

SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 31]



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

Divine Discourses Given By:
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Chapter 1

March 09, 2021

O Learned and Devoted Servants of God,

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

1. Swāmi Vivekānanda was a non-vegetarian, so why was he called a saint?

Swāmi replied: Even Lord Śrī Rāma was a non-vegetarian, who was the incarnation of God. A saint is lesser than God. Even Śrī Rāmakṛṣṇa Paramahaṃsa, the Guru of Vivekānanda ate fish. Sometimes, the incarnation neglects a point in order to stress on other important points, which are more important. Killing animals and birds for non-vegetarian food is certainly a sin as preached by God Buddha and God Ṛṣabhadeva Jaina. Even Jesus took non-vegetarian food, but, He criticised people killing the animals and birds for food. If all other important points are achieved, this one point can be concentrated upon in a later period. We shall not imitate what God does, but, we shall follow what God says. Some critical points have hidden backgrounds and there is always an underlying meaning in the actions of God.

2. The various Vāhans attributed to the gods and demigods. What does it actually signify?

Swāmi replied: The vehicle is either animal or bird indicates the soul. It signifies the service of the soul to God.

3. According to Hinduism, exactly who gave the knowledge of the Vedas & the Upaniṣads to the humans of the Earth for the first time and when?

Swāmi replied: God gave knowledge to humanity in the beginning of creation irrespective of region and religion.

4. How can man live by every word proceeding out of God's mouth?

[Jesus Christ said: "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'" Could You please provide some real-life examples of application of these verses?]

Swāmi replied: The word of God means the commandment of God that is given through divine constitution in order to protect justice in worldly life. Those, who did not follow His words could not live since they were killed by God. All demons are examples. Word is more important than bread because if one dies without bread, such a soul will not go to hell, but, if one dies by violation of His word, the soul goes to hell.

5. Why was Mohammad not a perfect avatār of God Viṣṇu?

Swāmi replied: Who said that He is not the perfect incarnation of God? The incarnation of God behaves as per the situation and preaches accordingly. We shall not misunderstand it.

6. How can a Kṛṣṇa devotee worship other gods when Gītā 7:20 clearly prohibits that?

Swāmi replied: The verse means that God shall be worshipped in any incarnation. Worship of angels is not the worship of God. Objection to worship of angels is not the objection to worship of various incarnations of God.

7. To which Hindu God should I pray to get a good husband?

Swāmi replied: You should pray God Rāma.

8. Are there any rules for reading Bhagavad Gītā like we can't eat onions and garlic or can't cut nails during that time period?

Swāmi replied: All these things are only superficial and are not important. Only devotion to God Kṛṣṇa is important.

9. In heaven will we stay with our family members and friends? Who will we spend time with besides God?

Swāmi replied: There are several devotees in divine bodies, who give a good devotional company to us.

10. Is it a sin for Christians to tell non-Christians that they're going to hell if they don't believe in Jesus?

Swāmi replied: Here Jesus means the God, who is present in all the incarnations. Jesus does not specify a particular form of God with a specific name. Jesus said that He will come again. Did He say that He will come again with the same name? God will be coming in different forms with different names.

11. How is knowing *Brahman* equal to knowing everything?

[What is meant by the statement of Upaniṣads that "By knowing that (Brahman) everything is known? Does that mean that we become omniscient after Self-Realisation and know all sciences, arts, religions, etc.?)

Swāmi replied: When you know that all the potware is made of clay, you will know that everything is clay. "Everything is known" means that the causal material of everything is known. All the things of the world are made of energy only and hence, you will know that all the world is nothing but appearance or modification of energy only. It means that you will know that the entire world is just basically the energy only. Even this energy is created by God and all the modifications of the energy are also created by God and not by the inert energy. Hence, "Everything is known" means that you will

know that everything is created by God only. You cannot get the knowledge of everything created by God. Only God has the entire knowledge of everything and is called as Omniscient.

12. How can one obediently live for the Kingdom of Heaven?

[Given that Jesus Christ asked people not to be attached to this world yet live for the Kingdom of Heaven through obedience to God, what changes in government and public services could help with that regards?]

Swāmi replied: Following justice and discarding injustice in every step will help in this direction. Such basic principle alone can satisfy God. Obedience means strict follow up of the divine constitution created by God and this is the essence of Pravṛtti. Devotion comes only in Nivṛtti. Obedience is also the basic form of devotion.

13. Can one chant (in mind) Mahāmṛtyuñjaya Mantra without receiving Guru dīkṣā?

Swāmi replied: There is no Mantra in this world. Mantra means any line of prose or poetry or song that spontaneously attaches you to God.

14. Where does the idea come from that the serpent that tempted Eve was Satan?

Swāmi replied: Ideas are always created by souls due to the given freedom by God.

15. Was Sai Bābā Hindu or Muslim?

Swāmi replied: He is the human incarnation of God, who came to unite all religions especially Hinduism and Islam, which were prevailing much in those days.

16. Is Judas in heaven or hell?

Swāmi replied: Since Judas repented and punished himself, he is free of the sin. Neither he has gone to hell nor to heaven. Since sin was ended, he did not go to hell. Since he has not done any meritorious deed, he has not gone to heaven also. He is born again on this earth, which is in between heaven and hell (not in physical sense but in the sense of the value).

Chapter 2

March 10, 2021

O Learned and Devoted Servants of God,**1. How to deal and lead relationships in Pravṛtti life? Could You please guide me?**

[Śrī Bhagath k asked: Jai Gurudatta, Pāda namaskāraṃ Swāmy 🙏🙏🙏, My friend asked, By knowing which I am feeling is real isn't real because it's not there in past, present and future.

"Śaṅkara says that that which is temporary, must also be unreal, in all the three periods of time (Yadanityaṃ tat kṛtakaṃ hi loke)." How to deal and lead relationships in Pravṛtti life? Could you please guide me?]

Swāmi replied: The analysis of Śaṅkara avoids only the excess of fascination to worldly bonds. If the fascination is under limits, it is ok as far as the worldly duties are concerned. Unbound fascination to God alone is the goal.

2. Should we express gratitude by giving gifts to those who have helped us in the past?

[TINKU K asked: Jai Gurudatta, Pāda namaskāraṃ Swāmy, My friend has a doubt. Some years ago they lost their wealth in business and went to their village. Some of the village people and their grandmother friends helped them for food like Rice, Dal etc. As it is only dealing with Pravṛtti life, Now my friend family doing business and well settled. They want to give gifts like dresses to village people. Is it a sin Or Good thing in Pravṛtti life?]

Swāmi replied: It is a good thing since gratefulness is the fundamental characteristic of any human being.

3. Why should I believe in the Human Incarnation of God when it is not mentioned in the Holy Quran?

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

A muslim devotee, Vestabashan Gubalicanakan, responded as follows on the topic of Human incarnation of God: The Great Power (God) does not have to come upon human form, when the Great Power (God) can sent forth Messengers. However, I can see your point, and it is rather interesting, however, I abide by the complete and uncorrupted laws of the Great Power (God) that which is written in the Holy Quran. What you are saying here, is contradictory to what the Great Power (God) describes upon the Holy Quran. You must also understand that Prophet Muhammad never claimed to be the Son of God, none of the Prophets did. Likewise, it is not wise to say that the Prophets are the human incarnations of the Great Power (God) when such has not been said upon by the Great Power (God). However I believe that the Great Power (God) can inspire individuals and put the words of that which the Great Power (God) speaks upon the individual so that they may spread upon the true message. Swāmi please give a response.]

Swāmi replied: Do you believe that God has full freedom to do anything or not? If He has full freedom, it is up to Him to send messengers or even to come personally. The owner of a factory may instruct senior employees to deal a problem in the factory. Sometimes, the owner himself

may visit the factory to solve the problem. Is there a rule in the constitution that the owner of the factory shall never visit his factory since such visit will lower his value? In fact, such personal visit shows the simplicity of the owner and brings a greater value to him. It is up to the will of God that whether He sends a messenger or come Himself to solve a problem. Who are you to dictate terms and norms to God?

4. Why did Jesus claim that He was the Son of man despite His conception (In the Bible, Jesus refer Himself as “Son of man” in several places)?

Swāmi replied: Son of man means the medium in the external sense. Son of God means the internal core in the inner sense. Both are correct in the case of an incarnation of God.

5. How do I open 7 cakras in our body?

Swāmi replied: There are no cakras in our body. Cakra only means the whirlpools that come in the way of the swimmer, swimming this worldly ocean to reach God. It is only a figure of speech. Certain Gurus are either ignorant of the truth or exploiting the public for their personal benefits.

6. Why does God need to be born on earth, when He can easily do anything from heaven?

[Why does God need a birth when He can do it from heaven? He forgave a lot of people and cleansed it as well. Why does He need to be born and why was He sinless not like others?]

Swāmi replied: A king can get the flesh of a deer for his kitchen just by giving an order to the hunters. Why the king is going for hunting a deer in the forest in which so many dangers from wild animals exist? That is the entertainment. You know that a cinema is a false story created by a poet. Why are you visiting theatres to see such false cinemas? God is sinless while acting as incarnation because He knows that He is the creator and controller of this entire world and always behaves in justified way only. Such justified ways are sometimes beyond the capacities of our understanding. There is no need for Him to proceed in unjust way like a soul.

7. Why does the all-loving God choose to help only some people?

[If God is real love and saves sinners, why does He have preferences? Why didn't He first choose Judas instead of others? Why does He hate and says He loves equally?]

Swāmi replied: The repentance based on realisation was given to Judas by God only. The heart of Judas could receive and assimilate it in that life itself. There are some hearts, which can assimilate in long run of several lives only. Hence, God does continuous effort. He does not use His miraculous power in this aspect because He desires the complete transformation of heart in free atmosphere without any threatening force. Hell is such threatening force that induces some temporary transformation in the souls.

8. Can I worship Deepika Padukone (an actress) as God?

Swāmi replied: You cannot make every item as representative model of God for worship. Why do you make a three coloured piece of cloth only as national flag? Why don't you use some dirty cloth as the national flag?

9. Did God offer forgiveness and salvation to those who sought it before Christ's death on the cross?

Swāmi replied: Yes. God existed even before the creation of this world.

10. Why are most Brāhmin Hindu temple priests not physically fit?

Swāmi replied: A priest becomes mentally fit to God by his constant devotion, which is related to mind. But, such devotion becomes perfect only when there is physical fitness also. "A sound mind in sound body" is a famous saying.

11. Do unbaptized babies go to heaven?

[Do unbaptized babies go to heaven? (There is a belief in Christianity that the Baptism ritual will cleans one of the original sin committed by Adam).]

Swāmi replied: All this is psychological process of treatment of mind. Mind is responsible for doing merit or sin.

12. How can God be all-loving when the Bible describes His cruelty?

[A person opined in the following way: When Bible (he is referring to Old Testament) is filled with God's anger and cruelty just like any other's why still, how can He love all, He loved only some and saved only some people or selected some people in Bible why still people say God is love?]

Swāmi replied: Love means justified and reasonable light of God. Blind love is the irrational darkness of the soul. Protecting everybody without any punishment can't be adopted by even this human government. Emmanuel means saviour of His people. His people mean the righteous souls and not all souls without discrimination.

Chapter 3
DIVINE SATSANGA ON 06-03-2021

March 12, 2021

O Learned and Devoted Servants of God,

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

1. Is the imaginary world of a Soul in it's dream as continuous as the external world created by God?

[This question was asked during the discussion about the comparison between the external world created by God and the imaginary world created by a Soul in it's mind during a dream.

Śrī Lakshman commented: One point told by Swāmi is that the difference between the imaginary world of a Soul and the external world created by God is that the imaginary world doesn't appear as real as this external world appears to God. I also think that there is another difference. The imaginary world of a Soul is not as continuous as this external world is, isn't it? God can also multiply Himself in His creation (imaginary) and exist as many human incarnations of God at a time but a soul can't do that in its dream.

Dr. Nikhil commented: Also, it's (creation's) existence depends only on God's will but not on the will of any Soul.

Śrī Bharath Krishna asked: I am also thinking of one more difference i.e., a soul can't decide what kind of dream it gets on so and so day but God can decide what has to be there in His creation and how it should run. A soul doesn't have perfect control over its dreams whereas God has perfect control over His imaginary creation. Most of the times, a soul's dreams happen involuntarily. Is what I am thinking correct Swāmi?]

Swāmi replied:- I compared the imaginary world of the soul with this real world, which is also imaginary world of God in one required aspect only, which is that both are imaginary only. I concentrated on the required aspect only. When one says that the face of the lady is like moon, it is said in one required aspect only, which is that the face is as pleasant as the moon. You are bringing differences like the moon contains black spots and the face does not contain them etc., which are not necessary in the context. My only point is that though both are imaginary, the imaginary world of God appears real and clear to God whereas the imaginary world of the soul appears to be very much unclear and unreal to soul. This difference is due to the omnipotence of God and the negligible potence of soul. Another difference is that the imaginary world of God (this real world) is essentially unreal and appears as absolutely real to give real entertainment to God. The imaginary world of the soul is made of awareness and hence, it is not unreal basically. It is very weak and exists in equal par with the existence of the soul since soul is also awareness. In this sense there is a similarity in both cases and that is that this

world exists as real as God to God and the imaginary world exists as real as soul to soul. In both the cases, the commonality is that the cause gives the status of its existence to its effect. God and soul are causes and their imaginary worlds are their effects. Another similarity is that both the causes can give their existence to their corresponding effects in order to get real entertainment. Yet, the existence of both effects is unreal in essence since the existence of both effects is granted by their causes and not inherent of the effects. Hence, the cause as freedom to withdraw its existence from the effect whenever cause likes since the effect has no inherent existence, the poor effect disappears whenever the cause withdraws its existence from its effect. Due to this basic fact, the cause can do any miracle in its effect. Hence, the cause is absolute reality and effect is the relative reality. Due to this analysis, the effect can neither be told as existent (because it does not have its own inherent existence) nor be told as non-existent (because the effect is perfectly existent with the borrowed perfect existence of the cause). In such case why there is difference that God has real entertainment with His imaginary world whereas the soul is not having the real entertainment with its imaginary world? The reason is that God has only its imaginary world as the single effect whereas the soul as its imaginary world as well as God's imaginary world externally as the second reference. In comparison with the external reference of God's imaginary world, the soul feels its imaginary world as almost unreal because the soul compares its imaginary world with the external imaginary world of the God.

Enjoyment of the imaginary world of the soul in its awaken state is described about because such state alone can be taken as comparison between God and soul since God never gets ignorance like the soul getting ignorance in the dream. Even if God wants to enjoy the world to the extent of climax, God imposes self-ignorance on Him. In the case of soul also entertained by its imaginary world in awaken state (called as daydream) the soul imposes self-ignorance on its self for better entertainment. The soul in dream is under forced ignorance without the second external reference and hence, feels the dream world as real as the external world. Such dream state of soul can't be compared with God in any situation. Hence, the dream state of the soul is totally irrelevant in the context of this discussion.

2. “Ātmanah Ākāśah Sambhūtaḥ...” is a statement found in the Veda. Here why God didn't use the word “Parabrahman” instead of “Ātman”?

