity of confidence. This will not help to increase the quantity of normal confidence. The police will help you get back your lost money, but, can't help to increase your existing money. This concept has certain limited boundary, which is the maximum natural capacity of the soul. Even without this concept, Kṛṣṇa lifted the hill. He did not do this mental exercise to lift the hill. This advise must be given to mental patients only, who live with under-confidence. A normal person always has his possessed quantity of confidence and knows the limits of his or her self-capacity. For such normal people this advise is useless.

You can use the word faith in the case of mental patient because he does not have faith in his or her self capacity. The word faith will work to regain the knowledge of the self capacity, but, it can't improve the self capacity beyond its normal natural level. Even in spiritual path the word faith is illogical and meaningless. If a beggar comes to you and goes on saying that he has faith in you that you will donate to him, will you donate to him? If you donate to him, you are mad fellow since your brain is washed by him! God is not such a mad fellow and no soul can wash the brain of God. Faith

can't bring any result from anybody including God. It is the love or devotion involving self sacrifice that brings the result from anybody including God. The response from the other side will come for your theoretical love proved by practical love. All this theory presented in the book referred by you including the concept of faith is applicable only to psychological patients going down below their normal level of confidence and is not applicable to normal people, who are well aware of their normal level of confidence and well aware of their normal capacities.

3. If a person is beginner in the spiritual path and he or she is going through a good time, will it hinder his or her spiritual progress?

[Kum Thrylokya asked: Swāmi, we have learned from You that God has arranged joy and misery alternatively in our lives so that we get maximum entertainment from life. The Astrology gives us the exact time periods of good time (when we enjoy health, wealth and prosperity) and bad time (when we face all worldly problems) in life. You also said that Śani (astrological bad time) is Jñāna Kāraka and we receive divine Spiritual knowledge during the bad time although we face worldly difficulties. To the spiritual beginners who are still attracted to the world and not completely attracted to God, does the astrological good time hinder their spiritual progress?

-At Your Divine Lotus Feet, Thrylokya.]

Swāmi replied:- You are colliding various concepts (to be applied to different cases) with each other with rocket speed! Unless you slowly understand each concept with slow and steady speed with reference to the specific context of the situation and stage of progress, confusion results. These concepts mentioned by you apply to different levels of people or to the same person in different levels. Different people in different levels may join at one time, but, different levels in a single person will not join in the same time. A Yogi tries to enjoy the creation for entertainment like God enjoying tragedies and comedies in sequence of time, but not in one time. A person before attaining this state of Yoga is under ignorance and wants to get continuous happiness without doing the meritorious deeds and wants absence of misery while doing sins continuously. This ignorant person on the other hand likes to enjoy the cinema with both comic and tragic scenes and likes to enjoy the meals with both alternating sweet and hot dishes! Your stage and your angle of life is important and a concept becomes valid in specific angle of life. If you are worldly consult astrologer and if you are spiritual consult Sadguru or divine preacher. The astrologer may be a divine preacher also and the divine preacher may be an astrologer also. Even in that case, he will act as per the stage and angle of the approaching person. Shirdi Saibāba was both Aurvedic doctor as well as divine preacher. As per the angle and stage of the approaching person, He was acting as doctor or divine preacher. He was also acting as the ultimate God as human incarnation. All these three aspects can't be mixed in Bāba in one time for the sake of a single approaching person.

The same person can deal with these three aspects in different times while attaining different stages of progress. He can act in three agles in the same time while dealing with three dfferent persons. He may cure the illness by giving certin Ayurvedic medicines for a normal worldly person. He may preach to a person having lot of anxiety to know the worldly knowledge (justice and injustice) or spiritual knowledge (About God). He may act as God to a devotee, who is in climax in both aspects of theoretical and practical devotion.

4. Is it possible to follow justice without fail, eternally, without any Divine guidance?

[Kum Thrylokya asked: Swāmi, I am extremely blessed to be in Your divine guidance and I am learning to vote for justice against injustice. Suppose, there is a soul who doesn't follow a Sadguru (Human incarnation of God) or not even a Guru (Scholar of scriptures). Can that soul vote for justice against injustice? Is it possible to follow justice without fail, eternally, without any Divine guidance?

- At Your Divine Lotus Feet, Thrylokya.]

Swāmi replied:- If you followed justice against injustice without the guidance of the divine preacher, it means that you are born with the past knowledge obtained by the guidance of divine person in the previous birth. Hence, guidance of divine preacher is inevitable. Even if you are following justice without help of any divine preacher, you will certainly require His help whenever you get a doubt in your journey. The divine preacher is actually the human incarnation of God and what can happen without guidance of God? A guru, mere scholar of scriptures may also go wrong in certain critical points of knowledge. It is the highest fortune if a soul is getting the contact of Sadguru or human incarnation of God and if the soul misses it, such soul is the most unfortunate in this entire creation. One may get human birth again, but, will not get the contact of Sadguru for a second time. This is the importance of Sadguru, which is praised by Śaṅkara that if the Sadguru is not attained, what is the use of attainment of everything other than Sadguru (**Tataḥ kim? Tataḥ kim? Tataḥ kim? Tataḥ kim?**).

5. What is the pre-requisite for a devotee to be constantly in Lord Datta's service forever?

[Śrī Surya asked: Pāda Namaskāraṃ Swāmi, how can a devotee be in the constant service of God for all future births? Is there any pre-requisite from the side of devotee for Lord Datta to grant such an opportunity? At Your lotus feet, Surya.]

Swāmi replied: - The pre-requisite for such continuous service to God Datta is the service done by the devotee in the present birth. In the selection for a job, both academic and job experience are the pre-requisites. Between these two experiences of job work is given top most importance because such candidate has already fully applied his academic knowledge in the job work. Without academic knowledge one will not be selected in the first job itself.

A devotee wellversed in Karma Yoga in the present birth is a well experienced candidate in the job for the next birth. Academic degree is the Jñāna Yoga and the inspiration to apply it in practice is Bhakti Yoga. When both these are fully present, he or she will enter into Karma Yoga. Hence, a person successful in Karma Yoga will be selected for a similar job closing the eyes regarding other details. Gopikās were uneducated, but, they have swallowed the ocean of knowledge in their previous million of births. Is it necessary for them to study spiritual knowledge in this birth again? Do you require to study your academic degree again and again whenever you apply for a job in fresh institution having long job experience based on your already acquired academic degree? Gopikās got the academic degree already in the previous births. Now they are born with full of inspiration for Karma Yoga to follow both theoretical and practical devotion. The perfection in their practical devotion (voting for God against every strong worldly bond like wealth, issues and life-partner) shows that they are already with full inspiration to implement in practice (Bhakti Yoga). The two perfect certificates in Jñāna Yoga and Bhakti Yoga made them to succeed in the examination conducted by God Kṛṣṇa in Karma Yoga. Hence, successful karma yoga is the ultimate certificate for any devotee to be selected for the same job of Karma Yoga level and this final certificate is sufficient to select the devotee closing both the eyes in observing other certificates.

Chapter 32

DIVINE SATSANGA ON 31-01-2021

February 10, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on January 31, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Should I just be the part of this play of God or should also enjoy it as Saccidānanda rūpa?

[Śrī Rajashekar asked: As there is God and devotee, as there is Guru and disciple, this world contains both 'plus' and 'minus'. Then why does Swāmy ask us to focus only on "plus" which is God? Should I just be part of this play of God or should I also enjoy it being Saccidānanda rūpa?]

Swāmi replied: This world is created by God for His entertainment as said in Veda. All the world is the object of the entertainment of the subject – God. The soul is a part of the object of entertainment. Just like the property is movable (cows, horses, sheep etc.) and immovable (lands, houses etc.) the world is also immovable in which all the souls stand as movable item. The soul is object of entertainment of God and at the same time, God gave the status of subject to the soul making it as possessor of awareness. A rich person has produced a cinema. The first show of the cinema is viewed by the rich person. While seeing it, he was accompanied by his employees. While seeing and enjoying the cinema, the producer (rich man) gives an equal status to every employee to enjoy the cinema as a spectator like himself. This equality in enjoyment along with producer is the only possible monism between God and soul. Apart from this single aspect of monism, the employee is neither producer nor director of the cinema. The soul neither created this world nor maintains this world and nor destroys this world in the end. In these three aspects God is different from the soul. But, in the enjoyment of the world, the servant can be in equal status with the master. God wants the soul also to enjoy this creation as He enjoys it getting real entertainment. The creation is appearing as absolute reality to the God also as it appears to the soul. In this angle the soul becomes equal to God and also at the same time, remains different from God in all other aspects.

God and soul are the Chidānanda, which means that both have awareness and bliss. But, God is absolute reality (Sat) and the soul is relative reality (Asat). Like this, there is similarity as well as difference between God and soul. The difference is prominent because there is difference even in the similarity. The awareness of the soul is imaginable whereas the awareness of

God is unimaginable. Similarly, the bliss of God attained by entertainment is continuous for God whereas there is every chance of break up of continuous entertainment in the case of soul. Only in the case of the soul, which becomes human incarnation through the perfect merge with unimaginable God, the perfect monism between God and soul is possible because, the same unimaginable God becomes the incarnation. In this exceptional monism only, the soul becomes the spectator getting continuous entertainment. Only in the case of incarnation, the soul becomes subject or creator and doesn't remain as part of the object of entertainment. In the case of all the other souls, the soul remains as a part of object of entertainment even though the soul is given the status of the subject enjoying the entertainment. Leaving the exceptional case of incarnation, it is better if the soul thinks that his goal is to please God remaining as a part of the object of entertainment neglecting the status of the subject entertained by the creation continuously. The soul can become Sat cidānanda rūpa on becoming the human incarnation. A devotee welded with God is treated as dualistic incarnation in which the soul becomes the master of God. In the case of monistic incarnation, the soul becomes God. Both these incarnations shall be differentiated as far as the status of God for incarnation is considered. In this way, a soul standing as climax devotee becomes Sat cidānanda in the effective sense though not in direct sense. In the dualistic incarnation God is indirectly the soul and hence, a devotee can also get the status of Sat cidānanda through indirect way.

The positive merit and the negative sin are equal in the sense that both are relatively real in the view of absolutely real God. But, both these + and - are equally real with respect to the relatively real soul. Hence, there is a real difference between these two relatively real positive and negative items for the relatively real soul. In view of this God can be entertained equally by both these items. But, the relatively real soul feels happiness with the fruit of merit and feels misery with the fruit of sin.

Chapter 33

DIVINE SATSANGA ON 06-02-2021

February 12, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on February 06, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. What exactly Śaraṇāgati means? Is dependence on Swāmi for everything be called as Śaraṇāgati?

[Smt. Sudha Rani asked: Pādanamaskāraṃ Swāmi, The one who is on the path of developing true devotion must serve God with Niṣkāma Buddhi, isn't it? Such a person shouldn't expect any worldly benefits (Aihikamulu) or benefits in the upper worlds during their future births (Āmnāyamulu), isn't it? With this understanding I have got the following questions.

a) Is it correct to believe that whatever happy and sad experiences I am getting in my life is happening according to Swāmi's wish?

b) Is "Śaraṇāgati" means leaving all the decisions concerned to my life to Swami?

Can I consider my dependence on Swāmi during any critical situation, thinking that Swāmi is the real care taker as Niṣkāma Buddhi? While expecting care from Swāmi, is it correct to think that itself as Bhakti? Please clear my confusions and help me understand the correct knowledge Swāmi.]

Swāmi replied:- Climax of love to God is the essence of real Śaraṇāgati. It also means the surrender of devotee to God in difficulties or to fulfil worldly desires. The second type of Śaraṇāgati is done by every devotee since the devotee requires favour from God. This is not the real Śaraṇāgati. When we are in need of some help from an officer, we show all obedience and this is apparent Śaraṇāgati. When the devotion is in climax towards God, Śaraṇāgati is not expressed in any way. In such climax devotion, God also knows everything about the devotee and renders the necessary help, which is good in the eyes of God and not in the eyes of devotee. The devotee does not bother about the help from God since the love to God is in climax without aspiration for any fruit in return. The parents love their issues whether they serve them or not. This is the true love. Such love shall be towards God. Expressed Śaraṇāgati always denotes unreal love and aspiration for some fruit in return. In love, there is no need of expressing Śaraṇāgati because the climax true love itself is the real Śaraṇāgati.

2. What is the difference between love and lust for God?

[Kum. Laxmi Thrylokya asked: What's the difference between having Premā on God and having Moha on God? I believe that lust is different from the above two words?]

Swāmi replied:- Love is called Premā and lust is called Moha. The word love is used in the worldly bonds whereas devotion is the word used in

the bond with God. As such there is no trace of difference between love and devotion since both are one and the same in all respects. The worldly bonds are different like parents, brother, sister, son, daughter, husband, wife, darling, friend etc. All these worldly bonds are extended to God also depending on one's angle of liking. The bond of darling is called sweet devotion or Mathura Bhakti as chosen by Gopikās and recently by Mīrā. This bond is illegitimate as per the ethics of Pravṛtti. But, Gopikās reached the highest specially created world, called Goloka through this Mathura Bhakti only. This controversy is explained in the Bhāgavatam, which is the test of strength of love towards life partner in competition with God. The devotion to God must be single lump without any trace of it diverted to any worldly bond as said in the Gītā (*Eka bhaktiḥ viśiṣyate*). There is no equal thing or soul to God and there is no question of something or somebody to be more than God (*Na tat samaścā'bhyadhikaśca* - Veda). This is the most delicate test of God. There are three strong worldly bonds (money, issues and life partner) and bond with life partner is one of the three strong worldly bonds. Hence, God tested all these three bonds in the case of Gopikās. This straight angle of God creates lot of difficulty in understanding God in correct sense. This was misunderstood by several in the time of Kṛṣṇa and even now this is misunderstood by other religions to point out at Hinduism. It is said that a scholar in Spiritual knowledge shall be tested in understanding the Bhāgavatam due to this point (*Vidyāvatām bhāgavate parīkṣā*). Mīrā has suffered a lot due to this and she was given poison by her husband! God Kṛṣṇa shall not be misunderstood in wrong sense because after testing Gopikās neither He returned to Gopikās nor He repeated this test elsewhere in His entire life. Basing on these points, it shall be properly understood that it is proving that God is stronger than any strongest worldly bond so that it can be declared that such bond with God is really the strongest bond. Truth is always harsh, but, truth alone is always the truth.

3. How can we pass on the credit of our good actions to God?

[Śrī Bharath Krishna asked: While we were discussing in our Whatsapp Satsang group, I said the following statement: "If I am doing anything good, it is due to Swāmi's grace". After saying that, some of the elder devotees in the group said that there is even better way to pass on the credit, which is to say as follows: "Whatever good is happening is due to Swāmi's grace and if there are any defects in the work, that's due to me". Kindly explain me little more about this Swāmi.

Swāmi replied:- Both the statements seem to be one and same except the presentation in words. Telling that any merit is due to God's grace or passing on the credit of the merit to God is one and the same.

Chapter 34 DIVINE SATSAṄGA ON 07-02-2021

February 13, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on February 07, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Does a wife who cooks food for a sacrifice get an equal share of the fruit of the sacrifice as her husband?

[Smt. Anita Renkuntla asked: A wife who is not earning, though she does karma saṁnyāsa by cooking food for hungry in a yajña, does she get the fruit of karma phala tyāga as equal as that of her husband will get?]

Swāmi replied: Karma saṁnyāsa and Karma phala tyāga constitute Karma yoga. A non-earning member can only do sacrifice of work and not sacrifice of fruit of work. Such a non-earning member is equal to the Saint in this aspect. If the member is an earning member and does only Karma saṁnyāsa without Karma phala tyāga, such a member will not get the divine fruit because he is greedy. But, in this case, as mentioned by you, the wife is eligible to the divine fruit as her husband is eligible. The practical devotion is about Karmayoga and not mere Karma phala tyāga. Karma phala tyāga means Karma saṁnyāsa also and hence, Karma phala tyāga means Karma yoga. A person, who is able to do Karma phala tyāga can do Karma saṁnyāsa unless the person is very old or diseased etc. A person like Saint or non-earning wife etc., can do Karma saṁnyāsa alone and such person has done Karma yoga. If one is not doing sacrifice while it is possible for him/her to do the sacrifice, such case is faulty.

Chapter 35

February 14, 2021

O Learned and Devoted Servants of God,**1. Was Jesus with God or was Jesus God Himself?**

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, the following are the questions raised in internet by various people. Please give Your replies to them: at Your Divine Feet –anil

In Bible John 1:1 & 2, it is stressed that the Word (Jesus) was “with” God. Does this not show that Jesus was with God and He is not God?]