[A question asked by Kum. Laxmi Thrylokya.]

Swāmi replied:- ‘Ātmā’ means mediated God. Unimaginable God can't be referred without form, nature and address. If unimaginable God is referred as Himself, there is every danger for the receiving souls to

misunderstand the non-existence of God. The unimaginable God created only the eternal space that is required for the form of first energetic incarnation. This first energetic incarnation or mediated God created further the elemental space required for creation. Of course, the unimaginable God exists in the first energetic incarnation or first mediated God and the unimaginable God only created even elemental space since unimaginable God perfectly merged with the first mediated God, If I speak about the mediated God it only means that I am speaking about unimaginable God only. The creation itself is unimaginable to bring worry in the minds of the receivers of knowledge and if unimaginable God is mentioned as creator, it will be an extra worry to further confusion.

3. Can the creation ever be 100% real for God?

[Śrī Phani asked: This question is related to the discussion during the Satsang about the concept that the creation appears real to God. It is said that “Sadasat Vilakṣaṇā Māyā...”. Both Sat and Asat exist from perspective of God and also the Soul. God may subject Himself to 99% illusion so that this world appears real to Him but it will never be 100% real, isn't it?]

Swāmi replied:- When one sees the real rope and the other sees the unreal snake as real snake superimposed on the real rope, both are simultaneously experiencing the reality and unreality of the same object simultaneously. Of course, you can say with reference to one item only, both reality and unreality exist in view of two angles of two different persons without any mutual contradiction. Hence, you can call this world as both real and unreal without mutual contradiction, which can be told in another way that the world is neither real nor unreal. This is not against logic by taking two different references. There is no wonder in this logic. But, the real wonder appears when the same world is real as well as unreal to the same reference without mutual contradiction. Here, such single special reference is God. God is seeing this world as real and unreal without any mutual contradiction. How? 1) God is seeing this world as absolute reality (as real as Himself) because God has granted His own absolute reality to the originally unreal world so that the world becomes absolutely real for the sake of His real entertainment. 2) God is seeing this world as unreal because the world is basically unreal by itself if God withdraws His absolute reality and this is used while performing miracles like creation etc. Due to reasons given the above two statements mutual contradictions is removed on the basis of logic only. This is more wonderful than the above explained concept taking two different references (God and soul).

If you examine the soul alone as the single reference (just like the above explained single reference of God) in the case of this external world, the soul can realize this external world as real as itself because soul is a part of the

world. The reality of the world and the soul shall be one and same absolute reality of God since God has granted His absolute reality to this world as well as to the soul (soul being a part of the world). World and soul have both absolute reality and original unreality as both sides of the same coin. When soul grants its reality to its imaginary world, soul can't grant the side of absolute reality since such absolute reality is dependent on God's will because it is His inherent property. Soul can grant its inherent property (unreality) only to its imaginary world and hence its imaginary world is not appearing with the absolute reality even if soul wishes for its real entertainment. The imaginary world of the soul is very weak having diluted reality of the soul because some part of the soul is modified into the imaginary world. After maintaining the imaginary world for some time, the soul becomes weak because of reduction in its material content (awareness). In the case of soul, the building material (itself) is available already, which is awareness. Hence, the soul can create or change or desolve the forms of its imaginary world only while the building material remains as it is because it can't change or generate or desolve itself. In the case of unimaginable God, God is not the building material since God is not reduced by the creation of world. Hence, not only the forms, but also the building material of His imaginary world is unreal. Hence, the soul and world is the entire imaginable domain whereas God is the entire unimaginable domain.

4. Swāmi, can You give a Hymn which my students can chant daily as part of their prayer?

[Smt. Sudha Rani asked: Pādanamaskāraṃ Swāmy, Thank You Swāmy for every help I have been receiving from my birth to till date. Actually, You were my real helper in all of my past births and You are going to help me in all my future births too, thank You so much for all of that.

As a language teacher I am supposed to explain the dharma to pupils. Swāmy, can You give a suitable hymn for the sake of my students for their daily chanting as part of their prayer?]

Swāmi replied:-

**Dharmapriyāya Saṃsāre,
Dharmātītāya ca svayam,
Anūhyāyohyadehāya,
Namaste Paramātmāne.**

(**Meaning:-** In the world You like the justice, yet, You are beyond the justice and injustice becoming greater than justice. You are unimaginable by Yourself, but, become imaginable and visible by Your external body or medium. My salutation is to such absolutely real God.) This poem is spontaneously composed by God Datta existing in Me to fulfil your desire.

5. Can You explain about Yajñāṅgī, an event when Droupadī was born?

[Smt. Sudha Rani asked: Pādanamaskāraṃ Swāmy. Thanks for your grace on myself who is an ignorant soul. Swāmy, You have redefined the word Yajñam, actually refined the meaning of Yajñam.

How do I understand YAJÑĀNGĪ, Draupadī's birth event Swāmy, who is said to arise from Yajñakuṇḍam as a child to King Drupada?]

Swāmi replied:- Birth of Draupadī from the fire alter does not mean that ghee and food were poured in the fire alter as shown in cinemas. Fire alter was lit and ghee-fried food was prepared on the fire alter. The food was distributed to the deserving participants, who are scholars and devotees to God. When God was pleased with the knowledge and devotion of the participants of the seminar arranged by the king, He did a miracle by which Draupadī appeared in the fire alter at the end of sacrifice. Sacrifice means donation of food and Dakṣiṇā (money offering) to the deserving participants of the Satsaṅga. Sacrifice does not mean burning the food in physical fire since it means preparation of food with the help of physical fire (Laukikāgni or bhautikāgni) that is to be burnt in the divine fire (Devatāgni) or Vaiśvānarāgni existing as fire of hunger in the stomach of a hungry person.

6. Is there any other rules of Pravṛtti other than those basic three rules which You always explain in Your discourses?

[Śrī Tinku asked: Jai gurudatta, Atri varada 🙏🙏🙏 By reading Your messages I understood that God gives utmost importance to pravṛtti which eventually leads a soul to nivṛtti. The following is Your main teaching regarding pravṛtti.

"Pravṛtti is your behaviour with the co-human beings and Nivṛtti is to develop personal relationship with God. The Three Basic Rigid Rules of God in Pravṛtti are:

- a) Avoiding illegal Sex,
- b) Avoiding violence starting from hurting other souls (except teaching kids involving mild punishments) up to killing other living beings for food and enjoyment (except legal punishments) and
- c) Avoiding stealing others' wealth and money through force and cheating by corruption. Even if you escape the punishments for your sins here through tricks and bribe, you are sure to be punished by the Unimaginable God in unimaginable ways. Faith in God and enlightenment in the spiritual knowledge must be the main line of education from bottom to top whereas professional education must be a side line only."

But how to teach other pravṛtti rules to everyone except above 3 rules? How to live in pravṛtti with respect to different identities like Father/mother; Husband/wife; Son/ daughter; grand child, Grand father/mother, Cousin, Nephew, Student, Friend, Guru - Disciple, Son-in-law/ daughter-in-law, Father-in-law / Mother -in-law, Worker in a company, Politician and Neighbor.

Where can I get information about how to follow different dharma's with respect to different identities? Datta Prabhu, did You write any book on PRAVṚTTI?]

Swāmi replied:- Important rules mean that there are other rules, which are slightly lesser important and do not mean that no other rule exists. Lord Kṛṣṇa said that these three rules are very important since these three sins are the three main gates of hell. There is no fourth back gate through which one can escape from the hell! All the other rules are available in any ethical scripture (Dharmaśāstra).

7. Should we give a party the way I like it or the way my guests desire to have?

[Śrī Satyanarayana asked: We all happen to give parties to our colleagues. Many of our colleagues might be Non-vegetarians. They demand the Non-vegetarian food to be served to them as

party. Even if I tell them that I am against Non-vegetarian food for which animals has to be killed, they wouldn't listen. If I try to take them to pure vegetarian hotel or restaurant they insist me to take them to a Non-veg hotel only.

There are certain occasions like we getting promotion or hike in our office. Such times, our colleagues demand a party! They say that I should offer them something which they like as party, not which I like.

How am I supposed to deal with such people so that it doesn't affect my professional life? One way to respond them in such situation is to donate some money in their names and also make them aware of such donation of mine which makes them feel satisfied that something good happened in their name. But this might not work all the time. There are few people who tell on my face that all they care is about their satisfaction. We must satisfy them in the form of party it seems!

How should we deal with such situations and such people Swāmi?]

Swāmi replied:- This is related to the basic and most important rule of justice in Pravṛtti. It is said that nonviolence is the greatest justice (*Ahimsā Paramo dharmah*). Some other less important rules can be modified as per the context. For example, to protect this highest justice, one can tell a lie. Nonviolence is higher than telling truth. A sage told truth, which resulted in killing of a saint. The sage went to hell and was punished for the violence and telling truth was not given any weightage. You shall not yield to any extent of pressure to violate the most disliked aspect of God. Killing unjust living beings is not a sin. But, killing an innocent living being for the sake of your taste in food is highest sin and highest punishment will be faced by you. A killing person will be born as animal and the killed animal will be born as the butcher. God retards your sin through such extreme punishment for the extreme sin done by you.

Chapter 4
DIVINE SATSANGA ON 07-03-2021

March 13, 2021

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

1. How to understand God completely?

[A question asked by Śrī Rajasekhara Reddy.]

Swāmi replied:- If one understands that God can't be understood by any soul except that God exists, God is said to be perfectly understood. God means the unimaginable God only, who is the original absolute reality. This unimaginable God along with the medium is called as mediated God in whom the medium is well understood and the unimaginable God (Possessor of the medium) remains un-understood as usual. Since the unimaginable God merges perfectly with the medium, the understood medium results as that the unimaginable God is not only understood but also is visible. The mediated God is a single phase of the two components called unimaginable God and imaginable medium. The mediated God is visible and understood from the angle of the medium, but remains invisible and un-understood from the angle of the original unimaginable God. The unimaginable God remains unimaginable as well as imaginable without mutual contradiction. The medium exists based on the borrowed reality from unimaginable God, which otherwise is unreal by itself and by this the medium has the absolute existence as long as the unimaginable God does not withdraw His absolute existence from the medium. The medium has the absolute reality even before the merge of unimaginable God with it, but, remember that this absolute reality of the medium is not the inherent reality of the medium, but, is the granted reality by the unimaginable God. In this way, when unimaginable God merges with the medium, the unimaginable God need not grant His reality once again to the medium. Thus, we can say that the merge is between two items, one having inherent absolute reality and the other having borrowed absolute reality. To distinguish these two, we say that the first one is the absolute reality where as the second one is the relative reality. Hence, relative reality does not mean unreal, but, only means the unreal existing based on the borrowed absolute reality of God. The merge makes the absolute reality as well as the relative reality co-exist and merge with each other. By this, God becomes not only absolutely real but also relatively real as said in

the Veda (*Sat ca tyat ca abhavat*) and the Gītā (*Sadasacchā'hamarjuna*). The clarity in this concept represents the relative reality whereas the confusion in the same concept represents the absolute reality. You can never get 100% clarity in this concept because unimaginable God still exists in the mediated God.

Chapter 5

SATSANGA ON SHIVA RAATRI 11-03-2021

March 15, 2021

[A spiritual discussion was conducted on Śiva Rātri on March 11, 2021, in which several devotees participated. The questions of devotees answered by Swāmi are given below.]

1) Should we not propagate spiritual knowledge since You have not commanded us to do so?

[Śrī. Hrushikesh asked: You told that God's command is necessary for the propagation of spiritual knowledge. Does it mean that every one of us shall not propagate the spiritual knowledge?]

Swāmi replied:- The word propagation means two senses:- 1) Sense of propagating the knowledge as it is as preached by the Sadguru and 2) sense of propagating the knowledge preached by Sadguru with more examples and more interpretations contributed by self. If the propagation is in first sense, it is ok and the permission of Sadguru or God is not necessary. If the propagation is done in the second sense, the permission from Sadguru is necessary because your own examples and your own interpretations might have misled the direction of the original concept preached by Sadguru. If your interpretations and examples support the original concept, in such case, the propagation in the second sense also is ok. But, this verification is needed by your preacher or Sadguru and not by yourself. The reason is that you will always support your own interpretations and examples just like parents support their children. Here, God means the Sadguru, who preached the spiritual knowledge and does not mean the unimaginable God or mediated God like Brahmā, Viṣṇu, Śiva etc. Sadguru is also the human incarnation of God and hence, permission from Him means permission from God Himself. Sat means the unimaginable God and Guru means the human medium. A human being alone preaching the spiritual knowledge is only Guru and not Sadguru. A Guru shall follow the concepts of the Sadguru and shall not deviate even a little just like the train running on the fixed iron lines. But generally, a Guru behaves like a bus on the road deviating a little this side or that side. Such deviations mislead the receivers of knowledge.

2) You said that God Datta has the three names, which are Hiraṇyagarbha, Narāyaṇa and Īśvara. Please explain these three names.

[A question by Śrī. Hrushikesh]

Swami replied:- The first energetic incarnation of unimaginable God is God Datta. When the same God Datta was involved in the creation of this world, He was called Hiraṇyagarbha, who later on became God Brahmā

Datta with four faces indicating the authorship of four Vedas. Later on, the same God Datta was involved in ruling this world and was called as Nārāyaṇa, who later on became God Viṣṇu Datta with one face indicating the oneness of unimaginable God. Later on, the same God Datta was involved in destruction of the world and was called as Īśvara, who later on became God Śiva Datta with five faces indicating the destruction of five elements with five types of fire (Pañcāgni vidyā). Hence, Hiraṇyagarbha was the first form of unimaginable God or Parabrahman and is the first energetic incarnation of unimaginable God as said in the Veda (*Hiraṇyagarbhah samavartatāgre...*). Hence, we can take the first original God Datta as Brahma Datta and this is the reason why God Brahmā is not expressed widely like God Viṣṇu and God Śiva. The main portfolio of God Brahma Datta is spiritual knowledge and due to this, He is the author of the entire Veda and the Veda means knowledge (Vidul Jñāne). God Datta is called as Guru Datta or preacher of knowledge being the author of the Veda or Knowledge. His associated power is Goddess Sarasvatī, who dwells on His tongue representing words of speech. The preacher (Guru) is preaching knowledge through speech only. The creation is the first step and hence the first visible God is Hiraṇyagarbha only. Hiraṇyagarbha appeared in the beginning of creation of world with the central face of Brahmā having the two side faces of Śiva and Viṣṇu on both sides. Later on, the same God Datta appeared as Nārāyaṇa with the central face of Viṣṇu having two side faces of Brahmā and Śiva on both sides. Later on, in the end of creation the same God Datta appeared as Īśvara with the central face of Śiva having two side faces of Brahmā and Viṣṇu on both sides. God Datta is the single God possessing the three potentialities of creation, control and dissolution of the world. These three potentialities were separately personified as Brahmā, Vishnu and Shiva in course of time. These three latter energetic forms of Brahmā Viṣṇu and Śiva are the incarnations of the same God Datta. There are several other energetic incarnations also and when earth and humanity were created human incarnations of God Datta also appeared. God Datta is the permanent residential address of the unimaginable God. There is no trace of difference between God Datta and unimaginable God. Hence, God Datta is called as Parabrahman directly. In the sequence of creation of this world, Hiraṇyagarbha or God Datta created the space. Since Hiraṇyagarbha is a mediated God looking in the form of a human being, this first energetic incarnation is called as Ātman or soul and the Veda says that Ātman created the space (*Ātmana Ākāśah...*). This space created by Hiraṇyagarbha was the first of the five elements called as Bhūtākāśa. The space occupied by Hiraṇyagarbha was created by the unimaginable God even before the

expression of Hiranyagarbha and was called as ‘Paramavyom’ or eternal space, which is never destroyed even after the dissolution of the entire creation made by Hiranyagarbha. The Veda says that in the beginning (even before the expression of Hiranyagarbha) the unimaginable God created energy, which existed in subtle form or eternal space and in gross form, which was used in the formation of the energetic body of Hiranyagarbha (*Tat tejo'srjata*). Hence, the unimaginable God created energy in the very very beginning even before the formation of Hiranyagarbha and this Vedic statement (*Tat tejo'srjata*) applies to this context. The second Vedic statement (*Ātmana Ākāśah...*) applies to the context of creation of the non-eternal elemental space by the first mediated God or Hiranyagarbha called as Ātmā. This God Datta also incarnated as human incarnations and any incarnation (energetic or human) contains God Datta, who always contains the unimaginable God. Hence, in the very basic sense we can say that every incarnation is the incarnation of Parabrahman (unimaginable God) or the incarnation of God Datta (the first energetic incarnation). This is the systematic story of the creation of this world. This is only the sequence of creation, but, the process of creation is unimaginable only since the cause creates the effect without any reduction in its quantity in this context of creation of world from God. God is not only the intellectual cause (Nimitta) but also the material cause (Upādāna) of this world. Apart from the above said unimaginable wonder of material cause, the unimaginable wonder of intellectual cause is that God thought of creation even before the creation of the awareness! In both angles the process of creation is unimaginable because as material cause, God created this world without any reduction in the causal quantity (Himself) and as intellectual cause God thought and planned the creation without being awareness!!

3. When the omniscient God knows whether or not the soul has fully reformed, why does He retain the soul's file of deeds in an inactive state?

[Śrī Bharat Krishna asked: Swāmi! You told that if a soul is reformed, its file of deeds and fruits is kept in cold storage and not destroyed because if the soul turns back in to sin, the file will be restored. God is omniscient and knows whether a soul is really reformed or not. Then, what is the need of cold storage? If the soul is really reformed, let Him cancel the fruits of sins once for all.]

Swāmi replied:- God commits this mistake believing that the soul is really reformed. When the soul turns back to sin, God repents and brings back the file from cold storage. God knows the nature of the soul and hence, does not destroy the file. Next time, even if the soul is really reformed, God will say to the soul “you cheated Me last time also, I will not destroy your file and I will not keep it in cold storage also” (all including Bharat Krishna laughed and requested Swāmi not to do so!).

God is not only the strict administrator but also the infinite ocean of kindness. He gives the chance of permanent reformation to the soul again and again due to His love on His issues. Since He is omniscient, He knows the uncertain nature of a soul. As the best administrator, He never destroys the file but keeps its in cold storage. Even though the formation is temporary, that temporary period is also a bit of real reformation only and the soul deserves the cancellation of sins for that temporary period. This is quite logical. Otherwise, the soul will blame God for being logical and unjust claiming itself to be eligible for the temporary relief as per logic. Hence, you can never find fault with the procedure of administration of God at any stage.

If you argue that God shall see the soul not to change its stand in future after reformation, you will again blame God saying that God is not keeping up His promise of giving free will to the soul. For this reason, God can't accept your suggestion. This only exhibits your uncertain nature of always finding faults with others hiding your faults.

Swāmi told during the Satsaṅga “I am a scientist and I believed in the existence of God on seeing the miracles performed by God”. All nodded their heads positively agreeing to this statement. But, Nitin asked Swami “You wrote 100 books in Sanskrit on philosophy by the age of 16 yrs. Hence, you believed God even from childhood”. Then Swāmi told “This rowdy has caught Me out!” Then Swāmi told “Similar incident happened with Śrī Rāmakṛṣṇa Paramahaṃsa. He was suffering with the throat cancer in the last days. One devotee came and enquired about His health. Paramahaṃsa told that He was suffering a lot with cancer. The devotee told “But, I find infinite divine bliss in Your face”. Paramahaṃsa told smiling “This rascal has caught Me out!” (All laughed and enjoyed.)

Swāmi continued:- God Datta has unique way of preaching. When He wants to preach a faulty person, He attributes that fault on Himself and criticizes Himself. By this He sees that the faulty person's ego is not hurt so that he realizes his fault and tries to rectify himself. What Datta told is that scientists observe only the perceived unimaginable miracles to believe the existence of unimaginable God. They are like the doubting Thomas, who believed the Jesus appearing after crucifixion by putting his fingers in the holes of the hands of Jesus. Then, Jesus told “Devotees believing Me without perception-proof are more valuable than those believing Me through perception-proof only”. A queen recognizes the king by his inherent form and not by his jewels. Excellent knowledge (*Prajñānam*) is the form of incarnation whereas miracles are the associated jewels, which can be transferred to others due to which even demons and black magicians perform miracles. God gives His jewels (Miraculous powers) to these rigid issues

compelling Him through rigid worship. A true and higher level devotee recognizes the incarnation through knowledge and not through miracles. Every human being is selfish and searches for the miraculous powers of the incarnation only that can be useful for it in its worldly problems and is not bothered about true spiritual knowledge and real devotion. Dr. Nikhil and Devi are devotees of very high level and Datta did not show any miracle to them. If a miracle is shown to them, it will be insulting their high level of devotion and Swāmi told this to them recently. An atheist is of worst level since even after seeing the genuine miracle, he doesn't believe in the existence of unimaginable God. A scientist believes in the existence of God after thoroughly examining the miracle. Scientist is always far far better than atheist. Scientist keeps silent about God whereas atheist scolds God and His devotees.

4. Instead of You, why did Satya Sai instruct me to propagate miracles through a dream?

[Smt. Padmaram asked:- Why Satya Sai appeared in my dream and advised me to propagate Mahima Yamunā (a book describing the miracles performed by Swāmi) and Bhakti Gaṅgā (spontaneous divine songs composed by Swāmi)? You should have appeared in my dream and should have advised the same to me.]

Swāmi replied:- All the incarnations are friends to each other following the procedure of spiritual qualities. One politician says to other “If you help me in assembly, I will help you in Parliament!” (All laughed.)

All the incarnations are different roles only and the only one actor in all these roles is God Datta only. I can't advise you to advertise My own miracles and My devotional songs. Such advise from Me will be selfishness resulting in self-propaganda. The lineage of My spiritual preachers is the unimaginable God, God Datta (the first energetic incarnation and Śrī Satya Sai (latest human incarnation). I told this already “*Parabrahma samārambhām, Śrī Dattātreyā madhyamām, Śrī Satya Sai Paryantām, Vande Guru Paramparām.*” Śrī Satya Sai is My immediate boss and is always concerned with the programme that is led by Me and hence gives suggestions. The superior officer will always visit the project and gives some guidelines. He also performed several miracles and also sang devotional songs in the most melodious voice. His throat itself is the divine flute of God Kṛṣṇa. Both these act as attractions to spread the divine knowledge. Hence, He gave these two suggestions to you in your dream.

Chapter 6

March 16, 2021

O Learned and Devoted Servants of God,**1. How can I avoid distractions and focus better on spiritual and worldly goals?**

[Śrī Ganesh asked: Pādanamaskāraṃ swāmyji, I have not been able to focus both on pravṛtti and nivṛtti for the past couple of weeks. I am wasting my time watching movies and cricket highlights. When I sit to do something I get distracted easily and I don't even realise how 5 mins gets converted to 2 hours. What should I do to avoid such distractions. Also, I lied to my mother that I'm preparing for government job exams as per her wish. Should I do it? Yours truly, Ganesh V]

Swāmi replied:- By telling a lie to your mother, you have taken care of higher justice, which is non-violence. By this you have avoided the mental worry for your mother. It is not a sin. But, it is a sin from the angle of other side because you have neither used the precious time in Pravṛtti nor in Nivṛtti. You need not waste your time like this in watching games etc., for getting entertainment. Entertainment has the goal of happiness. You will get more (in fact, most) happiness in Satsaṅga about God. No other worldly item can give the real bliss as Satsaṅga gives. At the same time, Satsaṅga brings grace of God on you because it is related to God. It is one shot-two birds. One bird is bliss and the other bird is grace of God. Through any worldly item, you can get only happiness but not bliss. Hence, even one bird obtained from worldly items is far far lesser than that one bird of Satsaṅga.

2. Did Jesus rise from the dead with His own power? Or did God the Father raise Him from the dead?

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

Swāmi replied:- Father of heaven is the first energetic incarnation whereas Jesus is the human incarnation. Father merged with the son Jesus. Unimaginable God merged with Father. Hence, both Father and son have the unimaginable God. Any miracle is an unimaginable event and is performed by the unimaginable God only. With this background you can realise that Father and son are one and the same performing miracles expressed by the unimaginable God.

3. Is live-in relationship a sin?

Swāmi replied:- Such relationship is not a sin provided both promise on God and live together satisfying legal norms.

4. What are the means which enable a man to become a yogī as per the Bhagavad Gītā?

Swāmi replied:- Continuous effort associated with God's grace and make anybody Yogī. God's grace will certainly come if effort is strong and continuous. Yogī means possessor of Yoga. Yoga means equal entertainment or enjoyment of both happiness and misery in the life. This Yoga is the policy of God adopted in entertaining with the creation and this policy continues even if He enters the world as incarnation.

5. Is it true that the Rāmāyaṇa and the Mahābhārata were manmade, while the Quran was revealed by God?

[My Muslim teacher is saying that Ramāyaṇa and Mahābhārata were written by humans, but the Qurān directly came from God. What should be my best answer to him?]

Swāmi replied:- Qurān came directly from God like the Veda and the Bible. The Ramāyaṇa and the Mahābhārata came from human beings called sages and they were also backed by God in such writings.

6. Is there any easy means by which all people may be easily liberated?

Swāmi replied:- Propagation of spiritual knowledge projecting the divine personality of God that creates perfect attraction (devotion) to God is the only inevitable way for liberation. Liberation from worldly bonds must be natural without force. Strong attachment to God will bring natural detachment from the worldly bonds. Attachment to God comes through spiritual knowledge and devotion.

7. When Muslims see the Prophet as an idol for their life, how is this not idol worship?

Swāmi replied:- Idol does not speak whereas prophet preaches the spiritual knowledge. Prophet is not inert idol but alive human incarnation of God.

8. What should a sinner do to obtain salvation?

Swāmi replied:- Same as said above, which is spiritual knowledge followed by devotion to God.

9. Why does God punish you if you do not pay zakat that Muslims believe?

Swāmi replied:- Sacrifice is the basis of the divine path.

10. Why has God stopped healing like He did during the time of Jesus?

[Why has God stopped healing like He did during Jesus? Is it because He has provided us with enough medical doctors? If no, how then can one be healed?]

Swāmi replied:- The souls believing doctors are provided with doctors by God. Even the spiritual devotees must take the help of doctors following the general trend established by God without aspiring anything from God.

11. Why do intellectuals or thinkers get labeled as anti-Christ by religious people?

Swāmi replied:- Ignorance followed by ego and jealousy makes such comment.

12. When God says "Give up everything you have, take up your cross and follow Me", does it mean we have to give up the food we have?

Swāmi replied:- This is the extreme sacrifice preached by God so that if extreme is fixed as goal, at least some normal extent of sacrifice will be done by the devoted human beings. If normal sacrifice is preached, no sacrifice will result!

13. How do you know if God forgave people who committed murder in the past?

Swāmi replied:- God will speak with everybody through their consciousness especially those, who have no faith in human incarnation. If one doesn't listen even that also, such person has no spiritual address.

Chapter 7

March 17, 2021

O Learned and Devoted Servants of God,

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

1. Is Love Jihad a really threat to Hinduism?

Swāmi replied:- Jihad means establishing justice taking the help of force if necessary. It is not establishment of a religion through force. All religions speak the same points.

2. Why did Jesus go to India after his resurrection?

Swāmi replied:- When you say that God created this earth and this humanity and when God came as Jesus, will there be any difference between countries on the earth? This applies to every human incarnation irrespective of religion.

3. Did Jesus really resurrect from the dead, or is it just some hoax to make him look like a God?

Swāmi replied:- If you believe that Jesus arose a dead person, what is the problem for the rise of Jesus after crucifixion?

4. Is the Yajurveda 40:12 really a prohibition against idolatry as per Zakir Naik (an Islamic preacher)?

Swāmi replied:- It is not prohibition at all because spiritual beginners need idol worship. Will you prohibit LKG classes?

5. Will Hindus be punished by Allah for worshipping idols and nature?

[Qurān says Allāh will punish people who worship creation. Hindus are panentheistic despite knowing about Allāh's warning thus will go to hell which is deserved as Allāh is never unjust. Is knowledge of Islam pushing Hindus further away from Muslims?]

Swāmi replied:- Believing the idol as God is wrong. Idol is the representative model for God. If Idol worship is wrong saluting National flag is also wrong. Allāh will never say such cruel things in spiritual effort. Such cruel punishments are said by Allāh for doing serious crimes only. Either there is some other intension in the statement or such statements might have been introduced by some emotional rigid devotees. The intension in the above statement is that if you worship the idol without knowing that it is representative model of God, such rigid foolishness takes you to hell. Idol is inert whereas God has unimaginable awareness. you must realize the actual nature of God and shall not be carried away by the representative model. Even Hindu scripture says that idol is for beginners and that idol is not God

(Na tasya Pratimā asti). Non- realization of the actual nature of God based on rigid faith on the idol is condemned in this statement. You must not interpret this based on your rigid foolishness that discards the idol worship totally. The angle of rejection is different from the angle of acceptance in a concept. The same coin has both reverse and obverse sides.

6. Did Brahmā, Viṣṇu and Śiva also have past lives like Nārada?

[I heard that there was past life of Nārada and because of his puṇya he was born as Brahma Mānas Putra. But do Brahmā, Viṣṇu and Śiva also have past lives. On what basis they are elected for those roles any idea?]

Swāmi replied:- Nārada has rebirth as told in this story, but, Brahmā need not have rebirth, which is not told in this story.

7. Wouldn't the Church lose its power if there was a Second Coming of the Messiah, and thus try to destroy the next person who is an equivalent of Jesus?

Swāmi replied:- The next coming means coming again and again in human form to preach the spiritual knowledge whenever there is necessity as told by the Gītā (*Yadā Yadā hi... Gītā*). Jesus told that He will come again. Did He tell that He will come once more only? Coming again refers the next visit, which does not mean the last visit. When a relative leaves your house saying that he will come again, does it mean that he will come only once more, which will be last visit? You also tell him “please come again”. Does this mean that you are asking him to make the last visit to your house? Foolish interpretations come out from foolish people due to the over activity of their livers (Paitya Uddreka)!