Swāmi Replied:- Jesus means the medium with which God merged perfectly. You can say that Jesus is God and you can equally say that Jesus is with God.

2. If Jesus was God Himself, why did He pray to God to forgive His killers?

[If Holy Trinity was true, and Jesus is God, why when Jesus was nailed on the cross, he said "Father, Forgive them for they know not"? Shouldn't He say to the people "I forgive you for you know not"? Is Jesus really God?]

Swāmi Replied:- The human incarnation behaves as God or son of God or messenger of God as per the level of the receivers. Those who crucified Jesus belong to the third level only and hence, Jesus prayed God to forgive those cruel people. Had Jesus told that He is forgiving them, they will only laugh at Him as per their level.

3. Will Krishna save me from Allah's wrath if I worship any God other than Allah?

[Allāh says that creation is apart from Allāh and Allāh gets angry if anything conceivable is worshipped. Kṛṣṇa in Bhagavad Gītā does not talk of any such restriction. Would Kṛṣṇa be able to save me from Allāh's wrath if I listen to Kṛṣṇa?]

Swāmi Replied:- Both Allāh and Kṛṣṇa are one and the same God. Both these human incarnations told as per the digestion capacity of the receivers existing in their times. The basic truth is one and the same and the method of conveying the truth only differs.

4. How did Jesus' death take away Your sin? If You kill someone, me dying for You doesn't mean You're forgiven?

Swāmi Replied:- You shall not take the literal meaning everywhere. If a sinner is given confidence that his past sins are cancelled due to suffering of Jesus, the sinner may be reformed and may not do any sin in future. This itself cancels all the sins done by him so far and the result is one and the same. The final result is important and not the way to it.

5. If there is one God then why there are so many religions?

Swāmi Replied:- There are so many regions on this earth with different cultures, languages, levels of maturity etc. The plurality already exists in the

receivers. Hence, God has to come in different media to suit to these different regions. The same subject is preached by God in different languages and in different suitable modes of culture and such different ways of preaching became different religions.

6. Is there any evidence of any reputed scientist believing in God?

Swāmi Replied:- Einstein and Newton are reputed scientists and both are strong believers in God. Even now there are several top scientists, who believe in God perfectly.

7. Why did Christ forgive a woman who had committed adultery, but not men?

[How can Christ forgive a woman in adultery but not men who did it if God made women less sexual even though she committed sin? Is it not worse?]

Swāmi Replied:- The woman committed the sin surrendered to God and hence, God excused her asking her not to repeat the sin. Non-repetition of the sin is the most important step. The sinful men did not realise this and did not surrender to God. Even the first step of realisation is absent in them. Where is the possibility of excuse? The surrendered woman promised that she will not repeat the sin. This is the difference between men and woman in the above case. There is no question of gender of the soul in the view of God.

8. Do You think all religions need to modify the long-time back written holy books, as per the present times?

Swāmi Replied:- As per the present times, the long back written scriptures are to be interpreted. The basic subject is one and the same in all the times. The method of representation only changes from time to time.

9. Why is beating or killing snakes a sin in Hinduism? Is there any reference in Vedas that say killing a snake is a sin?

Swāmi Replied:- Snake is also a soft natured soul. It always tries to escape us fearing that we will kill it. Only when it doubts that we may kill it, it bites for its self-protection. If you go silently on your own way, the snake will go by its way silently. Killing any soft natured animal or bird is a sin. A tiger or lion kills us for eating us as its food. The snake bites only, which is not to drink our blood. You should not count snake in the list of wild animals and wild birds. Any concept supported by logic is the sacred Spiritual knowledge, which itself is called the Veda. Even Vedic quotation shall not be accepted if it is against the correct logic and such statement shall be treated as insertion by some wicked people.

10. Is God sadistic for sending His son to die?

[Do you think God is sadistic in Christianity when He sent His son Jesus to be crucified just to forgive the sins of mankind and to teach them to love one another?]

Swāmi Replied:- “Son of God” is only an interpretation of human incarnation to middle level of devotees. Actually, God Himself came in the

name and form of Jesus to undergo crucifixion so that His programme of melting the rocky hearts of cruel devotees is accomplished.

11. How can I rise from being the worst devotee to the best devotee?

[Śrī Ganesh V asked: Dear Swāmy, I recently had a dream about You. In that dream we were having a conversation about something that I cannot recollect but at the end of the conversation I called myself an average devotee to which You replied "No, You are the worst devotee".

I woke up the next day and I didn't know what I must make up of this dream. After some time, I felt happy that You at least called me a devotee. But I must ask You how should I improve to be the best devotee? At Your divine feet, Ganesh V]

Swāmi Replied:- Worst does not mean condemned. It only means the ground level from which every devotee climbed the higher levels. Every top devotee was worst on one day or other in the past. Sometimes the worst become best and the best become worst like first becoming last and last becoming first.

12. Should I take drugs or alcohol offered to me, thinking it to be God's will?

[Kum. Thrylokya asked: Pādanamaskāraṃ Swāmi, Swāmi, Lord Jesus submitted to the will of God at the time of crucifixion. You said that we should submit to the will of God by accepting both rewards and punishments in life without any resistance. Suppose, if someone offers me drugs or alcohol, why shouldn't I take it thinking that it must be will of God? Why shouldn't I think that God wants me to taste everything in life? Kindly enlighten me. -At Your Divine Lotus Feet, Thrylokya.]

Swāmi Replied:- God has clearly instructed what is good and what is bad in the ethical scriptures. Hence, there is no question of assuming bad to be the will of God. Clear mention in the scripture is more authoritative than your assumptions about God.

Chapter 36

February 15, 2021

O Learned and Devoted Servants of God,**1. How can one achieve the state of aspiration-free sacrifice to God?**

[Śrī Phani asked: A devotee asked me about the first step to achieve 'Niṣkāma Karmayoga', which is practical sacrifice without aspiration for any fruit in return. I told him that first step is to pray God without aspiring any fruit return from Him. I also told him that I will ask you about this and convey further to him.]

Swāmi replied:- What you told is not the first step because it is both first and last step. There is no other step than that step. The reason is that this Niṣkāma Karmayoga is confined only to God and not to the world. The word Yoga means association with God only. While serving the God you shall not aspire any fruit in return. Jñāna yoga means studying about God. Jñāna means studying any subject. Bhakti Yoga means loving God only. Bhakti means loving anything. 'Karma Yoga' means practical service and sacrifice to God. Karma means the same rendered to world. This point must be kept in mind since it is very important. Otherwise, you will be exploited by the worldly trickish fellows. Whenever the word Yoga comes, it limits you to God only and not to the world. If you serve your employer without aspiration for any fruit in return from him, he will exploit you and accumulates profits. You must wear the sweater of trickish intelligence whenever you move in the world. Otherwise, you will suffer by the attack of winter winds, which are the trickish wicked people. You must wear the dress as per the external atmosphere.

2. What is the total sacrifice of the fruit of one's work?

[Śrī Jsr Prasad asked: Can You kindly enlighten me about total sacrifice of fruit of work (Sarva karma phala tyāga) as mentioned in Gītā with reference to a common man?]

Swāmi replied:- The common man can do this total sacrifice of fruit of work provided he surrenders his entire life for the service of God only. When the ultimate goal of life is service to God and to please Him, all the expenses met by you for your sake and for the sake of your family come under the account of God only. To serve God you must be first alive. To keep you alive, expenditure is inevitable. Similarly, without the assistance of your family, you can't maintain your life. Hence, all this expenditure is treated to be done for the sake of God only and all that becomes Niṣkāma karma Yoga. This becomes valid only when you keep the service of God as the climax goal of your life. Otherwise, not. In this way, every common man can do

Sarvakarma phala tyāga. The Gītā itself says that without work and earning, none can maintain his human body and its life (*śarīra Yātrāpi ca te- Gītā*).

3. How can God be our Father, Son, Husband and so on?

[Dr. K V Prasad asked: I read one verse in prayer that says like this “Oh! God Kṛṣṇa! You alone are my father and mother. You alone are my preacher and friend. You alone are my son and daughter. You alone are my husband and darling. This is very much true”. How one God can be father, son and husband?]

Swāmi replied:- Suppose you have several water tubes linked to various houses. Water is flowing in all the tubes in more or less quantities. Similarly, you have several worldly bonds like father, mother, husband, wife, son, daughter etc., and love is flowing in all these bonds from your heart in more or less quantities. Suppose, you have a very big water tube connected to the palace of the king and water is fully flowing in huge quantity. In this time, all the tubes connected to various houses are empty without a drop of water in any tube. This big cylindrical tube is the bond with God in which full love is flowing. We call this full cylindrical water tube by any name of a single house. Every water tube is empty and the cylindrical tube alone is full with water. This means that only the bond with God is full with love whereas all the worldly bonds have no drop of love in them. Such situation is called *Eka Bhakti*. You may call your bond with God by a single name as father or mother or brother or sister or son or daughter or husband or darling or friend. It does not mean that the same water tube has two or more names. It means only that you have called the big cylindrical tube by any one name only as per your choice of selection and all the water tubes are empty. Hence, *Eka Bhakti* means that your bond with God is big cylindrical tube with full water possessing any name of your choice (like father, mother etc.,) and except such cylindrical tube all other water tubes are totally empty without a drop of water. Your cylindrical tube with God is possessing only one name, which is as per your liking and doesn't have the second name. I hope you have understood the concept that removes your confusion.

Chapter 37

WHY IS THE SOUL NOT GOD?

February 16, 2021

O Learned and Devoted Servants of God,

[Dr. JSR Prasad (Professor of Sanskrit, Specialised in Logic) Central University, Hyderabad asked:- The logic presented by Advaita philosophers seems to be very powerful and in such case, how can we say that the soul (or individual soul) is not God?]

Part-1: Relatively-Real Awareness is not the Absolute God

Swāmi Replied:- The logic presented in the Advaita philosophy was from Śaṅkara, who is the incarnation of God Śiva. Naturally, the logic will be powerful, which is as powerful as the fire from His third eye or eye of knowledge. He is the creator, maintainer and destroyer of this entire creation, which was created by Him through unimaginable way called Māyā. When He created the commentary, His commentary is again in unimaginable way and is called Māyābhāṣyam. The word Māyā should not be taken in wrong sense since it means wrong appearing as right for wrong people to bring the wrong people to right path. The other angle of this commentary is that it appears straight in correct way to the correct people. It maintains the meaning of its root word “*Maya vaicitrye*”, which means it is unimaginable and wonderful. When He arrived on this earth, the situation was that this earth was full of atheists (Pūrva mīmāṃsakas and Buddhists). His primary aim was to turn the wrong atheist into correct theist. The atheist will not agree to the existence of God other than himself at any cost. Hence, the inevitable beginning is to say that the atheist himself is God. Śaṅkara selected the soul in the body to be called God because the soul is at least relatively real with respect to purely temporary body. The soul is awareness and this awareness is a specific work form of inert energy transformed in a functioning specific nervous system. The same electricity (inert energy) is converted into grinding work in a specific grinding machine and is also converted into cutting work in a specific cutting machine.

I will prove that this awareness, which is only a relatively real item like any other item of this imaginable-relatively real world, is not God and I promise you that I will confine to the awareness and its related knowledge only without touching the three aspects of creation, maintenance and destruction of this world. Brahmasūtras have already differentiated God and soul on the basis of these three unique characteristics of God. To prove that

awareness is not God, I need not go to that extent of using Sudarśana cakra to cut the head of a small rat! Confining me to the boundaries of awareness and its property called knowledge; I will prove that awareness is not God. However, this does not mean that I am criticising Śaṅkara because Śaṅkara wrote the commentary in the favour of the mentality of atheists, which is inevitable for anybody even other than Śaṅkara. He has a specific purpose of turning atheist into theist and to say that soul is God is the most powerful-attraction inevitable in the case of egoistic rocky atheists. But, the Advaita philosopher is condemned because without realising this background, he is after that attraction! A chocolate is given to a kid going to LKG class and this is perfectly justified. But, if a PG student is also demanding for the chocolate to go to university, it is highly deplorable!

Now, let Me proceed to prove that this relative awareness is not that absolute God. Let us remember the basic structure of logic before we examine this issue of awareness and its knowledge. You are seeing a pot with your eyes and you came to know about the pot and got the knowledge of the pot. Here, there are four items: - 1) Subject or Pramātā (Yourself) and this is awareness only that gets the final knowledge of the pot, 2) Object or Prameya (Pot), 3) Instrument used to get the knowledge of the pot or Pramāṇam (Logic says that Pramāṇam is the instrument for getting knowledge “Pramākaraṇam Pramāṇam”). The instrument is the external eye which is associated with awareness through nerves. Mere physical eye without mind or awareness is useless instrument. When the object is some internal idea, the mind alone becomes the instrument. Hence, awareness is the instrument and 4) Result/Fruit or Pramā is the knowledge of the pot (Logic says that the fruit is that for which the instrument is used like axe is the instrument used to cut the tree and hence, cutting the tree itself is the fruit “*Chidākaraṇasya chideva phalam*”).).

In the above logical structure, we find that both the subject and the instrument used is awareness only. The concentrated awareness is like the lamp and the diluted awareness is like the light coming out from the lamp. Therefore, subject and instrument are one and the same awareness only. A lump of gold and golden jewel are one and the same gold. The individual soul, which is a bundle of thoughts (lump of gold or Jīva) and its internal instruments (Antaḥkaraṇams) are one and the same awareness. Whether you see external item or internal idea (materialised in a dream), the actual instruments used are only Antaḥkaraṇams, which are nothing but the same awareness or individual soul. The external instruments like eyes need not be considered as instruments because without mind or awareness, the external instrument is a complete zero.

The conclusion arrived so far is that the awareness acting as subject in the form of basic ego or “I” and its instrument to get the knowledge of the object is also acting as instrument in the form of mind, intelligence, memory and basic ego (before internal instruments). Here, the basic ego “I” is taken as the instrument (golden jewel) and the basic awareness without basic ego is taken as the subject (lump of gold). The basic awareness acting as subject can have the knowledge of the basic ego also in which the basic ego becomes the object. The Advaita philosopher jumps at this point crying that he found the basic awareness as God. This basic awareness is only a relatively real item of imaginable creation and not God. I am not saying that his analysis is wrong and also I am not saying that what he found out is wrong. His analysis is perfect and result also is perfect. I only say that he has done lot of hard work by digging the mountain with huge machines like cranes and found out the final result, which is a small rat! Below the hill at more depth lies the treasure that is to be found out. This petty rat is the relative awareness and that magnanimous treasure is the unimaginable God!

For all this failure, where lies the error? If you analyse carefully, the above picture, the subject is relative awareness (basic gold lump) and the instrument is also the same relative awareness in a particular mode (golden jewel). Both the subject and the instrument are created imaginable-relatively real awareness only. Let us take the case of God. God is absolute reality and unimaginable as per the Veda (*yasyā'matam tasya matam* etc.), the Gītā (*mām tu veda na kaścana*) and Brahmasūtrams (*janmādyasya yataḥ*- This gives only incidental description or Tāṭastha lakṣaṇam and not essential description or Svarūpa lakṣaṇam of God). Hence, God (subject) is not relative awareness. The instrument of God to get the knowledge of the object is also not the relative awareness because in God neither inert energy nor matter exists, which are the background of awareness. Even before the creation of energy and matter, God thought to create the world and He was not having any internal instrument (which is made of this relative awareness) with the help of which He could have the awareness of the design of the world existing in Him. When the relative awareness along with its background (inert energy and matter) is absent, neither the subject can be the relative awareness nor can the instrument to get the knowledge can be also this relative awareness. When the subject is unimaginable, the instrument (being similar to subject) must be also unimaginable. Hence, we shall say that the unimaginable God with the help of His unimaginable power becomes aware of anything. I like to completely eliminate the word awareness in the context of God because this word always points out immediately the created relative awareness only. When I say that God is aware of this pot, here the

word “aware” means simply that He has the knowledge of this pot. In such knowledge there is no place for the word awareness, which always means the knowledge of the pot obtained by relative awareness (subject) with the help of relative awareness (internal instrument).