8. How can a soul be contacted now if it has already taken rebirth?

Swāmi replied:- How can you contact a person, who is dead? When this itself is impossible, how can you contact a person, who is reborn?

9. Was the nature of the resurrected body spiritual or physical? How would this influence a Christian?

Swāmi replied:- The resurrected body can be spiritual or physical because God is omnipotent and nothing is impossible for Him.

10. What is the contribution of Sanskrit books like the Vedas and the Upanishads to the scientific world?

Swāmi replied:- Contribution depends upon the contents and not on the language.

11. Were there any examples of resurrections in the Mahābhārata?

Swāmi replied:- Parīkṣit died and was made alive by Lord Kṛṣṇa. The long back dead son of sage Sāndīpani was brought back by God Kṛṣṇa.

12. According to Bhagavad Gītā, what is my duty? How to find my duty?

Swāmi replied:- The duty of any soul is to please God by its practical behaviour in the world. Soul must develop the likes of God as its likes and dislikes of God as its dislikes. The like of God is justice and dislike of God is injustice in the worldly life. In the spiritual life, God must be voted even if competes with justice. Pravṛtti or worldly life is the field of human beings alone and Nivṛtti or spiritual life is the field in which God incarnates in the humanity. Both these lives shall not be mixed and confused. Both duties are equally important.

Chapter 8

March 18, 2021

O Learned and Devoted Servants of God,

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

1. How ideal is India's secularism?

Swāmi replied:- Secularism means treating all religions of world to be equal and not discarding every religion like an atheist. Theism is the essence of secularism, but, today we find atheism masked under secularism has become the meaning of secularism. Hinduism is a representative model of the world, having several sub-religions in it. Unity of sub-religions in Hinduism was brought by Śaṅkara and unity of religions in the world was brought by Swāmi Vivekānanda.

2. Has God created time, or did the creation of God happen over time?

Swāmi replied:- The concept of time is the fourth coordinate of space resulting in four dimensional space-time model. Time can be expressed in terms of distance and this is the basic concept of time machine.

3. Did Jesus really resurrect from the dead, or is it just some hoax to make Him look like a God?

Swāmi replied:- Answered above.

4. Is it possible that God is leading people from many different religious pathways? Could it be that 1 religion could not fit all people?

Swāmi replied:- Syllabus is one but media and cultures are different. The unimaginable God is one but the external imaginable media of God are many.

5. Why should Christians believe in the Holy Trinity since it is a concept invented by clerics long after Jesus's passing?

Swāmi replied:- The unimaginable God, energetic incarnation of God and human incarnation of God is the triad in spiritual knowledge.

6. Will Jesus soon return to the Earth? Is the Bible true?

Swāmi replied:- Jesus returned to the earth several times by today He is present on the earth even today. Jesus shall not mean the external name and form but the internal unimaginable God existing as mediated Father of heaven.

7. Does God forgive unbelief?

Swāmi replied:- If one believes in ethics of worldly life, that is sufficient for God even if one is a non-believer of God.

8. Christianity states that Jesus is God. Islam states that Allāh is God. What can I do to find out which religion is true?

Swāmi replied:- Both religions are true. Allāh means unimaginable God or Father of heaven (first energetic incarnation). Jesus is the human incarnation in whom the Father of heaven containing merged unimaginable God merged with Jesus. Don't worry about the external names and forms. Concentrate on the internal truth.

9. What are the different states of the Ātman in the Upaniṣads?

Swāmi replied:- Ātman means the human being representing the inert energy along with matter and awareness. Matter and awareness are different forms of inert energy only. Hence, atman basically means the all pervading inert energy that materialized in to matter and generated awareness, which is its special specific form. Ātman is the creation and not the creator. Of course, when the creator (unimaginable God) merges with an energetic being or human being such Ātman is also called as God or creator. By this, you can't call every soul as God. Monarchy is bad and democracy is good in politics or Pravṛtti, but not in spiritual knowledge. Every soul is not God and it is also equally wrong to say that no soul is God. One or very few souls become God based on the will of God only and not based on the will and effort of any soul.

10. If the Trimūrti is so powerful, then why do They need weapons at all? Can't They just kill demons with Their thoughts?

Swāmi replied:- Certainly. You can find no weapon in the hands of God Brahmā who can kill anybody just by His word or thought. God Brahmā represents the original unimaginable God as creator. God Viṣṇu represents the king doing administration and God Viṣṇu has weapons indicating that the king shall punish the criminals. God Viṣṇu is holding weapons in His hands giving advise to the king. Lord Śiva also holds weapons indicating the punishment of sinners. In the stage of creation and preaching knowledge, no weapon is needed. But, in the case of administration, weapon is needed. The weapon of Viṣṇu indicates the punishment of an individual in the administration. The weapon of Śiva indicates the massive punishment like war in which a massive destruction of unjust side is also necessary for the administration. In Mahābhārata war, Arjuna saw God Śiva killing every enemy with the help of a chain of weapons. This massive destruction was also exhibited by the cosmic vision given by God Kṛṣṇa, who was God

Viṣṇu. Thus, the concept of punishment is seen in both God Viṣṇu and God Śiva. God Viṣṇu and God Śiva are often told to have monism between them (*śivāya Viṣṇurūpāya...*). Sin and punishment arise only in the latter stage and not in beginning stage of creation. Hence, you don't find weapons in the hands of Brahmā. Brahmā represents the divine preacher preaching spiritual knowledge. This also means that reformation through preaching must be done before punishing the sinner with weapons. Weapons of God Viṣṇu and God Śiva and their fights with demons are not for their sake, but, for the sake of worldly administrators. God always acts to preach the duties of souls and such acts are not for personal sake.

11. Why do Muslim leaders like Zakir Naik say that other religions aren't correct?

Swāmi replied:- Everybody says that his own religion alone is correct and that his own religious God created this entire humanity. In such case, when the countries were disconnected, their religious preaching did not reach all the countries immediately as soon as it was generated in a specific country. This shows partiality of God to a particular country while He was the creator of entire humanity. Now the preaching reached all the countries and it is ok. But, what about those few generations deprived of the contact of a specific preaching, which went to hell for their no fault? Does this not mean that such God created only the humanity confined to such specific country only? God, who created the entire humanity, came to all religions of various countries even while they were disconnected and preached the same subject in different languages following the examples of different cultures.

12. How are the Vedas, the Bible, and the Qurān similar?

Swāmi replied:- These three differ in the external media or languages only while the spiritual knowledge as subject is one and same.

Chapter 9

March 19, 2021

O Learned and Devoted Servants of God,**1. Why can I not eat a fish which will inevitably die or be eaten by another creature anyway?**

[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.

A person commented as follows to the knowledge that natural calamities like Tsunami and earthquakes are due to killing of living being for food.

‘What are you saying? Natural calamities have existed before humans evolved to comprehend the law of karma. Dinosaurs died due to that. And non-veg food has always been a part of human diet and is essential for proper nutrition. Bongs are healthier than Gujratis due to their proper diet. Eating is a natural process. If I don’t eat a fish, any other creature will or will die naturally.’]

Swāmi replied:- Whatever you said can be also said by demons, who kill and eat the human beings. You are one among the human beings having the probability to be killed and to be eaten by any demon. Now can you justify your speech as it is delivered through the mouth of demons keeping humanity in the place of animals and birds killed for eating? One can understand the truth when one places himself in the place of the victim. Vegetables and grains contain all components of non-vegetarian food because plants and grains are the food for animals and birds also. Doctors say that vegetables and grains contain primary portions, which are good for health whereas the animals and birds contain re-synthesised secondary proteins obtained from the original source of vegetables and grains. Medical science says that these re-synthesised proteins are not good for health. All your arguments are just artificial only.

2. Can Prophet Mohammad be treated to be equal to Kṛṣṇa?

[When presented Mohammad as ‘Holy’ Mohammad to a reply in a discussion forum, a person commented as follows. Basically his point is that Mohammad cannot be called as Holy and cannot be equal in status to God Kṛṣṇa.

“Holy Mohammad!!! Hahaha... So the key to being called spiritually awakened, intellectual, tolerant, secular, wise in Kaliyug is to call anyone Holy even if he might be pure evil... Have you studied Islam??? Have you read Quran and Hadiths??? How sad Kṛṣṇa must be that his so called followers have put a blindfold over their eyes in the name of spirituality... Spirituality does not mean tolerating evil... And here you are glorifying it... Wow...Krishna taught us to identify and fight adharm... To do our karma...And here ‘intellectuals’ like you will glorify someone whose followers have committed genocide, massacres, bloodshed for centuries and continuing to do even now... You will not ask why this is happening and even if you study Islam and might realize it is nothing but the most violent cult humanity has seen, even then you will not speak out and guide people because you think that will lower your status as a ‘master’ or of a ‘spiritually awakened’ person... You have to keep up your act of

being a 'Mahātmā'... Shameful... And you comment on questions related to Kṛṣṇa... You have nothing to do with Kṛṣṇa..."]

Swāmi replied:- You are infected by emotion that spoiled your health of cool mind and patience. Your words encourage terrorism to spoil the world peace. The promoter of terrorism is more dangerous than even a terrorist. You want to enrage others and increase hatred and quarrels within humanity. People like you are the real demons. You are blind with fanatic religious madness. People like you are the virus for world peace, who are more dangerous than covid-19! I can't give arguments in counter to a mad fellow like you. If a person or a group of persons commit a sin, certainly that person or that group must be condemned whatever may be their religion. By that you can't condemn the entire community. You are scolding others. Did you ever scold yourself for your defects? Don't you have any defect? Do you have all merits only? Everyone has both merits and defects. Let us friendly unite with each other and correct ourselves. Then, let us take the merits from any religion and try to follow them. Are there different Gods due to different religions? God will become very furious with mad fellows like you, who spoil the peace of His creation. Certainly, violence is necessary as a last resort to reform the criminal at least temporarily. God takes the violence as the last resort only by giving punishment to sinners. We must attempt for unity through universal spirituality and that is the prior step before punishing any sinner of any religion. In the first step, unity must be tried with full love in hearts and war is the last resort only. Kṛṣṇa tried like that before the Mahābhārata war.

3. Did Allah avoid incarnating in human form to prevent idol worship?

[A Muslim devotee come up with the following argument against God incarnating in human form. "Allāh did not come to earth Himself because He feared that Muslims will make idols to worship Him. Idol worship is forbidden in Islam".]

Swāmi replied:- Already this issue is answered above. If you resist this concept so much, why are you going to mosques because Allāh is not there since Allāh never came to earth? You are meditating on Allāh, who is above sitting in a mosque. Similarly, I am meditating upon Prophet Mohammad thinking the above existing Allāh. Just like the Mosque is the basis for your meditation on Allāh, the human incarnation is also a basis for Me to meditate upon the above existing Allāh. You pray before a wall keeping it as representative model for Allāh. Is not equal to idol worship? For the beginners some basis is needed for meditating upon the unimaginable God, called Allāh. You are an advanced person and can pray Allāh without help of any basis. I am an ordinary person and just a beginner in the spiritual path

needing a basis for doing a prayer to Allāh. Even God can't preach a hundred percent rigid fellow.

4. After Adam committed the original sin, why did Jesus not immediately incarnate and redeem the sin?

[One of the preaching of the Christianity is based on the belief that sin entered into humanity through Adam and that Jesus came to redeem the fallen humanity through His death by shedding the pure blood. In this context a person asked as follows: "When pure blood was needed, why did God come so late as Jesus? Had Jesus died when Adam sinned, will everything be solved?" His point is that Jesus would have come just after Adam to mitigate his sin so that no sin would have entered into the world.]

Swāmi replied:- You shall not take everything in literary sense only since the inner sense must be grasped. The deep sense is always expressed in simple sense for the convenience of the majority common people. The sin of Adam and Eve entering the humanity must be taken in the inner sense, which is that this humanity is always doing sins from the beginning due to its inherent nature. This is the actual sense and this is told as the sin of first couple of humanity entering the entire humanity. If you take the literary sense only in the beginning itself, all the latter concepts appear as millions of foolish questions like this. The sin done by a soul can't enter the other soul.

5. How did the vengeful God of the Old Testament suddenly become the all loving God of the New Testament?

[A person opined as follows: How can Christians believe in the tolerant, peaceful, and non-violent teachings of Jesus Christ, and also believe in the wrathful and intolerant God of the Old Testament, full of condemnation and vengeful killing? Aren't the two incompatible? Before Jesus arrival, the humanity in that part were obeying the laws of Moses which says that an eye for an eye or tit for tat. But Jesus preached to show the other cheek if one strike on one cheek. For instance in Old Testament there are numerous "crimes" for which God, through the Law of Moses, requires the death penalty. Among these are sacrificing to a god other than Yahweh (Exodus 22:20), persistent rebelliousness on the part of a child (Deuteronomy 21:18–21), a child who hits or curses his or her parents (Exodus 21:15 and 17), working on the Sabbath (Exodus 35:2), premarital sexual intercourse (Deuteronomy 22:13–21), and the requirement for a priest to burn his daughter alive if she became a prostitute (Leviticus 21:9). His question is how did the "vengeful" God of the Old Testament transform into the "all loving" God of the New Testament?]

Swāmi replied:- You did not know exactly the social conditions existed in the time of old testament and in the time of the Bible. As for the psychology of human beings ethical rules are made and for certain types of psychology very harsh rules only work. Christianity represents the Bible as on today and we have to take the Bible as standard scripture for Christianity. What is the use of going into very long past about which we are not clear? We are concerned with the present situation of the world. What is the practical use of your criticism? You are just trying to scold others so that they will be enraged to scold you for your past. They may scold you pointing out the forcible sati tradition in which the wife is forced into the fire after the

death of her husband. Our efforts must be for mutual respect, love and peace of the world by showing the unity of divine scriptures and oneness of the basic original God. This world is the creation of God and He wants peace and love in the entire humanity for which if you put efforts, you will be blessed by God. All divine people so far have put efforts in this direction only and were blessed by God.

6. If a bad person decides to become good, but dies before doing good, does he go to hell or heaven?

[Do you go to heaven or hell if you have been a bad person all your life and decide to be a good person from tomorrow but die in your sleep before tomorrow could arrive?]

Swāmi replied:- At least such decision in mind will be appreciated by God and such person will be given the human birth for the sake of implementation. Or God may extend the life of such person stopping the sudden death as mentioned by you. One may not go to heaven by mere theoretical merit.

7. Why I am ugly. sometimes my friends ignore me. I feel guilty if I am not beautiful or handsome. then why God created me?

Swāmi replied:- I told several times that physical beauty vanishes in old age and the mental beauty alone is permanent. Sage Vālmīki did not call Rāma as beautiful but, called Hanumān, a monkey as beautiful and named His service as Sundarakāṇḍa, which means the story of the most beautiful person. The beauty of such persons insulting other souls will be damaged by God as punishment for sin.

8. Is our willingness to forgive others a sign that God has forgiven us?

Swāmi replied:- Certainly, if you don't forgive others for their sins, based on the same rule established by you, God will punish you for your sins.

9. What are the special responsibilities that are expected to you as a child of God and a member of God's family?

Swāmi replied:- To put efforts in this society to bring awareness about God's likes and dislikes and to bring peace in humanity are responsibilities of soul if it aspires the grace of God.