Now, I am proceeding to prove that this relative awareness or soul is not God with the help of the analysis of final fruit. You, the relative awareness as subject, with the help of modes of relative awareness as internal instruments can get limited knowledge only. This means that the relative awareness can get limited knowledge only with the help of relative awareness acting as internal instruments. If the knowledge is about this entire world, the relative awareness as subject can't maintain or hold such enormous knowledge and will blast out to become mad. Since there is no mention of relative awareness (either as subject or as internal instrument) in the case of unimaginable God using unimaginable omnipotent power as instrument, God can get and maintain the total knowledge of this entire universe so that He is called as omniscient. Therefore, where is even an iota of similarity between relatively real soul and absolutely real unimaginable God? Please note that I have not crossed the boundaries of awareness and knowledge in proving that this relatively real soul is not absolutely real God. If the head of the petty rat can be cut by a small knife, is it necessary to use the divine “Nandaka” sword of God Viṣṇu for this purpose? The three unimaginable powers of unimaginable Go, which are creation, maintenance and destruction of this entire world are not necessary to even help the main concept, which is more than sufficient and does not require the support of any external help.

In the case of the soul, though subject and instrument are the same awareness, there is slight difference between the subject (as concentrated spot of awareness) and the instrument (as a mode of dilute awareness), there is no trace of difference between subject and instrument in the case of God since both are unimaginable (any number of unimaginable items make only one final unimaginable item). If some item is aware of another item or even self, such item must be this relative awareness as per the worldly logic. But, when unimaginable God is aware of the entire world or Himself, we shall not conclude that He must be also this relative awareness applying the worldly logic since He is bond worldly logic (*Atarkyah...*, *Na methayā...*, *Yo buddheḥ parataḥ...*- Veda).

O Learned and Devoted Servants of God,**Part-2: Relatively-Real Awareness is not the Absolute God**

Swāmi continued: All the logic feats of Advaita philosophers were tremendous and highly appreciable. But, all these feats were within the boundary of relative reality (Vyavahāra sattā) only. My point is this much only. All your high jumps and long jumps are appreciated by Me also. But, finally I say that you have settled on the ground only and didn't reach the treasure hidden under the ground which is the unimaginable absolute reality (Paramārtha sattā), which is introduced by Śaṅkara only. In fact, it is Śaṅkara, who has introduced the unimaginable nature of the absolute God explained through silence and such unimaginable God is called 'Parabrahman' and not your Brahman, which you think is this relatively real awareness. He clearly announced the same point in Śivānandalaharī saying "Oh God! Neither Yourself nor anything related to Yourself is known to us (*Viditam kim nāma Śambho tava?*).” The word awareness gives the meaning which is an imaginable item of this imaginable world. Everybody understands what is inert and what is non-inert awareness. Silence means absence of any word since every word must indicate some imaginable item of the world as its meaning. You have crossed all the five sheaths (Pañcakośa) and all the four internal instruments (Antaḥkaraṇam) with your beautiful logical analysis. It is highly appreciable that you have crossed even the most subtle internal instrument called 'basic ego', which is represented by 'I' making it also as the object of awareness. While giving you the best certificate of admiration about your sharp analysis, I just pass on a simple comment that all your feats are on the stage of the auditorium of relative reality only and not absolute unimaginable reality.

You have caught a very simple point, which is that God is aware of something and the soul is also aware of something. This 'something', which is the object (Prameya) also differs in both cases. The object of God about which God possessed its entire knowledge (Pramā) is this whole universe whereas the object of the soul is a little part of the universe and its knowledge is little. There is vast difference in the result (Pramā) of God and soul since we call God as omniscient (Knower of the entire world) and we call soul as little knower of little part of this universe. There is a lot of difference between the instruments (Pramāṇam) used by God and soul so that this difference

is fully justified. You can cut a tree with an axe but not with the blade of a lotus petal. The difference between the instruments is same as the difference between the subjects also because there is similar capacity between the subject and its instrument. A man can cut a tree with an axe whereas Indra could cut the hill with his divine diamond-weapon. Imaginable awareness is relatively real and weak even when it is compared with imaginable inert energy. A man could cut the tree using his inert energy only but not using his tender awareness-energy. Even within the boundaries of imaginable relative reality the awareness is far far weaker than the inert energy. Even this inert energy, which is the king power within the kingdom of relative reality is nothing compared to unimaginable God and His unimaginable power. The subject (God) and its instrument (unimaginable power) are also of the same nature just like the subject-awareness and its internal instrument-awareness. Hence, there is unimaginable difference between God and soul considering all the four sides (1. Pramātā-subject since one is unimaginable and the other is imaginable, 2. Pramāṇam-instrument since one is unimaginable and other is imaginable, 3. Prameyam-object since one is infinite universe and the other is finite group of items and 4. Pramā-result since one is omniscient and the other is little knowledge).

Opponent: The awareness of the soul is channelized through limited super-imposition of the body and hence, is unable to become omniscient. When this super-imposition fades away completely, this limited awareness becomes unlimited omniscient awareness.

Swāmi: You are bringing the properties of space controlling the structure of awareness like the other worldly items which are generated after the generation of space. Awareness generated space and hence, awareness must be beyond space and cannot be channelized by any limited or vast item. If it is so, assuming that awareness is channelized by space, a big elephant must have more knowledge than a small human being! Moreover, scriptures say that God is smaller than atom and bigger than the biggest in the same time (*Aṇoraṇīyān mahato mahīyān...*-Veda) and God can't be divided by the appearing external divided media (*Avibhaktaṃ vibhakteṣu vibhaktamiva saṁsthitam*— Gītā). Hence, your argument totally fails to explain this point.

Therefore, at any cost, this relative awareness can't be that unimaginable awareness of God in any angle. You have simply caught the word 'aware' and try to catch fish in a small pit of urine. The entire background of the word 'aware' differs a lot in the case of God and

soul. You can't try to achieve qualitative similarity between relative awareness and absolute awareness comparing them to water wave and ocean. Both are imaginable items generated after the generation of space and controlled by the dimensions of space. How can you take that example between unimaginable God and imaginable soul, which are qualitatively different?

The whole confusion of Advaita philosophers comes because, they are always concentrating on the point that how Śaṅkara wrote the commentary but, never think the point that why Śaṅkara wrote commentary like this! The PG student is worried about the number of chocolates given to an LKG kid, but, is not thinking that why the chocolates were given to the LKG kid and also why the chocolates were not given to him. Since the vast majority was of atheists, He concentrated on the path of converting atheist into theist only in His popular commentaries. Since theists were very few in number (countable on fingers) He experimentally demonstrated the difference between God and soul to those few personally. In popular way, He first told that the soul is God (Śivo'ham) and based on this, the few theistic disciples drank wine since He drank it. Next day, He swallowed molten lead asking them also to drink it and they fell on His feet. Then He preached them that He alone is God and not every soul (Śivaḥ kevalo'ham).

The truth is neither that extreme nor this extreme. Every soul is not God and that is also wrong to say that no soul is God. Truth lies between these two extremities of flood and drought. Whatever Śaṅkara wrote about a normal soul being already God, all that is entirely correct word by word in the case of contemporary human incarnation like Kṛṣṇa, Śaṅkara (Himself) etc. The unimaginable God merges with a selected devoted soul to express Himself for the satisfaction of real climax devotees and simultaneously for doing a divine program of the welfare of the world created by Himself. In such case, the soul and body of the medium becomes the unimaginable God. Since body perishes, God withdraws from the body and the soul remains as God forever. This Advaita (monism) is obtained by the will of God and not by the effort of the soul through any path. He is not achieved by effort (*Na hi sādhyam Brahma svargādivat*). Therefore, we are not saying that even the philosophy of Śaṅkara written in the commentaries is totally wrong. We only say that it is unnecessarily diluted, but, it is also necessarily diluted by Śaṅkara for the sake of conversion of atheists to

theists. He said that 1. Soul is God, 2. Soul exists and 3. Therefore, God exists. He made atheist to say with his own mouth that God exists. The popularity of Advaita philosophers is based on mainly making the spiritual knowledge easily acceptable to all. Every human being experiences the relative reality of the world and especially the relative reality of the soul (himself or herself). We agree fully with Śaṅkara that this creation is unreal by itself because, if the creation is absolutely real, like God, God can't create or control or destroy the world because, one absolute reality can't meddle with another absolute reality in any of these ways. Especially, one absolute reality can't do miracles in another absolute reality. This world is experienced by us and even unreal thing can be experienced apart from the real thing. A rope is experienced and the snake appearing on rope is also experienced. We don't say that since unreal snake is experienced, the entire object is unreal. This type of wrong deviation occurred in the case of Buddhism especially, in the Śūnyavāda (everything is unreal) of Nāgārjuna. The students of Buddha misunderstood the silence of Buddha as total negation of the entire thing. The snake can be negated but not its cause, the rope. Śaṅkara questioned the Śūnyavāda by asking that if everything is unreal, there must be some real experiencing receiver (Pramātā) of such entire non-reality. Again, you should not jump saying that such experiencing receiver is this relative awareness! The non-reality belongs to the entire creation and the soul is not able to receive the non-reality of the entire creation because the soul is unable to receive even the entire reality of the creation. The reality or non-reality of the entire creation belongs to the omniscient God only. People unnecessarily scold Śaṅkara as a Buddhist in disguise (Pracchanna Bauddha). Śaṅkara coincides with Nāgārjuna in the concept of unreal world to some extent, but, doesn't say that everything is unreal. Even the world is not said to be totally unreal because it appears as real by borrowing the existence from its causal unimaginable God. Hence, it is neither really real nor really unreal and is called as false or Mithyā (*Sadasadvilakṣanā*- Śaṅkara). Telling truth is reality. Not telling the truth is non-reality. Telling a lie is false or mithyā. A false thing appears as true though it is not true by itself. It is illusion that is experienced as well as appears to be existent due to the reality of its causal substratum.

O Learned and Devoted Servants of God,**Part-3: Vast Differences Cannot Be Disregarded**

Swāmi continued:- X is earning Ten lakhs salary for month and Y is earning ten rupees salary for month. Suppose one Advaita Philosopher has to select X or Y as bridegroom for his daughter will you say that X and Y for equal and one and the same because the common point between X and Y is earning this Advaita Philosopher has already made such excise and concluded that God and soul has awareness as common irrespective of omniscience of God and little knowledge of the soul.

Opponent:- It is already proved by logic applying Jahadajahat lakṣaṇā to the same Devadatta appearing as lean in Kāśī city and the same Devadatta appearing stout in his native place. In this case we have to leave lean and stout properties (Jahat) and apply only the common point that both are one and the same person (Ajahat) and conclude that the Devadatta seen in two different places with different associated properties is one and the same.

Swāmi:- This is the problem with you, the old scholars. You people stick to the scripture of logic already prepared blindly and project your arguments. In this process you forget simple points of commonsense because your I.Q. is lesser than those who studied science. In this example you have already selected the single Devadatta and by negating the two different associated properties you are concluding the monism. The point commonsense is that even before you conclude the monism between two already monism existed in the example and you have chosen such example to arrive at your desired conclusion. You must select two different persons, one is stout and another is lean and then draw the conclusion that both are one and the same. If you say that in this example also dualism is existing already originally, that is correct. Hence, you must select such example in which the monism or dualism is not established originally and then conclude either monism or dualism through your logical analysis. Both the above examples are unfit for the logical analysis due to their pre-established monism and dualism respectively. In the case of God and soul neither monism nor dualism is originally pre-established and the monism or dualism between them shall be drawn only from the conclusion of our analysis. We agree that awareness between God and soul is common like the earning between X and Y. By this common point one can't conclude that God and soul are one and the same just like the Advaita Philosopher does not conclude the same concept between X and Y when the practical aspect of his daughter marriage comes. Hence, this concept speaking about qualitative similarity having vast quantitative difference. Even this qualitative similarity becomes

impossible in the case of God and soul because the awareness of God is unimaginable whereas the awareness of soul is imaginable. A water drop and mighty ocean having qualitative similarity and quantitative difference can be compared because both are imaginable and visual. The invisible-unimaginable God can't be compared with the visible-imaginable soul through any gymnastic feat of logic. The background of God's awareness is unimaginable and the background of soul's awareness is imaginable because in the case of God inert energy and nervous system are absent and in the case of soul the same both are present. Unless the imaginable process of generation of energy is established, you have no trace of authority to say that that which is generated by unimaginable process is awareness. Strictly speaking, you can't use the same word 'awareness' in the case of God. In order to convey the concept to you I am using the word 'awareness' as an alternative for knowledge in the case of God. Let me say that God has the knowledge of this entire world and soul is aware of a very small part of this world. But, immediately, you will say that the soul has the knowledge of little part of this world! This is the problem with you. In such case I can't convey any information about God through words and have to keep silent about God and His actions. Due to this problem only Śaṅkara told that the original unimaginable absolute God can be expressed only through silence (*Maunavyākhyā prakāṣita parabrahma...*). Even He changed the name of God from Brahman to Parabrahman because you have already invaded the word 'Brahman' by defining it as the basic objectless subjective awareness. By reaching such objectless subjective awareness, you have not crossed the boundaries of the imaginable-visible relative awareness (imaginable soul also visible as pulses of energy in electronic instruments and Gītā also tells the same "*Paśyanti Jñāna cakṣuṣaḥ*"). Okay, I have got such basic relatively real imaginable awareness through your analysis. So what? By your analysis it can't become absolutely real unimaginable awareness. I definitely give value to your hard work in your analysis, but, I can't give so much value to accept it as absolutely real unimaginable awareness! With lot of teaching and training you have converted an egoistic boy in to an obedient boy, but, you have not converted him into an obedient girl!! By your analysis the egoistic soul becomes soft natured due to separating himself from the basic ego called 'I'. This is highly appreciable. By preaching the relative reality of the world, you made the soul to lose worldly ambitions that promote sins. Again, this is also highly appreciable. For all these achievements of the progress of the soul helping its future spiritual path, but, I can't accept your claim of achieving an impossible success!

You need not argue that the awareness has a special quality of feeling unlike the robot. This does not make the awareness to become God. We will say that God has given a special quality of feeling to the awareness in comparison with other forms of inert energy like light, heat, electricity, magnetism etc. By this special reward from God, awareness does not become God! A Father gave diamond chain to one his daughters. Such daughter is better than other daughters. By this the daughter rewarded with the special diamond chain does not become her father!

February 19, 2021

O Learned and Devoted Servants of God,

Part 4: Individual and Cosmic Illusions

Swāmi continued:- Even a soul with little knowledge identifies its true nature when it is reminded about some possible illusion. Can the omniscient and omnipotent God can be influenced even by a trace of ignorance or a trace of illusion? Even the theoretical error of true knowledge (Ajñāna āvaraṇam) can't happen to the omniscient God. Both theoretical error (Āvaraṇam) and practical effect (Vikṣepa) of ignorance are possible in the case of this petty imaginable soul made of relative awareness. By self-effort the soul can come out of theoretical error caused to its intelligence, but, it can never cross the practical effect of ignorance. Even in a petty case of illusion (Avidyā) as in the case of a rope appearing as snake, even after coming out of theoretical error with the help of a torchlight (realizing the existence of rope) the soul is unable to come out of the fear at least for sometime even after realization. In the case of illusion caused by God (Māyā) the soul can never come out of practical effect at any time even after realization. For example, the soul may know theoretically that God appears as energy and energy appear as matter by super-imposition, the soul can never practically realize this illusion at any time. In the case of illusion of Avidyā, the responsible person is the soul itself. In the case of the illusion of Māyā, the responsible person is God Himself.

Opponent:- In both the examples of Avidyā and Māyā the common basic principle is lack of the true knowledge of the object and hence, both are basically one and the same.

Swāmi:- This is correct as far as the case of soul is concerned when it is the case of Avidyā. But, in the case of Māyā, even after theoretical realization the practical effect does not disappear at any time. In the case of illusion of Avidyā, the practical effect is disappeared after a

little time. But, if you take the case of God, at any time there is neither theoretical error nor the practical effect of ignorance. Even when God is bored due to loneliness and creating this unreal world for entertainment, God is giving His absolute reality to such unreal world due to which this unreal world is appearing as absolutely real world even to Him giving full and real entertainment. In the case of the soul, when it is creating imaginary world for entertainment, such imaginary world has unclear relative reality only since the soul can give its relative reality only to the imaginary world. The soul is incapable of giving its absolute reality granted by God (because soul is a part of the world and world is appearing absolutely real by the absolute reality granted by God) since the soul has no right and capacity to donate the gift given by God. The gift (absolute reality) exists with the soul and with the rest world only and soul has no omnipotence to donate this God-granted gift to its creation. The soul is given absolute reality (including the rest world) because the soul along with the rest world must appear as absolutely real to God for His real entertainment. The soul always remains in the status of object to the subjective God and can never become equal to the subjective God to transfer its absolute reality to its creation of imaginary world. It can only transfer its inherent characteristic of relative reality to its creation. Due to this reason, the creation of the soul (imaginary world) can never get equal status with the creation of God (including souls) because the relatively real soul is never the absolutely real God.