10. If heaven has gates, does that mean heaven has borders?

Swāmi replied:- Who told that heaven is infinite without boundaries?

11. What do we learn from the sufferings of Jesus Christ?

Swāmi replied:- Every comment that came from the mouth of Jesus is precious gem. He preached about faith in God, worldly life based on justice and the most important love and peace.

12. Why is there a heaven or hell if Hinduism believes in reincarnation?

Swāmi replied:- Rewarding merits and punishing sins are done in heaven and hell separately so that the human life on this earth will have full leisure to put efforts in achieving spiritual progress. The chance to develop must be open to all without any disturbance caused by rewards and punishments. Of course, intensive merits and intensive sins give fruits immediately on this earth itself.

Chapter 10

March 20, 2021

O Learned and Devoted Servants of God,

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

1. Why do Muslims label Christians as sinners, when Allah has commanded that they should not even ridicule others?

[Allāh commands Muslims to not ridicule others (Quran 49:11) as per the following: “O ye who believe! Do not ridicule others, perhaps they may be better than you. And do not insult one another, nor call each other by offensive names. Lewdness is surely ill-seeming, and those who do not desist are indeed wrongdoers.” Are Muslims engaging in something more damaging than ridicule when they assert that worshippers of Jesus are sinners and Christianity is wrong belief?]

Swāmi replied:- On one hand, you are saying that Allāh advised people not to ridicule others and on the other hand, you are ridiculing Muslims. The human psychology is always fond of finding faults with others while the same faults exist in them in plenty! If you find fault with others criticize the fault with powerful logic so that the logic in your argument convinces others to realize their faults and change.

2. What should one do when the wrath of God is upon them?

Swāmi replied:- One shall recognize the sin done by him/her and realize with repentance followed by its non-repetition in future life. God will immediately shower grace on such soul.

3. Was Jesus actually a real person, even if God is not real?

[Was Jesus actually a real person even if God isn't real? Would Jesus just be some normal dude who came up with Christianity and pulled some stunts to make it seem like he was a deity?]

Swāmi replied:- I blame My fate that made Me to face such worst question as put by you!

4. If something travels at light speed, will it become eternal?

Swāmi replied:- Anything other than God is not eternal. It disappears as soon as its reality given by God is withdrawn.

5. Do the Vedas mention Jesus or any signs that indicate him?

Swāmi replied:- When I feel that the Bible is the another Veda, your question seems to be meaningless. The Veda means divine knowledge.

6. Why was Kṛṣṇa absent at the time of the dicing?

Swāmi replied:- God will not control any soul because freewill was granted by Him to all souls. God also will not interfere with the fruit of the sin. The punishment of the sin itself is a strong preacher for the soul.

7. Why is death so difficult to comprehend?

Swāmi replied:- The attachment with a set of worldly bonds grown to climax is disappearing suddenly during death. This attachment brings agony in the death.

8. Does the Bhagavad Gītā teach to worship only Lord Kṛṣṇa and no other God?

Swāmi replied:- God Kṛṣṇa said that He will be born whenever injustice tries to destroy justice. Did the same Kṛṣṇa was born whenever such situation occurred? Different forms with different names were born on such occasions to protect justice. This means that Lord Kṛṣṇa told to worship Him, it refers only to Arjuna because God existed in name of Kṛṣṇa during the life time of Arjuna. The word Kṛṣṇa means that He who attracts the souls. Any human incarnation of God attracts the souls and hence, every human incarnation is Kṛṣṇa only. The unimaginable God existing in Kṛṣṇa attracted the devotees and the same unimaginable God exists in every human incarnation. The words 'I', 'Me' etc., mentioned in Gītā indicate the inner unimaginable God existing in Gītā and not the external name and form. Understanding this is the main step for Universal Spirituality.

9. Has the Catholic belief in the temporary hell-like Purgatory come from the Jewish Gehenna?

[Does the Catholic belief in the Purgatory come from the Jewish belief in the hell called "Gehenna"? Both are temporary places in the afterlife that give a soul painful cleansing before those people go to heaven.]

Swāmi replied:- Hell is inducing temporary reformation through threats in to the soul and heaven is inducing temporary encouragement to do good works. Something is always better than nothing.

10. How do I know if I'm being punished by God?

Swāmi replied:- You need not know that God punished you. But, certainly you know that your sins punished you and the aim is that you must fear for sin. This much is sufficient for God. He never desires that you shall recognize His existence and that you shall be devoted to Him. He just wants peace in His creation.

11. Does the ritual of baptism wash away the original sin?

[Does the ritual baptism wash away original sin (It is believed in Christianity that the sin of Adam entered in to human beings in their birth known as original sin)?]

Swāmi replied:- There are several psychological treatments in every religion. You shall not worry about the back ground truth of these beliefs. You shall appreciate the resulting fruit. Mother says to the child that if it eats the entire food, Moon will come down. You should not mock at the mother for telling such utter lies. You shall appreciate the mother for the result of such lie. The child eats the food and grows well.

12. Why did God not save the 12 disciples after Jesus' death?

Swāmi replied:- God wanted to see the firmness in their devotion to their divine preacher. No disciple was harmed. The disciple who helped the priests in arresting Jesus killed Himself by the will of God. Is this not protection of devotee and punishment of sinner by God?

Chapter 11

March 21, 2021

O Learned and Devoted Servants of God,**1. How can I give up the expectation of praise for my good work?**

[Śrī Ganesh asked: Pāda Namaskāraṃ Swāmiji, While I do any work whether it to be divine or pravrutti work, I always expect praise for my work. I think it is because I have some amount of inferiority complex within me. I don't know how to get over this problem. Please guide me. At Your divine feet, Ganesh V]

Swāmi replied:- Praise for good work encourages the soul to do more good works. But, if good works are done with a view that such good works are done to please the God, the above mentioned psychology will disappear because the ultimate goal is to please God and not to get encouragement through praise.

2. How can I contact my favorite deity (Iṣṭa Devatā)?

[Śrī Yogendra asked: Praṇām! Namaskāraṃ Can you tell me a definite way to establish a contact with my ISHTDEVTA? As this question is unanswered by many intellectuals, astrologers and mantravādīs. Give me direct answer instead of some intellectual logical explanation of the term ISHTDEVTA. Praṇām! By, Yogendra]

Swāmi replied:- Direct answer means the way by which one understands the answer perfectly and completely. You shall not put conditions to the preacher. The only point is that on reading the answer from preacher whether you are completely convinced or not. You shall not bother about the procedure of the explanation of the preacher. Any way I will try to give the answer in one sentence as per your desire. The only way to please your personally liked God (Iṣṭadevatā) is to see your contemporary human incarnation as your Iṣṭadevatā after confirmation through analysis and serve Him practically by sacrificing work and fruit of work along with full devotion.

3. How can I overcome worldly attractions and develop an attraction towards God?

[TINKU K asked: Jai gurudatta, Pāda namaskāraṃ Swāmy 🙏🙏🙏 ,

As you said in an example Śrī Rāmakṛṣṇa paramahaṃsa saw an animal, just by seeing the beauty of an animal he went to meditation because he thought that it was created by God. what I learnt from my childhood is about money, external things like a big car, luxurious house and arranging a grand marriages, parties.

When I became a teenager by brain wash of people I can only see the beauty of opposite gender wherever I go I have only thoughts like money and attraction to opposite gender. In the case of Śrī Rāmakṛṣṇa paramahaṃsa he don't have about money and attraction to opposite gender in his mind. Could you please give more examples how to see external things to direct them to God?]

Swāmi replied:- Satsaṅga is the best step to get attractive direction to God.

4. Is it a sin to waste money on luxuries instead of saving it?

[TINKU K asked: Jai gurudatta, While I'm watching travel vlogs in Facebook and YouTube I feel that if I will also travel in this luxurious trains aeroplanes and if I will stay in those costly hotels experiencing those things I will be happy. but sometimes I feel instead of wasting the money for those luxurious things I could save the money and use it in future expenses. What if I will travel in those expensive aeroplanes and staying in hotels, will it be a sin?]

Swāmi replied:- There is no question of merit and sin in this concept. It is only about taking care of your future, which is always faced with many risks and several unexpected turns. This is related to Pravṛtti on materialistic life and not at all related to the divine life.

5. Does God control souls like robots or does He not control them?

[Śrī Durgaprasad asked:- Pādanamaskāraṃ Swāmi, In a face book forum, when I posted about souls acting like robots in the beginning of creation and were given free will later which decides the fruits, one person quotes from Gītā -Na kartṛtvam na karmāṇi. Kindly enlighten me on how to reply to him. At your lotus feet, Durgaprasad]

Swāmi replied:- The souls mentioned by Kṛṣṇa is in reference to the present souls and not to the past souls in the beginning of creation. Whenever a divine preacher preaches the spiritual knowledge, He always keeps the present generation of souls only which surround Him and preaches the path for their progress. What is the use of referring to the past because the soul to be reformed is the soul present before the human incarnation of God. Even Śaṅkara invented monism in view of the atheistic souls existing in His time and not with reference to the ancient souls existing in the beginning of creation. When God comes in human form, His sole goal is only to reform the souls in that time by preaching the spiritual knowledge related to the existing state of souls. Referring the past souls in the beginning of creation is only waste of time, which is like telling a story in the old history. Of course, the ancient souls can be referred to show the trend of change in the souls from the beginning time. Preaching is always related to the present time only because past is past.

6. Could You kindly initiate me into a *mantra* and bless me to attain self-realization?

[Shri Guru Maheswaran asked: Meditation guidance request. Dear Sir/Guruji, request Datta Swāmiji to kindly initiate me in the Mantra of Śrī Guru Dattātreya for attaining self realization and bless me for the same. With love and regards, Guru]

Swāmi replied:- There is no specific Mantra in the path of God Dattātreya. Anything that you do based on your attraction to God is a mantra. Mantra means that which attracts your mind making you to repeat it again and again. It may be a beautiful concept of spiritual knowledge that you remember it again and again. It may be a beautiful song related to God that

you repeat it again and again. It may be a beautiful service that you may repeat it again and again. It may be a beautiful sacrifice that you may repeat again and again. The first is Jñāna Yoga. The second is Bhakti Yoga. The latter two are Karma Yoga (which is of two parts:- 1) karma saṁnyāsa or service to God and 2) karmaphala tyāga or sacrifice of fruit of your work to God). These three are real mantras and these three will lead you to God Datta. Mere repetition of a word or a sentence with some aspiration without real love to God is only a name sake mantra.

Chapter 12

March 22, 2021

O Learned and Devoted Servants of God,**1. When Allah cannot even be imagined, how can Muslims even pray to Him?**

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

Allāh is unlike anything created. How can Muslims pray to Allāh if Allāh cannot be imagined? Are Muslims merely reciting verses of the Qurān and not really praying to Allāh?]

Swāmi replied:- Allāh can be taken as unimaginable God and also as the first energetic incarnation of God. Some Islam prophets claimed Allāh appearing as energy. Only mediated God can be meditated upon.

2. Does God personally bear the misery of His devotees and merely watch the misery of the rest of the souls?

[God created this world for His own entertainment, He equally enjoys both happy and misery scenes. The human incarnation enjoys the bad effects of His real devotees. But this world consists of miseries of billions of people also. Is the enjoyment of misery of God is limited to the case of Human Incarnation for His real devotees who are limited in number or the entire misery of entire living beings of the entire universe also God enjoys as a spectator? In other words, can I say that He enjoys the misery of His real devotees and He watches the misery of the rest of the humanity? Will He derive entertainment for the later part, as He is not experiencing the misery in reality?]

Swāmi replied:- You have utterly misunderstood the main concept. God helps such real devotees only in one occasion only, which is that if the devoted soul is progressing in the spiritual path and if the punishments of his/her sins are transferred to God, such soul will achieve the spiritual progress as early as possible without waiting for the next birth. You have misunderstood this thinking that God is a politician helping His own party workers neglecting the rest public. God is not transferring the punishments of sins of all His real devotees without the above mentioned special occasion.

3. Does the son of a terrorist incur sin?

[Suppose there is a son of a terrorist. Now, he learned all bad things from his father from a young age. Will he acquire karma for his bad deeds?]

Swāmi replied:- The sin is acquired by both the son and his father. The son is born in such a bad family due to the Prārabdha karma, which is responsible for his present birth. When the Prārabdha is like that, even if you take him as soon as he is born, he will get the nature of his accumulated past deeds only, which is called as Prārabdha.

4. Does Christ's death signify the forgiveness of sins whereas His resurrection signifies eternal life through Him?

Swāmi replied:- You have said correctly.

5. Why is the husband given the status of God according to the beliefs of Hinduism?

Swāmi replied:- In ancient days, husband was not having male ego. He was loving his wife to climax. He was taking all tensions to earn and make his wife to be happy with his earnings. In view of all these good qualities of ancient husbands, the wives themselves gave the status of God to their husbands. This status is not given by somebody applying force in the ancient time. In course of time, ego and ignorance developed and people forced this concept on their wives. The same concept was good in ancient time and became bad in course of time. Now the concept is rectified and people are becoming servants to their wife-Gods! The administration of God is always a rotating wheel in which the lower leaves come up and upper leaves go down to maintain the equity of justice.

6. Is heaven and hell merely a concept of our imagination?

Swāmi replied:- Heaven and hell exactly exist above the earth, which are beyond the physical vision of the human beings on earth. God is omnipotent and nothing is impossible to God. If this one concept is realized such questions will naturally disappear.

7. When is Mokṣa attained, after death?

Swāmi replied:- Death has nothing to do with Mokṣa or liberation from worldly bonds. When the bond with God becomes extremely strong, the worldly bonds drop down naturally without a trace of effort. Without devotion to God salvation (liberation from worldly bonds) is not only impossible but also meaningless. Due to the taste of divine nectar you will withdraw yourself from drinking coffee and without tasting the divine nectar withdrawal from coffee is meaningless. If divine nectar is not tasted, at least let Me drink the coffee! Let Me not lose both coffee and divine nectar. If I reject coffee divine nectar is not obtained. Your attraction to divine nectar is the path to attain divine nectar and not to reject coffee. I can't be without both since My mind has to drink one of these two and can't remain silent without any one of these two.

8. Allāh says that He is the only true God. What is the source of Allāh's confidence and self-belief?

Swāmi replied:- Allāh is only the name given by some of us. The actual meaning is the God. God alone is truth because He is the absolute reality and this creation is relative reality. When you utter the word Allāh you shall not be conscious about the word but you shall be conscious about the meaning of that word. You call the meaning by any other word you like. What is there in word? Everything is in the meaning. What personal enmity you have with the word Allāh? You like water since you are thirsty but, you

dislike the word 'water'. You like to drink water if it is called as Pānī in your mother tongue. Is this not childishness?

9. How can You co relate faith and logic in spirituality?

Swāmi replied:- Faith shall come through logic only. Illogical faith may be wrong.

10. I don't believe in God. I believe in energy and that we are all connected by it. What religion would I fit?

Swāmi replied:- You will fit to the religion called Science. In My Universal spirituality, I have directed My devotees to keep Science as one religion. You can see it. Science is the correct authority to understand this creation but not the creator. If you believe in science and ethics, it is sufficient for God.

11. Can I be a Hindu and Buddhist at the same time?

Swāmi replied:- If you are a member of Universal Spirituality, you will become the member of every religion in the world. When you are Indian, you can reside in any state of India and become a citizen of that state.

12. Can one ask Allāh for forgiveness for another person?

Swāmi replied:- Such person is overactive. Let him first get the forgiveness from Allāh for his own sins. The funny nature of the human being is that it is worried about others so that others will praise it as a great liberal person without selfishness so that such person can enter politics and can win the public elections to get a good position of power! Allāh is the Father and all the human beings are His children. About a child, who is more worried and more concerned? Father? or Brother? A brother is recommending his another brother to the father! Is it not insulting the greatest love of the Father towards His beloved children?

Chapter 13

March 23, 2021

O Learned and Devoted Servants of God,**1. Did Muhammed not know what will happen to souls after death?**

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

Why did Muhammad say He doesn't know where He goes after death? [46:9 Say, "I am not different from the other messengers; and I do not know What Will be done With me, or with you. I only follow what is inspired in me, and I am only a clear Warner."]

Swāmi replied:- A false messenger or human incarnation may say some nonsense and exploit innocent public. In order to check this the Prophet said as above. His idea is that when no prophet knows the future of any soul, how can the false prophet also know it. Based on this logic, the false prophet will close his mouth. For the welfare of the world, even the genuine prophet has to behave like this. Seeing the crucifixion of the previous prophet, this genuine prophet rejected the concept of human incarnation by sacrificing His own real status of human incarnation. Every statement of God in human form has lot of genuine background.

2. Will God ever quit You if there's no hope in You no more?

Swāmi replied:- Certainly God will quit any medium if the medium is wrong. He left Paraśurāma when ego entered in to Him after killing all the egoistic kings. The human being component of the human incarnation shall not feel proud after the merge with the first energetic incarnation. Ego and aspiration to become God can't be tolerated by God.

3. If all Hindus followed modern Hinduism will they be able to eradicate casteism and other social evils condoned by orthodox Hinduism?

Swāmi replied:- If people don't shame and commit sins, they will be certainly punished by God. You need not worry about it. Be positive always in participating in the propagation of true spiritual knowledge.

4. Is it a sin to kiss before marriage in Hinduism?

Swāmi replied:- Whatever may be religion this point depends on the consistency in the character of the kissing person.

5. What are the good deeds or things we should do to go to heaven according to Hindu scriptures?

Swāmi replied:- You can read the ethical scriptures like Manusmṛti etc., regarding the knowledge of good deeds. Why do you crave for temporary heaven? Why don't you crave for the eternal abode of God?

6. What *mantra* should I recite and what procedures should I follow while offering water to Suryadeva?

[What precautions should I take care while offering water to Sūryadev? And which mantra should I chant while offering water to Sūryadev?]

Swāmi replied:- Pouring water on earth facing the Sun is of no use if you supply water to poor people and poor devotees, you will get the grace of God situated in the heart of the Sun.

7. How did God become God? Was He created, born, or something else?

Swāmi replied:- God created the world and created the souls having births. You please check up your mind.

8. Does the saying "Anyone who has seen Me has seen the Father" imply that Jesus is God the Father?

Swāmi replied:- Father of heaven merged with Jesus and hence, there is no difference between Jesus and Father of heaven.

9. How do I know if God wants me to become a preacher?

Swāmi replied:- It is a standing commandment of God that one shall learn spiritual knowledge and propagate it in the humanity for world peace. If you are helping the creation of God in this way God will be highly pleased with you.

10. How should man spend his time and energy?

Swāmi replied:- Man shall spend time and energy in the divine service of God.

11. To make a house, you have to uproot many plants. Will it cause karma?

Swāmi replied:- Plant has no awareness since nervous spot or nervous system is absent.

12. Why does God, a being of light and love, demand obedience?

Swāmi replied:- Obedience is in interest of the soul that removes ego. Ego leads to several sins resulting in the fall of the soul.

Chapter 14
DIVINE SATSAṄGA ON 13-03-2021

March 25, 2021

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

1. What if Advaitins make use of this comparison between the dream state of Unimaginable God and dream state of ordinary soul to strengthen their philosophy?

[The following question was asked while the concept of “comparison between the dream state of a Soul and the dream or Imaginary state of Unimaginable God” was being discussed.

Śrī Lakshman asked: The soul is made up of awareness and the dream is also made up of awareness. So in the dream state, is it proper to say that the weak awareness that exist should not be taken as difference/comparison with the real world which exists as a dream from the angle of the unimaginable God? Also, it might strengthen the Advaitin’s conviction that since the soul (awareness) is the creator of its own dream (awareness) so it would be appropriate to conclude that God is made up of awareness.]

Swāmi replied: We should not strengthen our prefixed philosophies by forcibly bending the normal logic. Our philosophies shall be bent to follow the normal logic in which case only our philosophies become logical and justified. Awareness is creating both night dream and daydream. But, there is lot of difference between these two states. **In the night dream, the soul has no freedom whereas in the daydream the soul has full freedom.** Awareness creating the dream is a common point. Why shall we take night dream based on this common point when a special point in the daydream stands as a good comparison point as additional strength. Whether it is night dream or daydream, you can conclude that God is awareness because in both dreams the same awareness is creating the imaginary world. This point can be supported even by the daydream as in the case of night dream. Since God has full freedom, daydream is preferred for comparison. We also agree that God is awareness, but, we say that the awareness of God is not this relative imaginable awareness generated from inert energy functioning in a specific working nervous system. The awareness of God is unimaginable because even before the creation, God thought (to create this world) even in the absence of inert energy and materialised nervous system. Hence, we have to agree that the unimaginable awareness of unimaginable God is based on the unimaginable omnipotence and not based on this imaginable relative awareness or soul. Our objection lies when Advaitins say that soul is God.

You can say that God is awareness provided you agree that the awareness of God is unimaginable and not this relative imaginable awareness or soul.

2. A soul can only dream of things which it already knew in it's awoken state unlike God who created totally new things in His creation.

[Śrī Phani ji commented: Swāmi, I remember about one point which You mentioned in one of Your old discourses. You mentioned the word "Aṣṭāṅgapāda" and explained that Soul can only dream about things which it already knows from its external absolutely real world, which is God's dream state. In that dream state of God, completely new things were created by His Unimaginable imagination out of nowhere when He first thought of creating some different world other than Himself for the sake of His entertainment.]

Swāmi replied: What you said is perfectly acknowledged by Me because I have said so. Whatever I have said is again in the interest of the concept that soul is not God. When God created this world, there was no any external world already created and hence, the creation of world by God is a total invention only without copying anything from the non-existing external world. In the case of soul, its imaginary world is always made of items copied from the items of the external world created by God already. It is already argued by Me that a new animal imagined in the daydream with eight legs and two tails can't be the invention of the soul because the tail and leg fundamentally exist in this external world created by God.

3. What is the difference between Lord Datta and Lord Dattātreya?

[A question by Kum. Laxmi Thrylokya.]

Swāmi replied: Datta means the first energetic incarnation of unimaginable God given to the world for meditation and worship. Dattātreya is the human incarnation born to Sage Atri and Anasūyā in whom God Datta got merged. Dattātreya is a later human incarnation of God Datta.

4. Is there any qualitative and quantitative difference between elemental space and eternal space created by God?

[Kum. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, You said that unimaginable God created eternal space required to form first energetic incarnation and then, He further developed the elemental space required for creation. Is the elemental space qualitatively same as eternal space but quantitatively different from it? Kindly explain the difference between elemental space and eternal space. -At Your feet, Laxmi Thrylokya.]

Swāmi replied: The eternal space is small in quantity and was created by the unimaginable God directly in order to create the first energetic body for His first energetic incarnation. The elemental space is infinite (from the point of the soul) in quantity and was created by the unimaginable God existing in merged state with the first energetic incarnation. Qualitatively both are one and same. The eternal space remains forever because the unimaginable God remains as mediated God forever. The elemental space is withdrawn in the final dissolution and exists in very subtle state in the energetic body of the first energetic incarnation like the film show existing

as film after the completion of show. Such subtle state is called ‘Avyaktam’ in which the entire creation exists in the state of a seed in which the entire huge tree exists in subtle state of potency.

5. Is God Candra, the son of sage Atri and God Candra, the brother of Goddess Lakṣmī one and the same?

[Śrī Bhagat asked: Pāda Namaskāraṃ Lord Śrī Datta, Is God Candra, son of sage Atri and God Candra, brother of Goddess Lakṣmī is same person? If he the same person, how can he be brother of both Lord Viṣṇu and Goddess Lakṣmī Devī simultaneously?]

Swāmi replied: Candra was the incarnation of God Brahmā and in that state, He was the brother of God Dattātreya, who was the incarnation of God Viṣṇu. Candra gave up his divinity to God Dattātreya and remained as simply the medium (like the wire after withdrawal of electricity) and now in this state, he happens to be the brother of Goddess Lakṣmī.

6. If this world is appearing absolutely and 100% real to God as well, how can He even get a thought that it is unreal to do a miracle?

[A question asked by Śrī Bharat Krishna.]

Swāmi replied: I told already that perfection is inherent quality of God. During entertainment, He maintains perfect ignorance of Self to get perfect entertainment. When He wants to do a miracle, He realises Himself and in that time, the absolute reality present as a part of relative reality of the world is withdrawn partially from the required portion of the world by which that portion becomes unreal allowing His divine miracle. The Veda says that God crosses boredom with the help of His self-ignorance (Avidyā) and gains His original nature by realisation (Vidyā) whenever necessary to do a miracle (*Avidyayā mṛtyuṃ tīrtvā, vidyayā 'mṛtamaśnute...* - Veda).

Chapter 15
DIVINE SATSAṄGA ON 14-03-2021

March 26, 2021

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

1. Can You explain a little more about Nandikesari Vratam and Kailāsa Gaurī Nomu?

[Śrī Phani asked: Recently one of the devotees asked about their doubts regarding conducting “Nandikesari Vratam” and “Kailāsa Gaurī Nomu”. According to the procedure of conducting those rituals, there are some conditions when it comes to donating something to the people who attend the ritual. It is said that only to few specific people such donations should be done. Can we serve and donate something to everyone who attends the ritual or only to few specific people it should be done? If we have to donate only to specific people, why? Kindly explain this question of that devotee Swami?]

Swāmi replied: Any donation can be done to anybody irrespective of caste, religion and region based on the good qualities and devotion to God. However, if the person is poor or hungry, even these requisites are not necessary. Generally, donations are done to friends and relatives irrespective of these said conditions and many a time quid pro quo is followed so that business becomes the basis and in such cases, there is no divine result.

2. Will a devotee who surrendered totally to God receive any fruits of his (devotee’s) actions?

[Smt. Padmaram asked: Swāmi, You have told us that God only gives necessary energy to do any kind of Karma. It is us who choose to do a specific kind of Karma and hence it us who will receive the fruit of such Karma. God is not responsible for our Karmas in any way. Will this principle also apply to a devotee who totally surrendered to God? Do such devotees who surrender completely acts according to God’s will?]

Swāmi replied: Complete surrender to God means sacrifice to God without aspiring for any fruit in return. Regarding the cycle of deeds and fruits, God is not involved at all.

Chapter 16
DIVINE SATSANGA ON 20-03-2021

March 27, 2021

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

1. Can we judge a person as a true devotee of God based on his or her behaviour and speech?

[Śrī Balaji asked: Namaste Swāmi, Kindly clarify on the following. Some devotees respected as gurus seems to get visions from God and have some siddhis even though their behaviour can be very egoistic, without proper analysis, sometimes hurting their own followers with threats of anger of God. Hence the followers are filled with fear and follow blindly whatever these gurus say. These gurus also scold recent incarnations of God and other gurus as frauds or ignorant of the correct spiritual path.

How are such gurus able to get visions of God inspite of behaving incorrectly? Does this mean that they have the grace of God, and their followers/other devotees have to pay utmost respect to them? Sincerely, Balaji]

Swāmi replied: Assuming that the preacher is wrong, we can pick up whatever is good leaving the bad to the preacher himself to undergo the punishment given by God in course of time. You can analyse the subject preached by the preacher and pick up good point that helps your Spiritual progress. You can neglect the rest because God will deal with him properly in appropriate time. Hence, you need not criticise the preacher whereas you can criticise or analyse his preaching.

2. Is it sin to kill animals in order to protect my food and house being destroyed by them?

[Śrī Tinku asked: Is it sin to kill animals for the sake of protection of my food and house? For example, ants and some other insects eat house doors and makes holes in house. Rats eat food in house or grocery shops.]

Swāmi replied: Before killing you should try with alternatives of defence. Offence should be the last resort.

3. How can we say that God experiences fear (for His entertainment) when there is no question of Self-ignorance in His case?

[Śrī Bharath Krishna asked: Pādanamskāraṃ Swāmi, How can we say that God experiences fear (for His entertainment) when there is no question of Self-ignorance in His case? A soul experiences fear because of self-ignorance and body consciousness but God knows that this whole creation is unreal although it appears real to Him, then how is it possible for God to experience fear? Even if He experiences, I am thinking that it may not be as intense as a soul experiences, am I correct Swāmi? Thank You so much for clarifying all of my doubts.]

Swāmi replied: God imposes self-ignorance on Him and such self-imposition is perfect for the omnipotent God unlike the least potent soul. He enjoys the fear as one of the nine modes of entertainment (Navarasa). He can

come out of the fear in any second He likes because He never comes under the control of the cosmic illusion (Māyā). God is called as controller of Māyā (*Vaśīkṛtamāyah...*) whereas the soul is said to be controlled by Māyā (*Māyāvaśīkṛtaḥ...*). His attachment as well as detachment is perfect since He is omnipotent. In the case of the soul, neither attachment nor detachment is perfect. This is due to difference in the potency of God and soul. When He becomes ignorant, the ignorance is perfect and when He realises, the realisation is also equally perfect. You are always comparing God to an ordinary human being and hence, get such doubts.

Chapter 17
DIVINE SATSANGA ON 21-03-2021

March 28, 2021

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

1. Should we expect the fruit of our actions or not?

[Kum. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, You taught us that we should not expect anything from God when we do karma for the sake of God. You also said that if we don't expect the fruit for our worldly job, we'll be exploited by our employer. But Lord Kṛṣṇa told in Gītā that “Karmaṇyevādhikaraste...” which means to do every work without thinking about the result. Please help me correlate this Swāmi. At Your feet, Laxmi Thrylokya.]