Opponent:- You are calling the creation of God as absolutely real on one side and the same creation as relatively real on the other side. Is it not a self contradiction?

Swāmi:- I am telling that the creation of God is appearing as absolutely real to God to give real entertainment to God. This does not mean that this creation is really absolutely real to God. The absolute reality of this creation is only appearance since the absolute reality given by God is in that way only to appear as absolutely real and not to be absolutely real. Such absolute reality of this creation is called as relative reality. The relative reality of the creation is the wish of God and in whatever manner the omnipotent God wishes, it happens so. If you take the case of the soul the whole situation is different from God. The soul is a part of this relatively real world. This means that the reality of the soul is absolute in appearance towards God and it is not really absolutely real. The rest creation is appearing to the soul as absolutely real and hence, the soul (including any other soul also) itself to itself is also appearing

as absolutely real because the rest creation is really absolute to the soul based on a principle that a relatively real item is absolutely real to the another relatively real item. Hence, the rest creation is not only appearing as absolutely real but also is absolutely real to the soul. The difference between God and soul is that God is really absolutely real to whom the relatively real creation appears as absolutely real whereas the soul is relatively real to whom the rest relatively real creation appears to be absolutely real because the rest creation is absolutely real in the sense that its relative reality is absolutely real to another relatively real item (and this another relatively real item, the soul, is a part of the rest creation only).

If the soul is already God, the soul shall not get even a trace of ignorance that it is its body. The God can impose such self ignorance on Himself for entertainment just like an actor imposes self ignorance in a role acted by him. To get rid off such imposed ignorance of self, a wise man does not need the help of any other preacher and is it so horrible to treat God as an unwise person? At least a middle level-wise person realizes his own nature on the preaching of the preacher and becomes himself immediately and in such case, there is no place of the practical influence of ignorance as Vikṣepa (effect due to long storage) and as Vikṣepamala (effect due to very very long storage). The incapability of the soul to become God practically by throwing out both Vikṣepa and its mala shows that God is very weak and very much inefficient! Hence, allowing the possibility of imposed self-ignorance in the first stage of Āvaraṇam, the other two stages of practical influence of ignorance as Vikṣepa and its mala or totally impossible and unacceptable in the case of God.

Of course, if you frankly take the relatively real soul itself as the subject getting Āvaraṇam, Vikṣepa and its malam, the total analysis is very much appreciable and is welcomed. We can assume that Śaṅkara has put this removal of these three influences of ignorance as the three stages of effort to become God, it is also highly appreciable. The reason is that the soul puts sincere effort only when it is tempted for the highest fruit. If you say that the soul will gets its pure nature of pure awareness and can cross the misery in the life, such attraction is also worthwhile. But, if you show the attainment of the nature of God by such effort, the attraction will be in climax and every soul will put its climax effort. Such intension of Śaṅkara is known to Rāmānuja because God Viṣṇu always knows the intension of God Śiva since both are essentially one and the same. Hence, Rāmānuja always condemned

the followers of Śaṅkara and never Śaṅkara directly. Rāmānuja always said that whatever the followers of Śaṅkara say is not correct and He never said that whatever Śaṅkara said is not correct (*Yaducyate Śāṅkaraiḥ...*).

February 20, 2021

O Learned and Devoted Servants of God,

Part 5: True Advaita in the Incarnation

Swāmi continued: I am never telling that the Advaita philosophy of Śaṅkara is impossible in the case of every soul because, the relatively real soul can never become the absolutely real God by its own effort based on its own ambition. What Śaṅkara preached was about the monism of a rare soul when such monism was granted by God and not achieved by the effort of the soul. The conversion of imaginable relative reality (soul) into unimaginable absolute reality (God) is impossible as far as the efforts of the soul are concerned, which are based on worldly logic. The unimaginable God is always beyond the worldly logic eventhough the actions of God are always logical as understood by the worldly logic. Some of His actions called miracles are beyond logic, which don't mean that they are illogical. Illogical means wrong logic and an illogical thing is not beyond logic because the bad logic of an illogical thing is proved by logic only. People confuse in this angle and claim that an illogical thing is beyond logic and hence, belongs to God, who is above the logic.

We oppose both extremities of the spiritual knowledge, which are flood saying that every soul is God and drought saying that no soul can become God. Yes, it is perfectly true that no soul can become God by its self effort based on ambition. Everybody is tremendously attracted towards monism (Advaita) because of the inherent ambition of every soul. Every soul has an inherent quality that it wants to achieve every type of greatness and wants to become the greatest (greatest is God alone and hence, is called as Brahman). This inherent quality of every soul attracted everybody terribly towards the Advaita philosophy of Śaṅkara. Śaṅkara shall not be misunderstood for exploiting such inherent weakness to get all as His followers. A crooked politician does like that to get the votes of majority of human beings. Śaṅkara is not such a worst politician wishing to win the election for getting power of position and for doing illegitimate earning called as corruption. The basic idea of Śaṅkara was totally different in applying the concept of monism to every soul. The target of Śaṅkara is not every

soul in this plot, but, His target was only atheists, who alone can agree to such already attained monism of the soul with God. But, He can't say that His commentary is meant for atheists only. Even though, His main target is all the atheists, He has to say that His philosophy is applicable to every soul. He can't say that every atheistic soul is God even though that is His main target. To achieve His main target, He has to say that every soul is God. By this plot, He made every atheist to say that God exists following the three-step formula created by Him (1. Soul is God, 2. Soul is absolute reality and 3. Hence, God, the absolute reality exists alone). By this formula, He made even Buddhists to say that even though the creation is unreal (Śūnyam) it exists as relative reality since the existence of the creation is nothing but the borrowed absolute reality of God. Even though, the world is unreal by itself, it appears as absolute reality based on its borrowed absolute reality and such reality of the creation is called as relative reality. He made every Buddhist to accept the existence of God as absolute unimaginable awareness since without awareness the concept of non-reality (Śūnyam) can't exist without the existence of a grasper (Pramātā) of such non-existence. This unimaginable absolutely real awareness is misunderstood as the imaginable relatively real awareness called as 'soul.' Śaṅkara kept silent on such misunderstanding and supported it also for the sake of conversion of atheists into theists.

Apart from all this background story of monism of Śaṅkara, the important point is that monism is not totally unreal. It is real in the case of a special soul selected by God to become either energetic incarnation in the upper worlds or human incarnation on this earth. We again and again deny that the soul cannot ascend to become God, but, God can descend to become the soul called as incarnation. The effort of the soul to become God is condemned and the wish of God to become soul called as incarnation is not at all condemned, rather is highly appreciated. The concept of incarnation of God is not bad, but, the ambition of the soul to become the incarnation of God is very very bad. Even if the soul thinks in its mind only once that it shall become God, this becomes a permanent disqualification for the soul to become God at any time in the future. In such case, imagine the horrible situation in which the soul is constantly memorising the concept that it is already God (*Aham Brahṁā'smi*). Such constant memory of this concept shows the unimaginable intensity of the ambition to become God. Even though Advaita philosophy recommends the service of the

soul to God in the beginning stage, the soul is constantly aware that such temporary service done by him to God as His servant is only to become God finally! It is just like pressing the feet of an elder person to throw him out shortly to occupy the seat of such elder person! Hence, the exhibition of Karmayoga in the beginning to remove the practical influence of ignorance is only a show in the case of Advaita philosopher, who always thinks that he is already the master God and that he is acting as servant of God temporarily!

Scripture says clearly that the monism is attained by a soul by the grace (wish) of God only (Īśvarānugrahādeva, puṁsām advaita vāsanā). Hanuman shall be always kept in the eyes of the soul in the spiritual path. Even though God granted him to become God (future creator of creation), He always feels as the servant of God only and never feels that He has become the master. In fact, He was the incarnation of God Śiva already. When God merges with the medium (which is both soul and body) and identifies Himself with the medium (both body and soul) the result is the incarnation of God. People quote a saying of Hanumān as... – I am the servant of God in the angle of body, I am the part of God in the angle of individual soul and I am God in the angle of soul (***Dehabuddhyā tu dāso'ham, jīvabuddhyā tvadamśakah, ātmabuddhyā tvamevāham...***). Such statement can be told only by Hanumān, who is originally the incarnation of God and can't be told by every human being, which is not the incarnation of God. Here, both body and soul represent the medium and the inner most soul is God Śiva, who is God Viṣṇu incarnated as Rāma. Since God Śiva and God Viṣṇu are one and the same mediated unimaginable God, this statement become meaningful in the mouth of Hanumān and not in the mouth of any human being, which is not other than a petty monkey!

The Advaita philosophers say that the soul attaining God is the attainment of already attained God (Prāpta prāpti), which means attainment of already attained. They give the example of a lady searching for her lost gold chain, which is already in her neck (***Kaṇṭha chāmīkara nyāya***). If such idea is sustained, the soul will never attain God and the lady will never attain her golden chain, which is already absent in her neck. When she finds the golden chain in her neck, she shall recognise that it is given by God to her for doing some diving service to the world. Even if once she thinks that the golden chain is already in her neck, it denotes her ambition and she will never get the golden chain in her neck! These Advaita philosophers also give the example of the child of a lion grown in sheep thinking itself as sheep and finally becoming

a lion on the preaching of a preacher that it is actually a lion. The fact is that it is not actually a lion but it is actually the child of the sheep only. By the miracle of the divine preacher the child of the sheep is transformed into lion!

February 21, 2021

O Learned and Devoted Servants of God,

Part 6: Interpreting Scripture

Swāmi continued: There is a false rumor on Śaṅkara that He presents His own concept first and then quotes the scripture making the scripture to follow His concept applying force of His scholastic ability. Generally, people expect that the scripture should be quoted first and the concept shall be drawn from it through analysis. In this point, the path of Śaṅkara is correct because it shall not be the search for the interpretation of the scripture but, it shall be the search for the correct interpretation of the scripture. We must believe that the scripture is written by God and God always gives the correct concept. Śaṅkara is the incarnation of God Śiva. Hence, the commentary of Śaṅkara on Vedic statements means that the author of Veda is giving the interpretation of His own written book called Veda. The author of Veda need not follow Veda written by Himself because His writing shall follow His version. When an author wrote a book and some bad people misinterpret it in wrong way, the author comes and gives his own correct interpretation. Which is the authoritative interpretation? Is it the interpretation of the author of the book or is it the interpretation of somebody else, who has not written the book. The book shall follow the author because the book by the author. Vedas became dogs and followed God Datta (Śiva) and God didn't follow the dogs. The conclusion is that you must protect the correct concept even by some modified interpretations of scripture and shall not modify the correct concept by following some wrong interpretation as standard.

A word has certain fixed conventional meaning (Rūḍhi), which is as per the root verb (Yoga) of the word. The yoga is justified because the meaning of the root verb is logically fixed. When we come to the angle of Rūḍhi (conventional meaning), some people fixed it in a specific direction and such directed meaning is accepted by all the people from a very long time. Suppose, in some context such specifically directed meaning (Rūḍhi) is to be changed, but, not violating the yoga (basic meaning as per the root verb), it shall be accepted as per the context (Prākaraṇikārtha) so that the correct concept is protected. Let us

explain this with an example. ‘Labhate’ means to attain. The prefix ‘Āṅg’ resulting in ‘Ā’ means complete. Hence, the verb Aalabhate shall mean complete attainment. But, this meaning resulting as per yoga is modified by the grammar accepted by several generations is specially turned to a specific direction to mean ‘killing’ and this special meaning called Rūdhi, is taking the meaning resulting by yoga to a special direction by force (Balādanyatra nīyate). We don’t oppose such conventional meaning in all general contexts, but, we can refuse such special meaning in a specific context to protect the correct concept. We can’t be opposed by scholars because we have the basic support of the meaning of basic yoga. We are not going against the grammar in all contexts, but, in a specific context we are going against the convention of scholars in order to protect the correct concept. The verb ‘Ālabhate’ by yoga and rūdhi means killing an animal in holy sacrifice. Such yoga-rūdha meaning of killing can be left over and based on yoga, we can draw the meaning as attaining completely. The context for this is the Vedic statement saying that a Brāhmaṇa shall be completely attained for the sake of attaining the spiritual knowledge of God (Brāhmṇe Brāhmaṇamālabhate). Here, if take the normal yoga-rūdha meaning for the verb Ālabhate, the resulting meaning will be that a Brāhmaṇa must be killed in order to attain spiritual knowledge. When you come to a context in which an animal is to be killed in a sacrifice, we shall take the Vedic statement as authority to present the word animal to the ignorant animal nature of the performer of the sacrifice (Manyuḥ paśuḥ) and in this context, we will apply the yoga-rūdha meaning to say that we shall kill the ignorant animal nature of the performer of sacrifice. Similarly, Veda says that the ghee that should be burnt is the desire for fruit from God (Kāma ājyam). Similarly, burning the cooked food in the sacrifice (Caru or Puroḍāśa) shall be burnt in the divine fire called Vaiśvānara Agni (hunger fire) and not in the ordinary fire lit by sticks (Laukikāgni) because another Vedic statement saying that food shall not destroyed (Annam na paricakṣīta) supports such interpretation. The use of the lit stick fire (Laukikāgni) is to cook the food. The stick fire is useful instrument in the sacrifice (Yajña sādhanam) whereas, the divine fire (Devatāgni or Vaiśvānarāgni) is to be worshiped as God (Yajña upāsyah). Burning ghee and food in the stick fire is bad interpretation of Vedic ritual called Vikarma. Burning the ghee-fried food in hunger fire is Karma or Satkarma (correctly interpreted action). Mandana Miśra and other Pūrva mīmāṃsakas followed Vikarma and labelled it as Karma or

Satkarma. When Śaṅkara condemned this Vikarma, labelled as Karma, people cried that Śaṅkara condemned Karma (correct action) and propagated Akarma (inaction). These people labelled Śaṅkara as supporter of inaction sticking to mere theoretical knowledge (Jñāna-mārga) only. This means realization of Karma, Vikarma and Akarma. Karma mārga of pūrva mīmāṃsakas means doing Vikarma in the name of Karma. The Jñāna-mārga of Śaṅkara is not mere theoretical knowledge of Karma, Vikarma and Akarma but also means inclusion of practicing Karma or Satkarma leaving Vikarma. Jñāna-mārga shall not be misunderstood as Akarma after leaving Vikarma, but also, must be understood as practicing Karma or Satkarma after leaving Vikarma. Hence, Śaṅkara means practicing Karma or Satkarma leaving Vikarma and not remaining in Akarma. Hence, the path of Śaṅkara includes the following:- 1. Leaving Vikarma, which is not burning food and ghee in fire and not killing animals in sacrifice 2. Not ending in Akarma means not to keep inactive after the above first step and 3. Practicing Karma or Satkarma or Karma Yoga by cooking the food with ghee and sacrificing it to the divine preacher and devotees (which is burning ghee and food in Vaiśvānarāgni), which is the correct way of performing Vedic ritual or Yajña. Gītā says that Karma or Satkarma shall be done after analysis, which means not Akarma or inaction after stopping Vikarma or misinterpreted action (*Jñātvā kurvīta karmāṇi*). Thus, Jñāna-mārga means both realization and practice of correctly interpreted Karma, which is really the mixture of knowledge and action (Jñāna-karma-samuccaya vāda) of Kumārila Bhaṭṭa. Kumārila Bhaṭṭa appreciated the commentary of Śaṅkara whereas Maṇḍana Miśra following Karma mārga, which is nothing but following Vikarma in the name of Karma or Satkarma.

The above concepts can be established in the statements of Gītā. In this context we shall know the meanings of the following words carefully used in different ways as per the requirement of contexts. 1. Saṃyāsa means to keep a thing perfectly. It can mean sacrifice if you keep a thing from your house on the road. This is sacrifice or leaving. This word can also mean to keep a thing from the road in your house and this means taking or practicing a thing. Hence, Karma Saṃnyāsa means leaving Karma in one sense and also means practicing Karma in other sense. 2. Naiṣkarmya means leaving Karma. Here, Karma means Vikarma because, the word Karma is general word that is classified into Satkarma, Vikarma and Akarma. Hence, the word Karma can be alternative at least to Vikarma because in Vikarma also

there is action or Karma. In Akarma or inaction, you may not use the word Karma. Hence, leaving Karma means leaving Vikarma. If you leave Vikarma and also Karma or Satkarma, such leaving is not Naiṣkarmya. Naiṣkarmya means both leaving Vikarma and practicing Karma or Satkarma. 3. Karma Yoga strictly means doing Karma or Satkarma, which is doing sacrifice of work as well as sacrifice of fruit of work. With this awareness of the meanings of the words, you must move on changing the meaning of the word from one sense to other sense within the limits of Yoga or basic meaning of the root verb of the word. Then only there will be no confusion.