Swāmi replied: The Gītā is one of the three authorities of spiritual knowledge (Upaniṣads, Brahmasūtrams and Gītā). It is also said that the Gītā is the essence of the Upaniṣads. Hence, the entire subject in the Gītā is Nivṛtti only and not Pravṛtti. For the sake of Pravṛtti, Dharmśāstrams or ethical scriptures exist separately. Therefore, wherever the word karma or karmaphala comes, it only means that it refers only to God and not to the world unless Pravṛtti is specifically mentioned as the context. For ex: *śarīrayātrā'pi ca te, na prasiddhyedakarmanah* (If you don't do Karma, you can't maintain your body, which is essential for the divine service.). Here, the word Karma refers to the job done for maintaining the body and this is Pravṛtti. Even here, since the body is required for the divine service, maintenance of body also comes under Nivṛtti only. Moreover, it is simple logic to understand, which is that unless you earn from the job, how can you sacrifice to God even leaving the aspect of maintenance of body. If you sacrifice fruit of work to the employer, where is the source for your sacrifice to God? This is just basic common sense. The above verse quoted by you can also apply to the worldly work in Pravṛtti. Once you fix your salary after bargaining with the employer in the interview, you shall forget about the salary (fruit of work) and do the work with full concentration spending all your energy on the work. Simultaneously without spending a trace of your energy in thinking about your salary and its increase. If you concentrate all your energy on the work only without thinking about the fruit, your work will be excellent and your salary will increase by itself. This is based on the first law of thermodynamics, which is $Q=E+W$. Q is your energy available for work. E is the energy spent by you in thinking about the fruit. W is the work done by you in the job. If E becomes 0, $Q = W$, which means that all

your energy is spent in work only. Hence, in Pravṛtti also you must fix your salary in the beginning (stage of Saṅkalpa) and you shall not worry about it during the time of your work since worry or tension consumes some of your energy available for work. In the case of God or Nivṛtti, even the beginning stage of saṅkalpa shall be absent, which means that you shall not aspire any fruit from God for your participation in God's work even in the beginning itself. Concentration on work forgetting the fruit is common in both Pravṛtti and Nivṛtti. In Pravṛtti, saṅkalpa exists whereas in Nivṛtti, even saṅkalpa is absent.

2. What is the difference between “Svarūpa Lakṣaṇa” and “Taṭastha Lakṣaṇa” of God?

[Smt. Anita Renkuntla asked: Pādanamaskāraṃ Swāmi, You said that the God's ability to Create, Maintain and Destroy His Creation are only His associated qualities (Taṭastha Lakṣaṇas) but not His inherent qualities (Svarūpa Lakṣaṇas). How to understand this Swāmi, can You please explain a little more? At Your lotus feet, Anita Renkuntla.]

Swāmi replied: If somebody puts a question “Who is the builder of this palace?” you will say the name of a person, but, you will not describe any inherent quality of the builder like height, colour etc. The name of the person indicates the person as builder only and this is the associated quality (Taṭasthalakṣaṇam). If the identity marks of the person like height, colour etc., is described such are inherent qualities (Svarūpalakṣaṇam). When the enquiry came in the first Brahmasūtram about God (Who is God?), the answer given in the 2nd Sūtram is that God is the builder of this universe. This information is associated quality and it does not give any information about the inherent nature of God. Since God is unimaginable, knowledge of inherent quality of God is impossible.

3. Swāmi, will You show miracles only if someone expresses true devotion to You without any expectation in return?

A question asked by Smt. Anita Renkuntla.

Swāmi replied: Any human being can show any miracle provided the omnipotent God wishes to express such miracle. All the credit of the miracle since its expression goes only to the omnipotent God. When God merges with a human being, such human being is called incarnation, who performs miracles as per the wish of the merged God and not as per the wish of the human being with whom God merged. Even if God does not merge with a human being, such human being can perform miracle based on the devotion of such human being. The performer is just a medium like the metallic wire in which the current flows and moves the fan or glows the bulb. Miracle is an unimaginable event and can be performed by the unimaginable God only. The first energetic incarnation called God Datta always contains the merged

unimaginable God and hence, only God Datta can perform any miracle at any place and in any time. Since the performer is the devotee, God Datta performs the miracle and gives the credit to His devotee. But, the devotee shall pass on the credit to God Datta without falling into the trap of ego.

4. Why is that we have to pray to different forms of God for different kinds of problems?

[Smt. Lochana asked: Swāmi, when Paramātmā is only one, why do You suggest us to pray Lord Hanumān when we are going through Śani Daśa and Lord Subrahmaṇya Swāmi when we are going through Rāhu Daśa?

Smt. Padmaram asked: When Lord Datta (who is the source of all guṇas) is the one who is present in all the various forms of God, is it not sufficient to pray Him directly for whatever reason it may be?]

Swāmi replied: A police officer is in the mood of seriousness when he is in the official khakhi dress and if you give a complaint about the crime, he will seriously attend to it. The same officer in house in civil dress while playing with his children will not receive your complaint seriously. Dress is the external form of body (*vāsāṃsi jīrṇāni...* - Gītā) and initiates a specific mode of inspiration called quality (Guṇa). The person is one and the same and the dress differs. Similarly, the inner God Datta is one and the same whereas the external forms (deities) are different. In the beginning stage of spiritual knowledge (Pravṛtti), devotees aspire some worldly fruits and the same God Datta gives them because defects are inevitable in the beginning stage. In the advanced stage of Spiritual knowledge (Nivṛtti), the devotion is without aspiration for any fruit from God. In Pravṛtti, the bond with God is only a temporary business bond (your bond with a shopkeeper from whom you purchase certain items by paying money). In Nivṛtti, the bond with God is permanent like a family bond in which you need not ask for anything since God as the head of the family knows what to do for His family member even without asking. The fruit of Nivṛtti is safest and greatest (*Nivṛttistu mahāphalā...*).

Chapter 18
DIVINE SATSAṄGA ON 27-03-2021

March 29, 2021

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

1. If the existence of time depends on matter, does the existence of space also depend on matter?

[Śrī Ganesh asked: In a discourse given by You in response to Dr. Nikhil's question, You have explained how time can be represented in terms of space. The last time I met You, You said that Einstein was wrong when he said that without matter, space cannot exist. But when I think about the explanation given by You, I recall that You implied that time cannot exist without matter. Time is meaningless without matter. Since time and space are basically the same thing (space-time), space too should not exist without matter. Please correct me if I am wrong. At Your divine feet - Ganesh.]

Swāmi replied: Space and matter (gaseous air, liquid water and solid earth) have independent status of existence separately. Space is very subtle form of energy. In that way, if energy disappears, space also disappears. Matter is condensed form of energy and hence, if energy disappears matter also disappears. If matter disappears, we can say that a portion of energy disappears. If all energy (very subtle energy called space, subtle energy and gross energy) disappears everything including space and matter disappears. But, if matter disappears, space and energy need not disappear. In this way, space (very subtle energy), subtle energy like X-rays, Gamma rays etc., gross energy like light, heat etc., and matter (condensed energy) are having independent status of existence. Energy is cause and space, matter, subtle energy and gross energy are its effects. Mud is the cause and pot and jug are its effects. If mud disappears, both pot and jug disappear. But, if pot (one form of effect) disappears, jug (another form of effect) and mud (cause of both forms of effects) need not disappear. Of course, if space disappears nothing can exist without space and hence, energy (the root cause of all forms) disappears thereby leading to disappearance of subtle energy, gross energy and matter. Based on this analysis, we can say that if space disappears, matter disappears, but not vice-versa. Einstein said this vice-versa because he treated space as nothing or conventional or geometrical entity, which is not correct. Space has independent existence along with other four elements (three states of matter and gross energy). The Veda says that God created space in the beginning, which means that space existed even in the absence of everything else, which means absence of matter also. Even if the entire

creation other than space disappears, space (very subtle energy) can remain as it is.

Now, coming to time. It is relative to space and matter or energy. Space has three co-ordinates called length, width and height. Time is not the natural fourth co-ordinate of space because without matter or energy, time cannot exist in the mere three-dimensional space. If you take space and matter, time is generated in the sense that time is distance travelled by a materialised body in the space. If you take space and energy, time is generated in the sense that time is distance travelled by a quantity of energy in space. In this way, time is an additional co-ordinate of space so that we can call the total as four-dimensional space-time model. Time has no independent existence like the five elements (space, air, fire, water and earth). Therefore, time is not mentioned independently as an item in the sequence of creation by the Veda. Even awareness is a specific work form of energy generated in the functioning materialised nervous system. This means that if the five elements disappear, awareness also disappears. In this way, awareness can't be told as the eternal God.

2. How could Ādi Śaṅkara convince atheists that they are God in the absence of practical experience?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmi! Śaṅkara used a simple logic to prove to atheists that God exists. He said: You are God and you exist; so, God exists. How did atheists get convinced with this logic in the absence of any practical experience that they were God? Did they practically get some mental peace or miraculous powers, at least? Without any practical experience, how did the atheists simply believe this concept, which was basically a lie meant to uplift them?]

Swāmi replied: Śaṅkara told that the world is unreal if God (or atheistic soul) withdraws His absolute existence from the world. Based on this fact, the only existing God will have absolute peace. Śaṅkara said that since world is unreal if it is isolated from God; there is no need of any miracle having its own existence if God withdraws His absolute existence from the miracle. Coming to the angle of God continuing in the world getting entertainment, Śaṅkara also said that such omnipotent God will be expressed in the atheistic soul once the soul comes out of the practical longstanding effect of self-ignorance in course of time by concentration of mind on God. Śaṅkara said that mere knowledge that soul is God can remove the theoretical phase of ignorance (Āvaraṇam), but, it cannot remove the practical phase of longstanding effective ignorance (Vikṣepa and Mala). Atheists believed this because of the experience of practical examples given by Śaṅkara. A person seeing false snake on the real rope may know that the snake is rope on hearing the truth from somebody, but, this does not remove his practical ignorance unless he himself sees it with the help of torch light. Mere knowledge can't bring the realisation of truth (because Āvaraṇam is removed but, Vikṣepa is

not removed). Even after seeing the rope with the help of torch light, the fear exists for some time in the form of shaking (because even if Āvaraṇam and Vikṣepa are removed, Vikṣepa Mala, which is the long-standing effect of ignorance, is not immediately removed). By such powerful logical examples, Śaṅkara made atheists to become theists and also advised them to become devotees to achieve God. Rāmānuja and Madhva helped such atheists turned to theists to become strong devotees to God. By this, Śaṅkara did not cheat the atheists because He made them to become theists and further to become devotees. A devotee has always the chance of becoming God if God wishes so by becoming incarnation for some good welfare of the world. The only difference in this journey of the soul in Spiritual path is that the atheist-converted-theist-converted-devotee loses his original ambition and aspiration to become God so that such devotee has a fair opportunity to become God. This is a very difficult process of transformation of the soul and naturally it will have several intellectual twists.

3. Does awareness gets its ability to know from inhaled oxygen?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmi! Can we say that awareness gets the special property of knowing due to prāṇa or the oxygen inhaled through the lungs? A robot does not breathe in prāṇa and hence, perhaps, it does not acquire this special property of knowing.]

Swāmi replied: Robot need not inhale air (oxygen) because you are supplying the energy directly to it. In the case of human being, the energy is not supplied from outside. The human being takes food and the food is digested and oxidised by the inhaled air (oxygen) or Prāṇa so that energy is released in the human being. Hence, knowledge is not connected to the air inhaled. Knowledge is the talent of knowing or feeling. If you treat such feeling as the extra merit of the human being, you can agree to such extra merit as the extra gift given by God to the human being. If you consider such feeling is nothing but a mechanical transformation process of the information stored in the chip to the screen of mind, human being is not different from robot. In any case, there is no issue of any contradiction. What I mean to say is that if you feel that feeling is extra in human being, let it be the special gift from God to human being and if you feel that the feeling is also a mechanical scientific process let it be so.

4. Is awareness the same as the brain?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmi! Instead of awareness, can we say that the brain is responsible for the entire process of knowing? The brain is the subject, the brain stores information, the brain retrieves the information, and finally, it is the brain alone that gets knowledge. The I-thought (ego) is also experienced by the brain alone.]

Swāmi replied: If you take brain as the main focus, let it be so in which the main focus is on matter. If you take the technique of the brain as the main focus, the technology involving both materialised brain and the energetic

transformations, let it be so. In any case, only matter and energy are involved. Even if you take awareness as a special entity other than matter and energy, we say that such special entity is created by God. Even if you say that awareness is the product of matter and energy, the awareness is also created by God since matter and energy were created by God. In any case, awareness is either direct creation of God or indirect creation of God.

5. Can You explain with examples how we can experience both real and unreal things?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmi! You have said that we can experience both unreal and real things, giving the example of a rope which appears to be a snake. We can experience the real rope as well as the unreal snake (illusion) due to dim light. What exactly do the snake and the rope refer to? Can You please give another practical example to explain how we can experience both real and unreal things? Can a soul experience the unreality of creation at any time?]

Swāmi replied: Soul can never experience the fundamental unreality of the creation. The reality of a snake seen in the illusion is not the fundamental reality. It is only the apparent reality of the superimposed snake, which is not the fundamental reality of basic creation. When you see a real snake, its existence is the fundamental reality of the creation. The example of illusory snake appearing on the real rope is taken as an example to explain how the unreal world appears as real world to God by His will of entertainment. The soul can't keep itself in the place of God to see this fundamental unreality of the world because the soul itself is a part of the fundamentally unreal world. The example of unreal snake and real rope is given with reference to the soul so that the soul can understand the case of God for whom alone the fundamental unreality of the appearing world is explained for the sake of His divine entertainment. You can more clearly understand the case of God by really seeing the rope and assuming it as the snake. Since you are not omnipotent, the assumed snake does not appear as real snake, but, the omnipotent God can enjoy with the assumed snake appearing as the real snake. This difference is due to the difference between least powerful Avidyā (imposed ignorance) of soul and most powerful Māyā (imposed ignorance) of God.

6. Is the soul unreal with respect to the real universe?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmi! The Śūnya Vāda philosophy of Nāgārjuna states that everything is unreal. How can this philosophy be true when, even after the death of a soul, this universe continues to exist to other living souls? That one soul died, but the universe remained. This means that the soul is temporary and hence, unreal, whereas, the universe is permanent, and hence, real. So, even when the soul is alive, the soul should be unreal with respect to this universe.]

Swāmi replied: The unreal world is real for the unreal soul. Reality is real for another reality. Similarly, unreality is real for another unreality. Hence, for the soul the world is real because both the soul and world are

unreal since soul is a part of the world. Temporary and permanent can't be connected to unreality and reality in one angle, which is:- that a real quantity of water flowing in the stream is temporary before your eyes and this does not mean that the quantity of water that passed away is unreal. In another angle, temporary is unreal and permanent is real which is:- that the relationship between two roles during shooting of cinema is temporary and it is also unreal because it never existed before shooting, during shooting and after shooting. Both the above given cases are correct. Hence, you have to be very careful in speaking the words like reality versus unreality and permanent versus temporary. In the example given by you, the soul is never dead. The death is only for the body and not for the soul. Even the body disintegrates into fundamental elements and nothing disappeared. Only the unreal form of the body disappeared. The reality of the body in terms of its fundamental elements and the reality of the soul in terms of its fundamental strong thoughts is the fundamental reality of this world and this is real for the soul. The fundamental reality of this world becomes unreal for God whenever He wishes for it as in the context of doing a miracle.

7. Would creation still be real to the soul, even if God had not granted reality to creation?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmi! God has granted absolute reality to the world, so that He can get entertainment from it. Granting absolute reality to the world brings it to the same level of reality as God Himself. But even without granting this status of absolute reality to the world, the world would still be real for the soul. After all, the soul is part of the world and so, the world must be as real to the soul as itself, in any case.]