Let us take the contradicting statements of Gītā, which contradict each other in case you are fixed in the meaning of the word in the conventional way along with the basic meaning (Yoga-rūḍha).

Statements of Gītā:-

1. Arjuna asked Kṛṣṇa that there is confusion because Kṛṣṇa is telling to sacrifice Karma as well as to do Karma (Saṁnyāsaṁ karmanām...). Here, the word Karma Saṁnyāsa shall be understood in the following different ways:-
 - a) Karma means Vikarma and Saṁnyāsa means leaving a thing. Hence, this means to leave Karma or Karma Saṁnyāsa, which shall be done.
 - b) Karma means Satkarma and Saṁnyāsa means taking or practicing a thing. Hence, this means to practice Satkarma and this is also Karma Saṁnyāsa, which shall be done.

The above two statements mean that Karma (Satkarma) shall be done and Karma (Vikarma) shall be left. The same word Karma Saṁnyāsa means the two opposite meanings, which are not contradicting to each other provided proper sense is attributed to the words. Both contexts become correct!

- c) Kṛṣṇa says that both Saṁnyāsa and Karma Yoga are good. Here, Saṁnyāsa means leaving Vikarma and Karma Yoga means practicing Satkarma.
- d) Kṛṣṇa says that Karma Yoga is better than Karma Saṁnyāsa. Karma Yoga means doing Satkarma, which is both sacrifice of work as well as sacrifice of fruit of work. Karma Saṁnyāsa means leaving Vikarma. But, leaving Vikarma is also good. The intention of Kṛṣṇa here is that you shall not stop with leaving Vikarma and you shall do practicing Satkarma after leaving Vikarma. This means inaction (Akarma) followed by leaving Vikarma is not good because leaving Vikarma

- shall be followed by Karma Yoga and not Akarma. Kṛṣṇa stressed that Akarma is not good at all (Mā te saṅgo'stvakarmaṇi)
- e) Kṛṣṇa says that Naiṣkarmya will come through Saṁnyāsa. This means that Naiṣkarmya (not doing Vikarma) comes through Sānyāsa (leaving Vikarma) as told “*Naiṣkarmya siddhim...*”.
 - f) Kṛṣṇa says (*Na ca saṁnyasanādeva...*) that Siddhi (ultimate result) will not be achieved through mere Saṁnyāsa (leaving Vikarma). This statement is exactly opposite to the above statement if proper senses of words are not used and if you take the word Siddhi as Naiṣkarmya Siddhi. Here, the word Siddhi means ultimate result whereas Naiṣkarmya Siddhi means attaining the result of leaving Vikarma alone. This means that the ultimate result is not obtained by merely leaving Vikarma (Naiṣkarmya Siddhi). This means that by Saṁnyāsa (leaving Vikarma) you may attain the result of sacrifice of leaving Vikarma (Naiṣkarmya Siddhi), but, Naiṣkarmya Siddhi is not the ultimate result (Siddhi).
 - g) Kṛṣṇa says that by mere stopping doing action (Akarma), Naiṣkarmya is not attained (Na karmaṇā manārambhāt naiṣkarmyaṁ puruṣo'snute). In the above verse, we have told that Naiṣkarmya means the result of leaving Vikarma. But, here, Naiṣkarmya can't be taken as the result of leaving Vikarma alone. Here, Naiṣkarmya means leaving the entire Karma. The word Naiṣkarmya means not bound by the bond of Karma even though, Karma or Satkarma is done. The bond of Karma is giving its result. If Vikarma is done bad fruit is obtained and hence, leaving it is desired. If Satkarma or Karma is done, good fruit is obtained and hence, doing it is desired. In such case, how to say that Naiṣkarmya means not doing the entire Karma. Here, if you do Satkarma also without aspiring its good fruit also from God, such Satkarma is not binding you. This means that even though, you are doing Satkarma, you are not bound by its good fruit if you are not aspiring that good fruit also in return from God. Finally, this means that you must not do Vikarma and hence, you are not bound by its bad fruit and at the same time, you must do Karma or Satkarma without aspiring for its good fruit so that you are also not bound by its good fruit also. As a result, you have attained the absence of binding of both Satkarma and Vikarma. The final essence is that by total Akarma, you will not get the absence of binding of total Karma.

Opponent:- If total Akarma is followed, neither there is good fruit of Satkarma nor bad fruit of Vikarma. Hence, this leads to non-binding of total Karma (Satkarma plus Vikarma).

Swāmi:- You are correct in this direction. But, there is an extra point. If you are not doing Satkarma, not doing Satkarma is also Vikarma and hence, you will be bound by the bad fruit of Vikarma (which is not doing Satkarma). In this way, you are bound by the bond of Karma, which is the bad fruit of not doing Satkarma.

Even Gīta says that you shall do satkarma, which is the sacrifice (karma yoga) that purifies the mind (*niyatasya tu..., niyataṁ kuru..., yajño dānaṁ tapaḥ...*- Gītā). Yajña becomes satkarma if you sacrifice ghee and food to hungry person and becomes vikarma if you burn the same in physical fire. Śaṅkara did the full jñāna yoga, which means that it includes satkarma or karma yoga. He travelled all over the country for the propagation of true spiritual knowledge (karma saṁnyāsa). He sacrificed all the golden fruits rained by Goddess Lakṣmī (who was pleased by His prayer) to His devoted poor lady (karma phala tyāga).

Part 7: Comparing the Soul with God and the Incarnation

March 12, 2021

Swāmi continued:- When we say that fire is burning some material, fire is the subject (Pramātā), the flames are the instrument used for burning (Pramāṇam), the burning is the result (Pramā) and the burnt material is the object (prameya). The subject is knower, the mind is the instrument used to know, the knowledge is the result and the knowable item is the object. Here, except the external knowable object the other three (subject, instrument and result) are awareness only. Sometimes, the object may be internal like the thought of an item. In such case, all the four are awareness only. Even the knowledge existing in the form of pulses is energy or awareness only as in the case of chip storing the information or the electro-magnetic disk in the computer. For the generation of awareness inert energy and materialized nervous system are essential without which you can't even imagine the generation of awareness. Before the creation of this world, there was neither energy nor matter (for the formation of materialized nervous system) and hence awareness can't exist because awareness is the specific work form of inert energy that is generated in a specific system called brain-nervous system. In the absence of awareness neither the knower, nor mind, nor the knowledge and nor the internal object (thoughts of plan of creation) could exist in God. In absence of these four, the process of thinking is impossible. But, still, God thought to create this world and planned it. In such case the knower, the instrument of knowledge, knowledge and the internal plans (object) must be unimaginable in the view of absence of awareness. Any

number of unimaginable items must result as one unimaginable item only and hence, all these four can be concluded as one unimaginable God.

God is said to be material as well as intellectual cause for the world. God does not quantitatively decrease after generating the universe and hence even the process of creation is unimaginable and logic applying to the imaginable world fails. From the lump of clay, if some part is converted in to pot, the original lump of clay is reduced in quantity. But, God does not decrease in quantity due to creation. This is again another support for the unimaginable God. He remains as He is and still the world is generated. A magician generating magic without any self modification can be considered here as the suitable example neglecting his pre-tricks. In this way, there is no second example to understand the process of creation of world by God and such unique status of God clearly speaks that this process of creation of world is unimaginable. In such case, the word 'awareness' has no meaning to be used in the case of God since the awareness of a human being is generated from energy and matter. If we used the word 'awareness,' we mean simply that God thought like this and in such case such awareness must be called as unimaginable awareness because, the imaginable awareness of an imaginable human being involves the awareness, which is the specific work form of inert energy generated in specific materialized nervous system.

Therefore, the non-mediated unimaginable God can't be compared with the soul in any aspect. One is unimaginable and the other is imaginable and the commonality is zero. In such unique case, you shall not try to bring even a trace of commonality. If you take the mediated God to be compared with the soul, you can find some commonality that too for the name sake only, which is also zero in effective sense. The mediated God before merge with unimaginable God is simply a medium, which can have lot of comparison. Even this comparison is subjected to some difference because even the souls differ from each other in their capacities. If you neglect the difference in capacities, souls have similarity of material component. Whatever may be capacity of a soul, every soul is made of the same material called awareness. In this way, you can bring some comparison between the mediated God and soul. If you take ocean and its wave, there is a similarity of the material component called water. If you take the mediated God as seen in cosmic vision, such God is ocean and the soul is a wave. The commonality between ocean and wave is the material component, which is water. In the case of ocean and wave the difference between the energy associated with ocean and the energy associated with wave differ quantitatively maintaining the commonality of the same phase of imaginable power. But, when you compare mediated God with the soul, such commonality of imaginable

power is also absent because the power of the mediated God is of unimaginable nature (derived from the merged unimaginable God) whereas the power of the soul is of imaginable nature only. This means that the power of mediated God is not only quantitatively very large in comparison with power of the soul but also the power of mediated God is unimaginable doing miracles and the power of the soul is imaginable, which is unable to do miracles. Hence, when you compare mediated God with the soul, the only name sake similarity is that both have the same material component of body and soul. Before merge of the unimaginable God with the medium, the medium is exactly similar to the soul (If you neglect the potential, difference which exists in various souls). But, once the merge with unimaginable God takes place, the medium becomes exactly the unimaginable God in not only infinite quantity of the power but also in the nature of power because the imaginable nature of the power of the medium becomes unimaginable due to merge. Based on the above single commonality of material content that mediated God as well as the human being are made of energy and matter the similarity between the mediated God and the human being can be retained only in the material component. This commonality of material component is accepted by the unimaginable God because He wants to appear to the souls through this common material component. Except this one purpose, the similarity between God and soul is always zero. This similarity of material component is the basis for the three great Vedic sentences (I am God, You are God and he/she is God). The difference between God and soul is everywhere except that one single aspect, which is the commonality of the material content between mediated God and soul (the word soul is used in the sense of human being and hence soul here means mediated soul). The first great Vedic sentence says that **Prajñānam** or excellent spiritual knowledge is God. It is the horrible pity to take the word **Prajñānam** in the sense of basic awareness or chit. Even the word Jnaanam or knowledge is greater than awareness or chit. **Prajñānam** is greater than Jñānam also. This first sentence does not mean that awareness is God (**Prajñānam Brahma**). This only means that when the mediated God enters the creation, He will be preaching excellent spiritual knowledge, which can't be preached by any human being. This first sentence indicates the difference between mediated God and soul.

When this is the back ground of comparison between mediated God and soul, trying for commonality to bring total monism is the highest foolish effort. Between a king and a beggar there is some good extent of commonality in 1) The material content of the soul and body and 2) The imaginable nature of the power of the soul and body even though quantitative

difference exists, one will laugh if you try to bring monism through such foolish effort, which is that since 'I' is common (the king says "I am the king" and the beggar says "I am the beggar"). In such case, you can't imagine the similarity between mediated God and soul also even though you take the name sake similarity of material content and you can't even dream about the similarity between the absolute unimaginable God and the relatively imaginable soul.

The monism between God and soul shall not be aspired by the soul. In fact, the soul shall not aspire anything from God and this is the climax of true devotion. Anything including the perfect monism shall be given by God to the soul and shall not be aspired by the soul even in the dream. If such aspiration to become God exists, the soul will not get even a trace of grace from God. If nothing is aspired from God, that alone is the climax of true love to God. In such case only, if there is some need of work for the welfare of the world to be done through a soul, God merges with such a soul to make the soul as God. Hence, monism is not impossible by itself, but, it becomes impossible as long as you aspire for it. Telling that every soul is God is like introducing communist policy in spiritual knowledge. Such policy is correct as far as the materialism is concerned but, not as far as the spiritual field is concerned.

The monism between God and soul is not objectionable to God as long as it is not misused by the soul to harm other souls. If the monism is used for developing self confidence and for reducing the mental tensions, even God welcomes it. If the son exploits the name of the father for some selfish welfare, the father will not mind it and in fact, feels happy. The father becomes angry only when his name is misused to harm others in the world. In this process of achieving monism, the biggest blunder is done in the end only. By tremendously beautiful analysis the monistic philosopher achieves the relative imaginable awareness only and not the absolute unimaginable awareness. The difference is that this achieved relative awareness can't do miracles in this relatively real world having equal status with the soul whereas the absolute awareness can do miracles in this relatively real world having lower status with God. In this way, the Advaita philosopher, who preached about illusion of snake over the rope is falling under the same illusion in the end by mistaking the achieved relative awareness as the absolute awareness.

The soul in the human being exists only in awaken state and in dream state. The soul is disappearing in the deep sleep. In deep sleep, the long rest of the body (especially of the non-functioning nervous system) is experienced as soon as the soul appears in the immediate awaken state. The

happiness of this long rest is experienced by the soul appearing at the end of the deep sleep and the soul was not experiencing this during deep sleep. When the nervous system does not function, the awareness is not at all generated just like the grinding work is not generated when the grinding machine stops functioning. In the absence of awareness, it is foolish to say that the individual soul (or loosely called as ‘soul’) exists. It is born and is dead every day (*Nitya jātam...– Gītā*). The Advaita philosopher says that the soul or awareness exists in deep sleep also experiencing the absence of everything other than itself. If this is correct, the soul shall experience about itself at least in the deep sleep. In the awaken state by effort the soul can experience the absence of everything other than itself, but, in this state, the soul is experiencing about itself. When the self experience itself is absent, it is highly laughable to say that the soul is experiencing the absence of everything other than itself! But, the Veda (*Māṇḍūkya Upaniṣat*) says about the knower (Prājña) experiencing bliss (Ānanda) in deep sleep. You must note that the knower in the deep sleep is suddenly praised as the creator of the universe (*Viśvasya yoniḥ*). If the deep sleep mentioned here refers to the soul of human being as explained in the earlier two stages (awaken and dream) the soul in the subsequent deep sleep can’t suddenly become the creator of the universe. The next fourth state (Turīya) also doesn’t connect itself to the soul of ordinary human being. In Turīya state, the unimaginable God is fully described, who can never be the imaginable ordinary soul unless the case of human incarnation comes. Hence, these four states refer to the human incarnation in which the soul is God due to perfect merge with God. The two beginning states also are common to the human incarnation like the case of human being. Hence, based on the prior two states, you can’t fix this as an example of human being. Hence, the quotation of Śaṅkara, which is that the soul achieved in deep sleep is God (Suṣṭyeka siddhaḥ) can be also well explained in the context of human incarnation and not in the context of ordinary human soul. In the case of ordinary human being the soul itself disappears totally and it can be achieved only at the end of the deep sleep. Only in the case of incarnation the individual soul (Jīva) is God (Brahman) and not in the case of every ordinary human being (*Jīvo brahmaiva nāparaḥ* - Śaṅkara).

Part 8: Conclusions

April 14, 2021

Swāmi continued:-

- 1) Unimaginable God is absolutely real by Himself and world by itself is absolutely unreal. But, world also becomes absolutely real because God

grants His absolute reality (Paramārtha sattā) to the world so that the absolutely real world gives absolutely real entertainment to God. The world being absolutely unreal by itself and being shining due to borrowed absolute reality from unimaginable God is called as relative reality (Vyavahāra sattā).

- 2) Śaṅkara called the relative reality as 'Mithyā', which He defined something different from absolute reality and absolute unreality (Sadasat vilakṣaṇā). It is not absolutely real because by itself it is absolutely unreal. It is not absolutely unreal because it exists by the borrowed absolute reality from God. Rope is absolutely real and snake is absolutely unreal. But, snake appears on rope as absolutely real since it borrowed absolute reality from the rope.
- 3) The absolute reality of world is not its inherent property whereas the absolute reality of God is His inherent property. Based on this difference only, God is called as absolute reality and the world is called relative reality. The inherent quality is called Svarūpa lakṣaṇam and the borrowed quality is called Taṭastha lakṣaṇam.
- 4) In the formation of incarnation from God (everywhere God means unimaginable God only and mediated God is specifically mentioned as mediated God), the absolutely real God is merging with relatively real medium and you must remember that already the medium is also relatively real because it is a tiny part of the relatively real world. In this context God need not again grant His absolute reality to the medium because the medium is already absolutely real that got the absolute reality from God. When God granted His absolute reality to the entire world, medium, being part of the world already got the absolute reality of God. Now, in this merge, what is granted by God to the medium as extra? In this merge God granted His unimaginable nature also to the medium and therefore, the medium obtained total God by this merge. The absolute reality and the unimaginable nature are the total God. Hence, by this merge, the medium becomes fully God. Therefore, God granted only His absolute reality to the entire world whereas God granted His unimaginable nature also to the specific medium selected for merge to become incarnation. Due to this reason we treat that specific medium as God in totality and treat the incarnation as the total unimaginable God. Hence, no item of the world is God (*Neti Neti...—Veda*) whereas the incarnation alone is God (*Mānuṣīm tanu māśritam—Gītā*).
- 5) Therefore, God is absolutely real, world is relatively real, God granted His absolute reality to the world and God grants His unimaginable nature

also to the specific medium along with already granted absolute reality in the context of formation of incarnation. Based on the granted unimaginable nature of God, the medium or incarnation also performs miracles. By this the unimaginable God becomes imaginable and visible performing visible miracles (unimaginable events).

- 6) God is absolutely real and eternal. Hence, His imaginary world continues forever as long as He wishes the entertainment. Soul is relatively real and non-eternal. Soul is said to be eternal with reference to its perishing body and hence, such eternality of soul is only relative and not absolute like that of God. The eternality of God is absolute without any other reference. Souls is also said to be non-eternal from the point of view that it superimposes itself on its non-eternal body and this makes the soul to be under the influence of its superimposed extra non-eternality. Due to this reason, the imaginary world of the God is eternal and the imaginary world of the soul is non-eternal.
- 7) The problem of doubting God's imaginary world as permanent and soul's imaginary world as temporary comes when you take the night-dream of the soul for comparison. The sleep forces the soul to forget itself and forces self-ignorance on the soul in a night dream. The sleep is temporary and hence, night-dream is also temporary. Due to the absence of awareness of external world in the night dream, the soul is forced to think that the dream world is real. In the day-dream (entertaining the imaginary world in awoken state) can be thought as unreal with reference to the outside existing external world, but, the soul can continue in the day-dreams throughout its life. Hence, people comment on a specific human being "he always lives in day-dreams till his end". In view of comparison between day-dream and imaginary world of the God, this doubt that one is permanent and the other is temporary can't rise. A person dreaming day-dreams can be also said that the imaginary world of the soul can be permanent as that of God because the total life period of a person is relatively permanent in the view of such person having day-dreams.
- 8) Night-dream shall never be referred in the context of creation of world by God. Only a day-dream can be referred, which is nothing but entertainment of imaginary world in awoken state. In both the day-dream of the soul (creation of imaginary world in awoken state by soul) as well as in the creation of imaginary world by God the commonalities are:- 1) God as well as soul impose self ignorance to get a better real entertainment 2) God and soul can do any miracle in their corresponding imaginary worlds 3) God and soul can feel their imaginary worlds as

unreal also due to their own reasons (in the case of God, God knows that the imaginary world created by Him is originally unreal and that His imaginary world is real due to His own granted absolute reality. In the case of soul, the soul knows its imaginary world to be unreal because the soul is simultaneously aware of the external real world including itself having the absolute reality of God).

- 9) There are only two states of reality:- one is reality and the other is non-reality only. Jainism presents the 7 fold theory of existence (Sapta bhaṅgi) by associating experience of existence and non-existence with the actual existence and non-existence. The first three are important:- 1) Syāt asti (experienced as existence and really it is existing) 2) Syāt nāsti (experienced as existence but it does not really exist) and 3) Syāt asti nāsti (experienced as existence but it exists as well as non-exists simultaneously). This clearly means that both existent and non-existent can be experienced as existents. This will help in understanding the absolute reality, absolute non-reality and the relative reality. The first reality belongs to God and the second reality belongs to world. The third reality also belongs to world, which actually belongs to both God and world because the absolute reality of world is borrowed from God and the absolute non-reality of the world is masked by the borrowed absolute reality of God.
- 10) Reason for the existent to appear as non-existent is due to the dilution of energy or matter or awareness. Awareness is the weakest form of energy that is flowing in the most tender nerves. A very little part of such weakest energy (weakest means mostly diluted) forms the imaginary world of the soul. Hence, the imaginary world is doubly weak. The soul also can grant its relative reality to its imaginary world just like God grants His absolute reality to His imaginary world and soul, due to which the world including souls appears absolutely real to God. Since the unimaginable nature along with the power to withdraw His absolute reality is retained by God and not granted to the world and souls, world and souls are under the full control of God. The soul also controls its imaginary world in the day-dream. The points here are 1) The soul can transfer its inherent relative reality only to its imaginary world but not its part of absolute reality (absolute reality is a part of relative reality) because its absolute reality is not in its control, which is in the full control of God only. By this, its imaginary world also gets the equal status of the soul, which is only relative reality. 2) Due to the weakest nature of awareness and due to minute quantity of awareness being converted into imaginary world, the soul or the maximum quantity of

awareness experiences the imaginary world as unreal especially with reference to the external world. Actually, such weakest imaginary world formed by a minute quantity of awareness also is strictly existent as relative reality only and not really non-existent as absolute non-reality.

- 11) Whenever you speak about the soul and its imaginary world, you always confine to the weakest and most diluted awareness only and don't bring powerful energy and most condensed matter in to the picture by referring to its body. If you refer to matter and energy (body) and superimpose soul on it, you can never feel about the experience of reality of your imaginary world. Especially in day-dream this is important because both body and external world are in the awareness of the soul. In the night dream such superimposition does not exist due to the absence of experience of external world and body. Due to this reason also, the soul feels the imaginary world as fully real. For such experience the forced real ignorance on the soul by the sleep also co-operates.
- 12) For absolutely real God the relatively real world appears to be real and unreal simultaneously through logical analysis itself and for this, you need not use the omnipotence of God to make an impossible to be possible. What is such logical analysis? It is:- 1) world is real since it is gifted with the absolute reality of God by which the absolutely unreal world shines as absolutely real world and 2) world is unreal since its exhibited absolute reality is not its inherent property because its inherent property is only absolute non-reality. Hence, based on logical analysis itself there is no mutual contradiction in this context.
- 13) One can explain the word Mithyaa, which is simultaneously real and unreal by taking two different references, which are God and soul. We can say that the world is unreal to God and real to the soul. By this, we can avoid the mutual contradiction in this concept taking the system of concept having two different references. There is no wonder, which is root meaning of 'Māyā' in this explanation. But, this concept applied to one reference, which is God only, brings wonder especially when the solution is achieved with the help of logic and not with the help of omnipotence of God. The logic here proves simultaneously that the world is absolutely real due to the borrowed absolute reality of God and is absolutely unreal due to inherent non-reality. The words Mithyā and Māyā are co-related in this context.
- 14) Soul is a part of relatively real world. Therefore, the world is having equal status with the soul and hence both are relatively real, which means that both are not absolutely real in their original sense. One item, which is relatively real becomes absolutely real to another item having the same

relative reality. Unreal is real for another unreal. Hence, the soul feels that it is absolutely real by itself and the relatively real soul also feels the same relatively real world as absolute reality for all practical purposes, even though Advaita philosophers speak theoretically that the world is unreal.

- 15) Śaṅkara is human incarnation representing the unimaginable God having both absolute reality of God as well as the unimaginable nature of God. We can take Him as total unimaginable God even though His medium is relatively real. Śaṅkara passed through the bolted doors of Maṇḍanamiśra whereas His disciples could not pass through the bolted doors. Here, Śaṅkara as unimaginable God withdrew His absolute reality from the relatively real doors. By this, the relatively real doors lost their absolute reality and became absolutely unreal for Him. While doing so, He did not withdraw the absolute reality of the rest world (including that house). The doors became unreal with reference to Him only and not to His disciples even though they have the absolute reality with them because their such absolute reality is borrowed and not their inherent property. This means that the omnipotent unimaginable God can maintain the granted absolute reality of the entire world while withdrawing the same absolute reality of a portion (doors) of the world. Such withdrawal is done by Śaṅkara (being the original unimaginable God by perfect merge), not by the disciples and hence, for the disciples the doors are having the granted absolute reality. Due to this only Śaṅkara could pass through the bolted doors and disciples had to stand before the bolted doors. If the unimaginable God in Śaṅkara wishes, the unreal doors can also be applied to the disciples and the disciples also could go through the bolted doors. If the unimaginable God withdraws His absolute reality from the entire world, this entire world will vanish at once along with the entire elemental space also. The space occupied by Śaṅkara will be the eternal space because the first energetic incarnation merged with Śaṅkara and the space occupied by the first energetic incarnation is always eternal (Paramavyoma). For unimaginable God, who is beyond space, space is not required at all if He quits the medium. But, the unimaginable God is always in merged state with the medium and hence, the eternal space is forever protected from dissolution. There is no trace of difference between eternal space and elemental space except that the former is eternal and latter is perishable in the entire dissolution of world.
- 16) The peculiar Advaita philosophers talk about existence as a separate entity. It is not correct because existence and non-existence are related

to items only. Existence by itself is not an item since it is always related to an item, which may be known or unknown or knowable or unknowable. Unless God merges with the soul to form incarnation, the soul will not have the absolute reality as its inherent property and the soul can't get the unimaginable nature of God. Every soul has the absolute reality brought from unimaginable God, which can never become its inherent property. This point makes the world or soul not to be God except in the case of incarnation.

Part 9: Clarifications

April 14, 2021

Swāmi continued:- The three divine preachers called Śaṅkara, Rāmānuja and Madhva representing Śiva, Viṣṇu and Brahmā represent the single God Datta, who does destruction, maintenance and creation of this world respectively. God Datta is not only the single God (*Ekamevādviṭīyam... Veda*) doing these three works, but also the single spiritual preacher, who established Advaita, Viśiṣṭa advaita and Dvaita philosophies for the sake of devotees in this world. These three philosophies can be applied to practical situations in the worldly life by devotees to come out of worldly disturbances.

Śaṅkara proposed Monism or Advaita philosophy in which He said that the soul is the ultimate non-mediated unimaginable God or Parabrahman as per the understanding of devotees. In fact, He was the first person to introduce non-mediated unimaginable God (Parabrahman) different from Brahman (*Maunavyākhyā prakāṣita Parabrahmatattvam*). He told that awareness is God by saying that the meaning of the word **Prajñānam** is God or Brahman. Such Brahman is the mediated unimaginable God and medium is awareness. Awareness or soul has no form and hence, Brahman is formless (*Na rūpamasyeha... Veda, Nirākāravadēva... -Brahma sūtra*). In the case of mediated God (first energetic incarnation or any energetic or human incarnation), before unimaginable God merges with the medium, the medium contains formless awareness or soul and formful external body. Śaṅkara selected only the formless awareness to be medium of unimaginable God. He neglected the external formful body because body perishes while the soul is comparatively eternal. Such concept is observed in the human beings. His idea is to say that soul is God and not the body. By this, He wanted to make atheist to say that God exists using the three-step formula (Soul is God, soul exists and hence, God exists). By this formula, the atheistic soul will say that God exists. Now the atheist is turned to theist saying that God exists. The atheist-converted-theist asked about the miraculous powers of God to be seen

with his soul since soul is God. Śaṅkara made another trick to say that the practical affect of ignorance (ignorance is that soul is not God) can be removed only when the soul worships God so that the soul will become God in course of time. The atheist-converted-theist has now become devotee of God. In course of time, such devotee may forget his original aim and become eligible to become God. Eligibility means not to have aspiration to become God. This point can't be mentioned by Śaṅkara because this is the main aim of the atheist. Śaṅkara told that eligibility comes when all the aspirations are removed, which is called purity of mind (*Cittaśuddhi*). His idea is that when all aspirations are removed the aspiration to become God is also removed. By this, eligibility is achieved and the devotee becomes God whenever there is necessity (welfare of the world). Hence, even though Śaṅkara told that the soul is already God for the sake of initial initiation of atheist, what all He told became correct once the atheist followed entire procedure advised by Śaṅkara. If He told the truth in the beginning itself, the atheist could not have become God. Hence, Śaṅkara appeared telling a lie in the beginning but what He told became true in the end if His advised procedure is followed. All this is one side of His divine program.

The other side of the divine program of Śaṅkara is to say that the divine soul of any incarnation is God. An incarnation has eternal soul (imaginable relative awareness or soul after merging with unimaginable God) and surrounding perishable body. Of course, the first energetic incarnation has both eternal body and eternal soul. Shankara took the rest majority of incarnations for His theory leaving one exceptional case of first energetic incarnation, called Datta or Īśvara or Nārāyaṇa or Hiranyagarbha or Father of heaven. Rāmānuja and Madhva confined to the first energetic incarnation only and told that both body and soul of the first mediated God are eternal and God is both body and soul (because unimaginable God merged with both body and soul forever). They never said that the body of every latter incarnation is eternal because the body of every latter incarnation is perishable. This means that all the three divine preachers concentrated their philosophies on the incarnation of God only and not on relationship between God and ordinary soul. Since the unimaginable God merges with the soul and body of the medium in the case of any incarnation (first or latter incarnations), the medium of any incarnation becomes unimaginable God. This is true in the case of first energetic incarnation, which is eternal by both body and soul. In the case of other incarnations, the perishing nature of the body can be explained by saying that the unimaginable God withdraws Himself from the body at the time of the end of the program of incarnation. The eternal souls of the latter incarnations remain maintaining their

individualities in the eternal soul of the first energetic incarnation called Datta. Hence, soul of any incarnation is eternal and this establishes the universality of the eternality of any soul of any incarnation. But, you shall remember that the soul of any divine incarnation is spoken by Śaṅkara as God and not the ordinary worldly soul. The eternality of ordinary soul is also not questioned because it is also maintained along with subtle world in God Datta for the future entertainment during dissolution of world. The only objectionable point is that the soul is God and not the eternality of divine soul or ordinary soul. Of course, the soul of the medium is just a worldly soul only before the merge with unimaginable God. But, such worldly eternal soul becomes eternal God-soul after the merge of unimaginable God with it. All these divine souls of the incarnations remain in the eternal soul of Datta so that their individuality is maintained forever. This merge is not real merge and is called as superficial merge only so that these divine souls incarnate again and again in the future cycles of creation. Of course, remember that the soul of Datta was also worldly (in the sense that such soul is imaginable relative awareness only) before merging with the unimaginable God. In this way, every relative soul of every incarnation (including Datta) was worldly (in the sense that it is imaginable relative awareness) only before merge with unimaginable God. Don't forget that the unimaginable God is not at all the relative imaginable awareness because He is totally unimaginable and His awareness is called unimaginable awareness because imaginable relative awareness does not exist in Him. Also remember that every relative soul of every incarnation remains as the unimaginable God forever because such soul remains having individuality in the eternal soul of Datta even in the final dissolution of creation. Every divine soul including the soul of God Datta is unimaginable God and in this view, divine soul differs from ordinary soul even though eternality is common with every soul. But, even in eternality there is one difference that the divine soul can never perish because it is the eternal unimaginable God (Parabrahman) whereas the ordinary soul maintained is eternal because unimaginable God is maintaining it as eternal for the sake of future entertainment. If the unimaginable God wishes, the ordinary soul can simply disappear at any time.

When Śaṅkara said that every soul (relative awareness) is God, it is true if you take all such souls as the souls of divine incarnations, which have become unimaginable God. Śaṅkara extended the meaning of such divine soul to the ordinary soul also in order to bring atheists to right path. Once the unimaginable God merges with a soul, such soul becomes mediated God and this principle is one and the same for all souls of incarnations including Datta. Hence, when Śaṅkara told that God is relative awareness, He meant the

relative awareness of soul that has become God in every incarnation. Only the body of Kṛṣṇa perished, but, the divine soul of Kṛṣṇa remains in the soul of Datta forever. In fact, the unimaginable God merged with the body of Kṛṣṇa also because His body lifted a huge hill, which is an unimaginable event done by the body. Only at the time of death of the body, the unimaginable God withdrew from the body whereas the same unimaginable God never withdraws Himself from the soul of Kṛṣṇa. If you confine to such divine souls of incarnations only in which monism between God and soul exists, what all said by Śaṅkara (soul is eternal God) is totally true. Śaṅkara must be confined to the divine souls of incarnations only. Rāmānuja and Madhva must be confined to ordinary souls only and hence, they preached dualism between God and soul only.

If you take the soul of Datta and the souls of other incarnations existing in Datta, you can find homogeneity in all the souls including the soul of Datta, which is that each soul is relative awareness merged by the unimaginable awareness called as unimaginable God. From the view point of the relative souls, all the souls are divided. But, from the view point of unimaginable God merged with each soul, all the souls are undivided and one only, which is the unimaginable God or Parabrahman (*Avibhaktaṁ vibhakteṣu...*—Gītā). In this way, every word of Śaṅkara's philosophy is perfect truth if you confine to the divine souls of incarnations of God only without extrapolating His concept to ordinary souls. But, Śaṅkara purposefully extended this concept to ordinary souls also so that any ordinary soul including the soul of even atheist can become God (the incarnation) so that any soul can become God provided God wishes. The only thing to be always remembered is that no soul is already God. Any soul can become God only due to the will of God and not due to the effort of the soul. Effort of the soul can bring eligibility to the soul to become God. Every eligible soul will not become God because misunderstanding may come that the acquired eligibility will certainly make the soul to become God. Aspiration to become God even as a trace in the soul will kill such chance just like even a trace of potassium cyanide kills the living being. Effort will bring the eligibility to the soul, but, the eligibility does not guarantee the soul to become God because becoming God (incarnation) totally depends on the will of God. Of course, when He wishes to incarnate, one of the eligible souls is picked up by Him. Thus, eligibility brings the probability of the chance to become God.

The philosophies of Rāmānuja and Madhva are related to the chance of ordinary souls to become God whereas the philosophy of Śaṅkara is related to the soul that has already become God (incarnation). Hence, Śaṅkara told that every soul (every divine soul of incarnation) is already God. Rāmānuja

told that every soul is a part of God and here also every soul means every divine soul of incarnation and God means God Datta. Since the body of God Datta is also eternal and the bodies of all other incarnations perished, He brought a partial difference between God and divine soul. God is fire and divine souls are sparks. The quantitative difference between the fire and spark is that God Datta is having eternal body as extra feature. Qualitatively fire and spark are one and the same, which means that both the divine soul of Datta (Fire) and the divine souls of other incarnations are qualitatively one and the same (relative awareness merged with God to become God). Madhva took the same philosophy of Rāmānuja regarding these divine souls. Madhva took climax devotees of God (ordinary souls) as messengers of the master God Datta elaborating the qualitative and quantitative differences. Madhva's philosophy applies to ordinary souls only, who are devoted servants to the master-God.

If you take the non-mediated unimaginable God and an ordinary soul, you can't dream even about an iota comparison between God (Unimaginable God) and soul. If you take the mediated God and ordinary soul, where is possibility of comparison because the medium of God and the ordinary soul are one and the same. When Śaṅkara told that God is the imaginable relative awareness or soul, it means that the soul is the medium of God. Hence, the ultimate God projected by Śaṅkara is not the non-mediated absolute unimaginable God, but, the same unimaginable God merged or mediated by this relative awareness of the soul. Such soul covered by an energetic body with which also unimaginable God merged is a clear mediated God in the philosophies of Rāmānuja and Madhva. Hence, all the three divine preachers dealt with mediated God only and did not speak anything about the original unimaginable God. Śaṅkara spoke that the divine soul of incarnation as ultimate God whereas Rāmānuja and Madhva spoke that the incarnation (especially the first energetic incarnation) as the ultimate God. This is quite logical because there is no difference between non-mediated unimaginable God and mediated unimaginable God from the side of God except that the former is unimaginable and invisible whereas the latter is imaginable and visible to souls (from the side of souls). Hence, the three philosophies are exactly one and the same in the basic sense. The superficial difference is only that Śaṅkara spoke the divine soul as God. Whereas Rāmānuja and Madhva spoke that the divine soul along with divine body of first energetic incarnation as God.

These three divine philosophies can be used even by a non-devoted ordinary soul also in the worldly life to overcome psychological disturbances also for which the God-Father is also happy to help His issues in worldly

problems. If you are disturbed by misery of highest intensity, you can apply Śaṅkara's philosophy to your soul thinking that you are God and gain full confidence to come out of the mental chaos for which God will not mistake you that you claimed yourself as God. If the misery faced by you is not of highest intensity and is only of higher intensity, you can apply the philosophy of Rāmānuja to yourself (that your soul is a part of God) and come out of lesser chaos. If the misery is of least of intensity, you can come out of such least chaos thinking that you are a devoted servant of God, who is always protecting you. All these applications are useful in curing your personal psychological problems only and you must confine these philosophies to your mental state within yourself only. You shall not extend these philosophies in the world with ego. For example, you can think that you are God to come out of worst chaos in your worldly life. But, you should not really think that you are God and stand in Sunlight of summer thinking that Sun fears from God (*Bhīṣodeti Sūryaḥ*- Veda) and lose your life on the spot!

Chapter 38

DIVINE SATSANGA ON 13-02-2021

February 23, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on February 13, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Why do Human Incarnations of God sometimes break God's own rules?

[Śrī Durgaprasad asked: Swami, You said that God never breaks His own rules. But when God came in the form of Śrī Rāma, he broke the rule while killing Vālī, he shot the arrow from the back in order to kill him. However, he took a similar arrow shot from a hunter when he reincarnated again as Śrī Kṛṣṇa. How to correlate your point that God never breaks the rules with his actions as a Human Incarnation where he broke the rule on certain situations?]

Swāmi replied: 'Ends justify means' is also the rule of God. Nobody can defeat Vālī by standing in front of him since he got such a boon. In such situations, Means can be altered to achieve righteous ends. Vālī was a sinner in the case of his younger brother Sugrīva. Had Vālī not got such a boon, Rāma would have fought with Vālī standing in his front and could have punished him easily. The boon obtained by Vālī is also from God and hence without breaking it, the desired and justified end was attained by deviating the Means. But Rāma received punishment for deviating the Means and such punishment was given by Himself to Himself. This was done because if this was not done, everybody will follow Rāma and in such following people may deviate from right Means even to attain unjust ends interpreting such ends as justified. This rule can be applied in proper situation, but should not be exploited in improper situation also through clever interpretation. This is the background by which we understand that God never break his own rules.

2. Does God give some special skills to some Human Beings? If so why?

[Smt. Anita Renkuntla asked: Swāmi, there are many ambidextrous students in a school in MP (OMG show on TV), who writes with their both hands at a time. They do two homeworks at the same time, i.e., writing Hindi with right hand, doing Math with left hand and so on.... Is it a God's gift to do multi-tasking by them?]

Swāmi replied: It can be Gift given by God or can be a Gift attained from the talents existing in the previous birth. The Gift given by God is always used for the welfare of the world where as the Gift attained by own skills may be used for the welfare of the world or may also be used to harm the world.

3. How can a soul reform itself, born with inherent qualities?

[Smt. Anita Renkuntla asked: In Kaliguga, people have no time to read or hear the knowledge given by Human Incarnation. They have no interest in Spiritual Knowledge. How can the inherent qualities of the soul be changed? I read in the discourse that even after the destruction of the creation, the souls exist in a hidden state. They will be born again with the same inherent qualities in the new creation of God. Then how is the reformation of the soul possible? Do forgive me if I have misunderstood the concept. At Your Divine feet.]

Swāmi replied: Even in kaliyuga, there are several sincere souls who tried for reformation and achieve it. If the spiritual knowledge is preached by the divine preacher, who is the incarnation of God, certainly, it will penetrate the heart of any soul. The worldly preachers (GURUS) preach the concepts that please the receivers for getting popularity or for getting some help from the receivers. In such case, the concepts are distorted and do not have the power of truth. When the divine preacher (Sadguru) preaches, such preaching will be always the utmost true concept having infinite power of penetration into heart. Truth is the power of knowledge and God alone preaches such excellent knowledge (*Satyam jñānam anantam Brahma... Veda*).

4. Śrī Kṛṣṇa searched for another Guru while He Himself being a Sadguru. Why is it so Swāmi?

[Smt. Suganya Raman asked: Recently, I heard to "Kiṅkaro'smi tava śaṅkara" bhajan and came across the line about Upamanyu... it was indeed a nice read about Upamanyu Maharṣi, who as a child was fed milk by Lord Śiva and was blessed and lived long and later on Lord Kṛṣṇa learnt about making penance from Upamanyu Mahariṣi. I read that; Lord Sri Kṛṣṇa wanted to do penance to Lord Śiva in order to get children. So, He was searching for a guru. Upamanyu became Sri Kṛṣṇ's guru. My question is Why would sri Kṛṣṇa, a Sadguru Himself needed a Guru? Also came across what Upamanyu's mother told him, "Any thing with which we are blessed in this life is only a product of which we have sacrificed to Lord Śiva in our previous life (pūrva janmā)."

Just curious to know, if sacrificing money can make us wealthy, what sacrifice can one make so as to get jñāna or spiritual education or be close with God in every birth?

Finally, a beautiful line from the read, "The story of Upamanyu tells a very good lesson for us. Even if a person starts worshiping God for the worldly desires, if he could give priority to God, he can attain high Spiritual states. Everything is in giving priority."]

Swāmi replied: Śrī Kṛṣṇa Himself is the incarnation of God Viṣṇu and there is no difference between God Śiva and God Viṣṇu as per Veda (*Śivaśca Nārāyaṇaḥ*). He followed the tradition of approaching a preacher for the sake of keeping such good tradition alive for the world. The incarnation of God follows all the good traditions for the sake of others to follow. The attitude of sacrifice of anything is important and what is to be sacrificed for achieving what is not a specification. Anything desired by God shall be sacrificed to achieve anything. It is not correct to say that if one sacrifices knowledge he will obtain knowledge and if one sacrifices money he will get money in the next birth or in this birth. God competes with your strongest worldly bond to see whether you vote for the worldly bond or to Him.

Chapter 39

DIVINE SATSANGA ON 14-02-2021

February 24, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on February 14, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Why do we not get bored of the world despite being born repeatedly?

[Ms. Lakshmi Thrylokya asked: Definitely, this Janma is not our first birth as human. Every soul has born and died a thousand times. We had a thousand set of parents, thousand set of spouses and thousand set of children. We had build our careers as thousand times before. But why we are not getting completely bored (virakti) of the world. Generally we get bored if we perform the same routine task again and again. But here, why aren't we getting bored of the world? why does the worldly things seem to be interesting and new?]

Swāmi replied:- You have not changed the worldly bonds like parents, spouses etc., continuously in the same birth. Even if you changed these worldly bonds in several births, you don't have the memory of previous birth. You will certainly get bored if you are seeing hundred cinemas continuously without any gap. You will also get bored even if you see hundred cinemas in hundred days because your memory of the previous cinema is not erased from your mind. In the case of multiple births, the memory of previous birth is completely erased as soon as you get the next birth. You are seeing hundred cinemas at the rate of one cinema per day and you are not still bored because your memory of the previous cinema is completely erased and you are seeing the next cinema with a total fresh mind. The omniscient and omnipotent God is very careful about such petty issues in His divine administration.

2. Why does God make a soul forget the skills acquired in the past birth?

[Śrī Bharat asked:- I wanted to ask the same question. I want to add a little to the same question. There are few kids who saw excellent skills even at their young age (sometimes even 5 yrs old). I should have developed so many skills during my past lives. Why I did not get those skills in this birth of mine Swāmy? I feel that I had got such skills like bless children, I need not struggle so much for earning money in this birth. Even Gopikās were sages in their past life. They were super intellectuals. But in their next birth they did not get any ability of intellectual thing. Does God take away my skills too when I die. I definitely am asking this question out of ignorance. Kindly give answer to this question of mine. Padapraṇāms Swāmiji.]

Swāmi replied:- As I have already pointed out in answering the above question the memory of previous birth is completely erased to give a fresh mind to soul for every starting birth. The omnipotent God has the power to retain the skill of the previous birth or to remove it for the sake of a special purpose that helps the soul as well as the world. The sages became ignorant

Gopikās because God removed the ego of their knowledge (Jñānāhaṅkāra). God also removed the other two egos of sages. The ego of caste was removed by God giving birth in the caste of cowherds and also the ego of gender was removed by giving birth as females. These three helps from God helped them in succeeding in their spiritual efforts.

3. What if one does sambhūti worship to the human incarnation neglecting the God component?

[Śrī Balaji asked:- Namaste Swāmi, As part of the Divine Knowledge You recently delivered on difficult verses from the Īśa Upaniṣad, the following sentence on the wrong path of Sambhūti upāsanā is given:

"In other words, if the material of God's medium alone is worshipped or the manifested creation, in general is worshipped, neglecting God, it is bad"

Kindly clarify on the incorrect practices of worship indicated in the above sentence.

Worship of God's medium only, neglecting God: The medium of God's incarnation is the human being. Thus, attachment to family as well as social service done to human beings done without reference to God, is said to be incorrect.

Worship of manifested creation, neglecting God: All ritualistic worship (done in Pūrva Mīmāṃsā path) as well as worldly activity done without reference to God is said to be incorrect. Sincerely, Balaji]

Swāmi replied:- The quantitatively limited manifested creation (Sambhūti) in the sense of the medium of God is good and helpful to the devotee in the worship of God (Upāsanā). Succeeding in the practical worship of God (Sambhūti) by conquering selfishness and greed is also good and final step in the worship. The worship of the rest of manifested creation (Sambhūti) is also good because God likes it. The reason for your like to social service, which is worship of rest manifested creation (Sambhūti) must be your liking for God's liking only and not your direct liking for the manifested creation or humanity. When the Upaniṣat says that if you are interested in the humanity directly without caring for God's liking and disliking, such direct worship of humanity is criticized as bad by saying that such direct worship or direct interest leads to further more darkness. Sage Bharata was born as a deer due to such direct love towards the rest of manifested creation. Here, Vidyā in the sense of knowledge of manifested creation in good angle refers to the knowledge of the medium of God. If you take vidyā as the knowledge of rest manifested creation, again it leads into more darkness. Already it is told that worship of un-manifested (Asambhūti) and unimaginable (Avidyā) is criticized as darkness because it is totally impossible to do worship of such original absolute unimaginable God as said in the Gītā (*Avyaktā hi gatirduḥkham...*). The word 'Ratāḥ' in the Upaniṣad means fascination towards the rest manifested creation neglecting the manifested part of creation (medium of God). This means that if you are the climax devotee of God, your liking must be the liking of God and your dislike

must be the dislike of God. Your liking must be based on whether God likes it or not and must not be based whether it is good and justified or not based on your self analysis. You must have firm faith that when God likes something it must be good and justified because God is omniscient and your knowledge is very little, which may easily result as false.

4. Why is that my parents tell me that marrying and having children is the only purpose of life?

[Kum. Chandana asked: Pādanamaskāram Swāmi, I have learnt from your knowledge that Spirituality is the most important part in life. But why are our parents saying that marriage and children are the only purpose of life?]

Swāmi replied:- Veda says that after completing Brahmacharyāśrama or study of Spiritual knowledge under a Sadguru shall marry and produce children. Even for Spiritual life, the assistance of materialistic life is necessary. If the materialistic life is comfortable due to the co-operation given by wife and children, the Spiritual life will be also smooth without problems. Sex is an inevitable biological need created by God in every human being because based on that human race will be extended so that the entertainment of Lord from the creation is continued forever. One shall have this long run goal towards marriage instead of treating it as mere pacification of foolish sex. The hormones encouraging the feeling of sex are created by God for the extension of humanity so that His entertainment continues forever. He has not created these hormones just to pacify the animal nature of sex. The goal shall be understood so that we can understand the holiness of the path. Since, sex is a holy sacrifice in the path of divine entertainment; the sex is depicted on the walls of the temples. By this, we can understand the sacred nature of the sex in the Spiritual path.

Chapter 40 DIVINE SATSAṄGA ON 20-02-2021

March 05, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on February 20, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Does Unimaginable God use the internal instruments of a Human medium when he incarnates?

[Śrī Anil asked: The above question was asked by Śrī Anil in relation to a discourse which was read during the English Satsang that happened on 20 – 02 – 2021 on Skype platform. The discourse consists of a systematic logic presented by Śrī Datta Swāmy to prove that awareness of an ordinary Human Being is totally different from The Unimaginable God.]

Swāmi replied:- It is immaterial whether the internal instruments are used or not used because the power behind is unimaginable while the incarnation is doing extraordinary things. But, when ordinary activities of life are performed, the soul uses the internal instruments as usual in which time God becomes inactive standing as just witness.

2. What are the pravṛtti lessons to be learnt from the life of brothers of Śrī Rāma, Śrāvaṇa Kumāra and the King Janaka?

[Śrī Tinku asked: Oh Lord Datta, Could you please explain how below people followed Pravṛtti life (in worldly life with family members and society)?

1. Lakṣmaṇudu, 2. Bharatudu, 3. Śatr̥ghnudu, 4. Śrāvaṇa kumārudu, 5. King Janaka.]

Swāmi replied:- The brothers of Śrī Rāma are the devoted souls of the inner circle of God and hence, service to God alone was their total aim of life. Śrāvaṇa Kumāra stands for the great devotion of a son shown to his blind parents. King Janaka was the greatest practical philosopher, who implemented all the Spiritual knowledge in his practical life thereby proving that theory without practice is useless.

3. Is it our Dharma to fulfill our parents' expectations?

[Kum. Thrylokya asked: Pādanamaskāraṃ Swāmi, in Pravṛtti, it is our Dharma not to hurt our parents and make them happy. But I realised that their expectations never end and some ignorant parents try to achieve their goals through their children. Even kids take a lot of stress to fulfil their dreams thinking that parents alone have true love for them. Is it our Dharma to fulfil our parents' expectations? Or is it enough to take care of their worldly needs and spiritual needs?]

Swāmi replied:- It is certainly our fundamental duty to fulfill the aspirations of our parents because their aspirations are always for our welfare only. Unless you are a human incarnation like Śaṅkara, who abandoned His mother for the sake of God's work, it is better that you should follow the

aspirations of your parents, which are always in your interest of Pravṛtti. Śaṅkara says that God is greater than thousands of parents since in the field of Nivṛtti, God is the ultimate love. As far as Pravṛtti is concerned, parents are highest.

4. Why did Śrī Swāmi Vivekānanda seems to be preaching Advaita to his disciples? What was his intention in doing so?

[Śrī Veerabhadra Sastry asked: In one context, Śaṅkarācārya said “Ahaṃ Brahmā'smi” and his śiṣyas repeated the same. So Śaṅkarācārya drank some molten metal, which his disciples couldn't. It shows that God is different from the others.

In Bhagavat Gītā, it is said as follows

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥

when Swāmi Vivekānanda's śiṣyas were weeping, he said the following words to them

किं नाम रोदिषि सखे त्वयि सर्वशक्तिः
आमन्त्रयस्व भगवन् भगदं स्वरूपम्
त्रैलोक्यमेतदखिलं तव पादमूले
आत्मैव हि प्रभवते न जडः कदाचित् ॥

Here Swāmi Vivekānanda said that all are incarnations. May be at present we are ignorant. My question is that did Swāmi Vivekānanda said so only to motivate his disciples with optimism? If so, why did he say to his śiṣyas that "three worlds are at your feet"?

Swāmi replied:- The context of Śaṅkara telling that every soul is God is to turn atheists into theists using the three step formula :- 1) You are God 2) You exist 3) Therefore God exists. The context of Śaṅkara drinking the molten lead is to preach the already theistic devotees to believe dualism and worship God like servants. The context of Swāmi Vivekānanda was to give courage and confidence to the youth to do good works losing fear. The preaching of one context shall not be mixed with the other context. Every preaching is correct as per the requirement of the context.

5. What is the meaning of the words Jñātā and Jñeyam in the śloka given below?

[Shri Veerabhadra Sastry asked: The below shloka is from Yoga Vāśiṣṭam.

ज्ञाता ज्ञानं तथा ज्ञेयं द्रष्टादर्शनदृश्यभूः ।
कर्ता हेतुः क्रिया यस्मात्तस्मै ज्ञस्यात्मने नमः ॥

Can You please explain me the meaning of the words Jñātā, Jñeyam and total meaning of this śloka?

Swāmi replied:- Knower, Knowledge (path) and Known or walker, walking and goal to be achieved or meditator, meditation and goal of meditation etc., are the famous triads.

6. Will Guru support me even if I am not in this world or if Guru is not in this world?

[A question asked by Shri Veerabhadra Sastry.]

Swāmi replied:- That depends on your right selection of Guru and your intensity of devotion on Guru. If Guru is not genuine, the intensity of your devotion goes waste. If the Guru selected by you is really a Sadguru even less intensity of your devotion will give you good results. The speed of running is not important but the direction towards right goal is important. A person even by walking towards right goal is benefited by reaching the correct goal. A person even by running towards wrong goal is totally lost.

Chapter 41

DIVINE SATSAṄGA ON 21-02-2021

March 06, 2021

[An online spiritual discussion was conducted on February 21, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. By mistake if I or someone serves Non-Vegetarian food on my plate, should I throw it away?

[Kum. Bhanu Samykhya asked: Pādanamaskāraṃ Swāmiji, I recently had a bad situation where I was in a hurry and confusion, due to that I had put some non vegetarian food on my plate. When I realized what I have done, I got scared and tensed because I had read Your answer given to Amudha akka that day morning itself in which You explained that "killing animals for food is a sin and shouldn't repeat it again". So, out of fear of committing sin, I couldn't think clearly and threw both curry and rice from my plate and served myself the fresh veg food again. After this whole thing happened, I thought what I have done is a sin, because at the end I wasted both rice and curry. What I should have done in such situation wherein by mistake I had served non veg food on my plate? Was my action of throwing away everything (all food) correct or wrong? At Your Divine Lotus Feet, Bhanu Samykya.]

Swāmi replied:- It is not at all a sin. The food thrown by you might have been eaten by an animal and it should have pacified its hunger. The souls are not only born as human beings but also are born as animals, birds etc. due to the cycle of deeds. Killing them to eat is like eating the flesh of one's brothers and sisters only. God is the divine Father of all souls (*Ahaṃ bīja pradaḥ pitā... Gītā*).

2. Why did Kṛṣṇa show the Viśvarūpam as His original form to Arjuna, instead of showing Himself as Datta?

[Shri Bharath Krishna asked: When Arjuna asked Śrī Kṛṣṇa to show His real form (Nijasvarūpam) why didn't He show Lord Datta's form which is God's first and original form instead of Viśvarūpam?]

Swāmi replied:- Actually Kṛṣṇa showed Viśvarūpam (Cosmic vision), which is God Datta only. The central three faces indicate God Datta. The other faces are the faces of other incarnations of God Datta only. There is no new face, which does not belong to God Datta. The total form is just God Datta only. This vision is told to be the energy of thousands of Suns, which means that it is only the energetic incarnation. Since it is God Datta, naturally it is only the first energetic incarnation.

3. Is it a sin to bribe a corrupt officer to prevent our land from being illegally occupied?

[Kum. Thrylokya asked: Is it a sin if we bribe a Govt. official to protect our own land from being illegally occupied by others? Otherwise in real estate business it is possible that others may bribe that official to help them occupy our land illegally.]

Swāmi replied:- In such case, it is not a sin. A sin done to prevent other sins is not a sin at all. In Mahābhārata war, Kṛṣṇa followed this policy at every step. Ends justify means. Sometimes, justice has to be protected by unjust means also.

4. Will having children be delayed due to Pitṛ Dosam? If so, what is the solution for this?

[A question asked by Smt. Sistla Yashaswi.]

Swāmi replied:- Pitṛdoṣam means giving pain and suffering to the alive parents. Once the soul leaves the body, it has no connection with the souls here. If you regard your parents by keeping them happy, by listening their words, the sin of Pitṛdoṣam gets removed.

5. Do preserved foods increase the quality of *tamas* in us?

[Śrī Bharath Krishna asked: Swāmi, I have learnt from You that eating food preserved for a long time will lead to Tāmasic qualities. Does this apply to the food items preserved with some chemical preservatives, pickles and deep-fried snacks also?]

Swāmi replied:- Freshly prepared food item while retaining heat is the best food even according to medical science. Food preserved from a long time has always the possibility of bacteria-contamination leading to several diseases. Due to illness, the brain becomes dull and such dullness is Tamas.

Chapter 42
DIVINE SATSANGA ON 27-02-2021

March 07, 2021

O Learned and Devoted Servants of God,

[An online spiritual discussion was conducted on February 27, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. How can You take the full responsibility of a soul's Nivṛtti while discouraging its efforts to attain You or Your grace?

[Smt. Anita Renkuntla asked: Pādanamaskāraṃ Swāmiji, Swamiji, You said that God does not encourage the souls in the path of Nivṛtti. Further, You said that God takes up the total responsibility of a soul in Nivṛtti. Both statements are confusing me. Kindly clear this confusion of mine.]

Swāmi replied:- Nivṛtti means highest love to God. Such love should be tested whether it is highest or not. Always anything in the climax must be thoroughly tested. Love in Pravṛtti is high but not highest and hence need not be tested. The fruits in Pravṛtti are also high whereas the fruits of Nivṛtti are highest. The examination for Group-4 services will not be very tough but the IAS examination is very tough.

2. For what sins of Bhīma, Nakula and Sahadeva were they sent to forest?

[Smt. Anita Renkuntla asked: Pādanamaskāraṃ Swāmiji, Draupadī was punished for humiliating Duryodhana and encouraging Pāṇḍavas to take revenge, i.e. to fight in war, where she lost her sons. Dharmarāja too was punished for accepting invitation of gambling in the royal court which is a sin. He was forced to live in forest. Arjuna had ego and jealousy due to which he suffered. My question is that why were Bhīma, Nakula and Sahadeva punished or exiled? What were their sins?]

Swāmi replied:- A person supporting the injustice is also punished. All the brothers of Dharmarāja supported him blindly due to their highest love towards the eldest brother.

3. How can a devotee's family members who are against spirituality get salvation?

[Smt. Anita Renkuntla asked: Pādanamaskāraṃ Swāmiji, Swamiji, You said that a devotee must first start the propagation of spiritual knowledge at home because True spiritual knowledge only gives salvation. Devotees may face obstructions in his or her spiritual efforts from his family members due to ignorance. Under these circumstances, how does the devotee's family members get eternal salvation without the true knowledge? At Your Lotus feet, Anita Renkuntla.]

Swāmi replied:- When propagation of Spiritual knowledge in the world is to be done, first one must start with his/her own family members, who are very dear and near. If the family is also devoted, it will co-operate with the person propagating the Spiritual knowledge. However, if unfortunately, the family becomes against, then only one must do his divine

duty secretly without the notice of the family so that he is not disturbed in his divine effort.

4. How can we repent and don't repeat the sins we do out of ignorance?

[Śrī Durgaprasad asked: Some do sins intentionally and some do in ignorance. How the sins done in ignorance can be repented as the steps of repentance and non-repetition are possible only if they are realised?]

Swāmi replied:- Realisation comes from Spiritual knowledge or Jñānayoga, which is the first step. Knowledge removes ignorance and then you will identify your sin. Repentance is the second step called devotion or Bhaktiyoga. Non-repetition of the sin in practice again is the final Karmayoga or practice by which all your past sins get cancelled.

5. How to correlate the two statements of Lord Kṛṣṇa which are “patraṃ puṣpaṃ phalaṃ toyam” and “Sarva karma phala tyāga”?

[A question asked by Śrī Durgaprasad.]

Swāmi replied:- Total sacrifice indicates the donation of what all you possessed to God and it does not refer to the magnitude of the donated item. When all possessed is sacrificed, it becomes total sacrifice or Sarvakarmaphalatyāga. If you have only a leaf or a flower or a fruit or water only, donation of that becomes Sarvakarmaphalatyāga.

6. Can I say that the real nature of Unimaginable God entered the creation for it to become real just like the properties of mud entered the pot?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmiji, You said that the creation is real for all the souls as well as for God. Creation appears as real because it has borrowed its real nature from its creator, The Unimaginable God, who is absolutely real and the only truth. After learning this from you, I remembered few sūtras You gave in Parabrahma Sūtras book, especially from 92-94 where You were explaining about the relationship between mud and the pot made out of it. In that example, the properties of mud enter the pot. Likewise, can I say that the reality of this creation is a property obtained by it from its creator who is the absolutely real Unimaginable God? I remember Your teaching that the property of Unimaginability of God has not entered the creation. Even in that example given by You, not all the properties of mud entered the pot, isn't it? So, I thought while Unimaginable nature remained with God, the property of reality came to the creation. Can we even consider Reality or Unreality as one of the properties of God?

Swāmiji, I had real tough time understanding those few ślokas. Kindly clarify my above doubt. Thank You so much Swāmiji for clarifying all my doubts.]

Swāmi replied:- Reality of God is given to creation by God Himself so that this originally unreal creation can appear as absolutely real and give Him full and real entertainment. Here, the wish of God is important. The existence of mud enters the pot and the pot becomes real, which is not due to the wish of inert mud. It is due to the wish of non-inert pot maker. God is both mud and pot maker and hence, God gave His existence to the world due to His will. Since the reality of the pot is borrowed from mud, such property (reality) of pot is not permanent and is called as associated or accidental property (Taṭasthalakṣaṇam). The reality belongs to mud forever and such

reality (property) is essential or inherent property of the mud. Hence, the existence always belongs to God and is called as absolute existence or Paramārthasattā. The reality of pot is not inherent and is called relative existence or Vyavahārasattā. Similarly, several unimaginable concepts exist in the creation as agreed even by scientists. Such unimaginable nature in the deep realms of world is also from God and is also given to the world by the will of God only. For example, the boundary of the universe is unimaginable. Such unimaginable boundary is due to the will of God. The purpose is that God exists surrounding this universe (*Sarvamāvr̥tya tiṣṭhati* – Gītā). If the boundary is touched by the soul even in its imagination, God is touched or imagined. “The universe is expanding constantly” is also told by science. Similarly, the unimaginable nature is exhibited in the miracles performed by the incarnation of unimaginable God to prove their source to be Himself or Unimaginable God. The clay enters the pot by inevitable rule of worldly logic. When a magician creates magic, the magician does not enter the magic. Of course, it is a pre-arranged trick. The magic without any pre-arranged trick is the creation of this universe by God. The quantity of cause must get reduced when a part of it becomes the effect. But, God exists as He is in His original position and the universe is created. This process is unimaginable and the cause, the God is also unimaginable. Śaṅkara called this unimaginable explanation as Anirvacanīyatākhyāti.

Chapter 43 DIVINE SATSAṄGA ON 28-02-2021

March 08, 2021

[An online spiritual discussion was conducted on February 28, 2021, in which several devotees participated. Some of the questions of devotees answered by Swāmi are given below.]

1. Why is my daughter frequently seeing snakes in her dreams?

[Smt. Naga Mohini asked: Jai Guru Datta Swāmi, My daughter Sreenidhi is 14 years old. Very often, she sees Snakes in her dreams, atleast once in a week. She gets scared on such instances. Swāmi, I want to know the reason because of which she is getting such dreams.]

Swāmi replied:- In her previous birth, she harmed the snakes. You worship Lord Subrahmaṇya. She will get rid of this.

2. Why Human Beings are still not changing by learning the spiritual knowledge given by Swāmi?

[Śrī Rajashekar asked: Jai Guru Dev Datta, Swāmiji, You have been telling all of us that harming or killing living beings is Mahā pāpam. Then why is that Human Beings are still unable to give up eating Non-Vegetarian (māṃsam) food? Datta Swāmy (You) is known as Jñānamohinī, then why Human beings are still struggling with ignorance and not changing? Still there are so many animals being killed in the name of sacrifice. What is the message do You want to give me regarding this question of mine Swāmi?]

Swāmi replied:- Mohinī while distributing the divine nectar caused illusion only to demons and not to Angels. Whatever knowledge is preached by this Jñānamohinī is always truth and that is the power of attraction. Certainly, one day it will give the results. Though rain falls uniformly on the earth, the seeds only sprout in fertile soil. In course of time, the infertile soil also becomes fertile due to the rain. But, a rock will never become fertile so that the seed fallen on it can generate sprout. The scope of the rain is soil only and not the rock.

3. Why aren't we able to realize that God is the only trustworthy person?

[Śrī Rajashekar asked: Swāmi, we have so many family members who are blood relatives. We are supposed to trust them. But we analyse their behaviour and sometimes don't trust them. Instead, we develop more trust on some friends who are very close to our heart. We naturally chose whom we trust. Similarly, why aren't we trying to find God and trust Him more than anyone else realizing that He is the most loving, true protector and trustworthy person?

Swāmi replied:- Several devotees trust in God and get wonderful benefits. Intelligence is masked by the blood relationship. Kauravas are of the same blood of Pāṇḍavas, but harmed them a lot. Kṛṣṇa is not a blood cousin like Kauravas. But, Kṛṣṇa helped Pāṇḍavas to the climax. The character and good qualities of Pāṇḍavas made Kṛṣṇa to help them.

Even within the worldly relationships, this concept is so perfectly true. Then, what to speak of God, who is beyond this world?



Shri Datta Swami
(Dr. Jannabhatla Venugopala Krishna Murthy)