Swāmi replied: There is confusion between the word of reality used in the case of God and in the case of soul regarding the world.

- 1) **For the soul:-** The unreal world is real for the soul. In this statement the word real is not in the original sense of reality. With respect to soul only the world is real. The soul being a part of the world can't be real while its whole (the world) is unreal. Hence, for the unreal soul (part), the unreal world (whole) must be real in experience as well as logic.
- 2) **For God:-** God is the absolute reality granting His absolute reality to the world for the sake of His real entertainment. In this way, the world is real for God. This word "real" mentioned in this statement is not real in the original sense because the world is unreal if the absolute reality of the world is withdrawn by God.

Hence, the word reality used for the world in the case of God and soul have different original senses. The reality of the world for God is not the original sense of reality whereas the reality of the world for soul is the original sense of reality even though both world and soul are unreal in the original reference of God.

8. Is Śaṅkara's Nirvāṇa Ṣaṭkam to be sung by any ordinary soul?

[Kum. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi! Śrī Ādi Śaṅkarācārya has blessed us by composing many wonderful prayers (stōtras) to God. But He has also composed Nirvāṇa Ṣaṭkam having the phrase "Śivo'ham", which means that I am God Śiva. Chanting this prayer repeatedly impresses on our mind the idea that we all are Lord Śiva. But You have clarified that the philosophy of Advaita is applicable only to the Human Incarnation of God and not to all souls. Then, why did Śaṅkarācārya give us this Nirvāṇa Ṣaṭkam, which is not applicable to us? At Your Divine Lotus Feet, Thrylokya]

Swāmi replied: When something good is done to the soul through a lie, it is not wrong at all. The mother says to the child that if it eats the food, the moon will come down. Believing this lie as truth, the child eats the food and grows well. Truth or lie is not very important in all contexts. Of course, in some contexts the lie harms good and innocent people. The mother is giving food only to the child for its growth and the mother is not giving poison to the child to kill the child. In both cases, coming down of moon is a lie. In one context (giving food), the lie is appreciable and is not a sin. In another context (giving poison) the lie is condemned and it is a sin. Hence, welfare of the soul is more important than truth or lie. The soul loses confidence due to worldly problems and in such context, if the soul reads this prayer and feels that it is God Śiva and gains full confidence, it is good only and such lie is to be appreciated. If the soul reads this prayer and gets overconfidence to do some destruction saying that God Śiva is the deity of destruction, then, the same prayer spoiled the soul and such prayer in such context is to be condemned. Proper use of the knife will benefit you and improper use will cut your own finger!

9. When a soul's rebirth always depends on its deeds and qualities, should caste too not be decided by birth?

[Dr. Nikhil asked: The Śaṅkarācārya of Pūrī Pīṭham, Swāmi Niścalānandaji, has claimed that the caste into which a person is born it is the person's actual caste. He opposes those who claim that caste by birth is invalid and that caste by qualities and deeds alone is valid. He says that such people are misleading the public for the sake of popularity and politics and are causing Hindu society to disintegrate. Differentiating between caste by birth and caste by qualities gives the false impression that the two criteria for determining caste are different, whereas, he argues, they are not actually different. He fears that if the public gets carried away by this convenient logic that caste by birth is not true, they will start rejecting their own castes and start assuming any other caste of their choice. He fears that this would accelerate the mixing of castes (varṇa saṅkara) and the total disintegration of society, which is already happening today.

The reality, as per his argument, is that caste as determined by birth is the same as caste as determined by qualities too. He agrees that caste is basically determined by a soul's qualities and deeds (guṇa-karma). But it is the soul's deeds alone that determine the rebirth of the soul. The part of the soul's deeds that fructifies (yields fruit) in the form of a new birth is called prārabdha karma. This prārabdha karma includes three parts, namely birth (jāti), longevity (āyu), and enjoyment (bhoga). This means that a soul having a certain proportion of good and bad qualities, will perform the corresponding good and bad deeds. The pending fruits (āgāmi karma) of those good and bad deeds will be added to its entire file of karma (sañcita karma) upon the soul's death on earth. Upon enquiry and judgment, the soul will exhaust most of the bad and good fruits by undergoing the corresponding

enjoyments in hell and heaven. But a certain part of the fruit of the deeds, in the same proportion of good and bad, will be left unexhausted (prārabdha). It will be consumed in granting the soul a rebirth. The type of birth, longevity and enjoyment in that birth will inevitably be decided by the proportion of good and bad qualities.

If a person is found to have predominantly good qualities (sattvam) today, it means that he will do predominantly good deeds in this birth. As a result, after his death, judgment, and enjoyment in hell and heaven, his prārabdha responsible for his rebirth will also have predominantly good fruits. He will inevitably be reborn as a brāhmaṇa, with a long life and have good enjoyment in his new life. The same logic applies to the cases of souls having predominantly rājasic, rājasic-tāmasic and predominantly tāmasic qualities, who will inevitably be born as kṣatriyas, vaiśyas and śūdras respectively.

So, if a person is born in a certain caste, there is no doubt that he has qualities corresponding to that caste. He should be treated to be a member of that caste alone. In other words, the caste system based on qualities and deeds (varṇa vyavasthā) is identical with the caste system based on birth (jāti vyavasthā). The exceptions to this rule are extremely rare. There are not many more cases than Satyakāma Jābāla, Viśvāmitra, and Romaharṣaṇa, Sūta, whose castes were determined to be different from the castes of their birth. These exceptions over the thousands or lakhs of years of the Vedic tradition can be counted on one's fingers, which is far far less than even 1%. This only proves that caste by birth is true for all practical purposes.]

Swāmi replied: Even in the case mentioned by you, the caste is decided by the qualities possessed by the soul only and not by the birth. The birth may give certain specific qualities because the soul having such qualities only takes birth in the caste having the same qualities. OK. This is correct and I agree to this. But, there are some exceptional cases like Prahlāda born in the caste of demons. Are you deciding Prahlāda as demon by birth or by qualities? Hence, you shall not take the word “birth” in your argument. If I take the argument that caste is decided by the qualities of the soul, even all your 99% cases are included along with My 1% special cases also. Hence, My point covers all 100% cases. Your point covers only 99% cases. Which point is universal and correct covering all cases in the world? My point does not disturb your argument of 99% cases whereas your point disturbs My argument of 1% cases. You are 99% correct whereas I am 100% correct. All these funny arguments arise due to blind egoistic ignorance of stamping greatness through birth. Such intelligence is foolish and crooked. If you are getting your due fruit through My argument also, what is the harm done to you that disturbs you in this foolish way? “Caste is by qualities and deeds” is told by God Himself (*Cāturvarṇyaṃ mayā sṛṣṭaṃ, guṇa karma vibhāgaśah...*- Gītā). God says that He followed this rule while creating the caste system. This also looks very much logical since it never fails in any case having 100% success in 100% cases. Rāvaṇa is a Brāhmaṇa. Will you support him as the real Brāhmaṇa? He could not recognise Rāma as God. A Brāhmaṇa must have the knowledge about God. Rāma and Kṛṣṇa are not Brāhmaṇas by birth. Kṛṣṇa belongs to backward caste (BC) as per the present

norms. Is there a real Brāhmaṇa other than Kṛṣṇa? Keep your hand on your heart and say the truth realised by your brain and heart. All the Sages in the forest were Brāhmaṇas by birth. God Rāma did not give salvation to them. He gave the salvation to Śabarī belonging to scheduled tribe (ST). In Hinduism, the original Sages, the original scriptures have established this truth without any partiality or blind egoism and blind fanatic. The misinterpretations of caste system by birth are given by the middle-aged priests, who never gave importance to the knowledge of the Vedas and blindly recited the scriptures like the inert tape recorders. These priests (Pūrvamīmāṃsakas) have made all this havoc and weakened Hinduism by bringing splits, which lead several Hindus to convert their religion. Even the author of our constitution felt ashamed of such misinterpreted Hinduism and changed his religion to Buddhism! Is it not a shame on the part of our Hindu religion? Truth must be realised at one stage or other and shall be strictly followed expressing apologies for the past. That will bring real dignity of Hinduism and God will be pleased by such good behaviour. It is better to be late than never.

Nobody is rejecting his caste and joining other caste. Due to the above crooked interpretation, one is rejecting Hindu religion and is joining other religion in which such foolish caste system does not exist. Such person is losing the excellent spiritual concepts in Hinduism which are like the most precious diamonds. For the sake of just a superficial fault, one is leaving the innermost core merits. This is the real pain of My heart. I also agree that the balance of qualities (Karmaśeṣa, which is actually the Guṇaśeṣa because by the enjoyment of fruits in the upper worlds, the quantitative aspect of the qualities gets reduced and not the qualitative ratio of the qualities. Quantitative ratio is karmaśeṣa whereas qualitative ratio is the guṇaśeṣa.) called as Prārabdha gives the congenial atmosphere of rebirth in this world. Let it be so. Who opposed this argument? A law student trained by his lawyer-parents passed the law examination in 1st class. Because his parents are lawyers, did we oppose the 1st class result of his examinations? Did we say that because he is the son of the lawyers, his result shall be withheld? What we say is that if the son of agriculturist-parents also gets 1st class in the same law examination, his 1st class result shall not be withheld because he is not the son of the lawyers. As per your argument, the result of the son of the lawyers alone shall be declared and the result of the son of agriculturists shall be withheld! Who is wrong between both of us? Don't bring the reference of the parents of the students and declare the results simply based on the performance of the students in the examinations. By this,

injustice is not done either to your argument or to My argument. Your argument is doing injustice to My argument.

We agree to your argument fully that a soul having predominant Sattvam is born in the family of Brāhmaṇas and souls having predominant Rajas and Tamas are born in other castes. But, My objection is that you should say that the soul is born in congenial atmosphere of such predominant qualities. Wherever such congenial atmosphere of promotion of Sattvam exists, such family is the family of Brāhmaṇas. Such family (in which this Sāttvik soul is born) shall be Brāhmaṇa family not by birth but by having such Sattvam promoting qualities. We agree fully with your concept provided you agree that such family (in which the corresponding soul is born) is decided as Brāhmaṇa family by its qualities and deeds and not by birth. If the parents of such family were real Brāhmaṇas having Sāttvik qualities and deeds and this family is not having such Sāttvik qualities and deeds, this family shall not be told as Brāhmaṇa but, shall be told as “Brahma-Bandhu (related to real Brāhmaṇas)”.

You are saying that 99% majority shall be taken for passing a rule. I am telling that the rule shall be passed when there is 100% majority. Why do you oppose 100% majority, which includes your 99% majority also? Why shall you stick to 99% majority neglecting 1% minority when the rule can be passed through 100% majority? When you are agreeing that caste is based on qualities and deeds, simply stick to that point by which your 99% majority is also benefited along with the other 1% minority. When you are sticking to 99% majority, you are clearly opposing the 1% minority. On one side you say that you are supporting caste system by qualities and deeds and on the other side, you are supporting the caste system by birth. Both these are contradicting aspects since your argument clearly covers 99% majority only and not the 1% minority. If your argument is correct, Kṛṣṇa should have told that the caste system is created by Him based on birth since such policy covers 99% majority. Then, He cannot be God since He neglects 1% minority. God is the divine Father of 100% humanity (*Ahaṃ bījapradāḥ pitā* - Gītā).

Your theory based on the concept of deciding caste based on birth applies in the following two cases:-

- 1) Son of lawyer parents failing in the law examination is still lawyer because his parents are lawyers and
- 2) Son of agriculturist parents passing in the law examination is not a lawyer because his parents are not lawyers.

This means that your argument that "*caste by birth supported by caste by qualities and deeds*" applies in the above two cases. But actually, it fails

in the above two cases. In the above two cases only caste by birth applies and caste by qualities and deeds fails. You cannot have both the arguments amalgamated together. You shall take either of these two only. Our argument that "***caste is by qualities and deeds***" not only applies in the two special cases (which are that the first of the above two cases is not a lawyer and the second of the above two cases is a lawyer) but also applies in all your cases of caste by birth provided the caste by birth is certainly getting corresponding qualities and deeds as per your given argument. When all your cases pass through the test since all your cases have corresponding qualities and deeds, why are you worried about the birth unnecessarily? Our argument is straightly from the mouth of God Kṛṣṇa in the Gītā. Your argument (caste by birth always is supported by caste by qualities and deeds) is not said by God. We are following God's words perfectly and you are violating God's words perfectly.

Chapter 19
DIVINE SATSAṄGA ON 28-03-2021

March 30, 2021

[An online spiritual discussion was conducted on March 28, 2021, in which several devotees participated. The questions of devotees answered by Swāmi are given below.]

1. Should we divert to God the time, money and materials that would have gone waste?

[Kum. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi! In the Datta Veda, You said that we should divert towards God the time and money which gets wasted on luxuries. But You also gave an example that an insincere and over-intelligent person committed a sin by saying “Ramārpaṇaṃ” (I offer this flour to Rāma) when the wind blew away the flour in his hand. He had thought that since the blown away flour is already wasted and of no use to him anymore, he could at least earn some divine merit by offering it to God. He thus diverted the wasted flour towards God. How is this different from the first statement in which You recommended diverted the time and money wasted on luxuries to God? Kindly enlighten me. -At Your Divine Lotus Feet, Thrylokya]

Swāmi replied: You missed very important link Ms. Laxmi Thrylokya! I told to divert the time, material and money before wasting and not after wasting! You have to surrender the flour to God (means surrendering to deserving receivers) before wind carries it away and not to surrender the flour after the wind carried it away! What I told is a precaution before doing wastage and it is not a post remedial action after doing wastage!!

2. Is betraying oneself, the same as betraying God?

[Śrī Rajasekhara Reddy asked: Jai Guru Datta! Is ātma vañcanā (self-betrayal) and betraying or cheating God, one and the same?]

Swāmi replied: Ātman or self is not God. How then, self-cheating will be cheating God? People say that cheating others is your self-cheating because by cheating others, you are throwing yourself into the hell. In that way, the sin of cheating others gives punishment to the self and hence, cheating others is said to be self-cheating. Cheating others is also cheating God, which is the greatest sin because by cheating others, you are cheating the constitution written by God, which says that cheating others is a sin. You shall not do anything about which God is furious and you shall do about which God is pleased. His likes must be your likes and His dislikes must be your dislikes, if your aim is to please God.

Chapter 20

March 31, 2021

O Learned and Devoted Servants of God,

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

1. Why didn't God create the Bible directly instead of using people to write and compile it?

Swāmi replied:- Such action of God indicates His love to His devotees to give credit of the authorship of the spiritual knowledge. A true devotee will not accept such gift from God and immediately announces that it is gifted by God alone and hence, God is the real author of such sacred spiritual knowledge. Even when the human incarnation performs miracles, the miracles are performed by the unimaginable God present in the human medium. A true human incarnation reveals this truth again and again as and when the unimaginable God performing miracles tries to give the credit to the human medium possessed by Him. A false demonic human incarnation takes the credit onto him without passing it to the original performer or unimaginable God. This whole process involves the equilibrium of love between God and devoted soul indicating both forward and backward reactions taking place with equal rates.

2. When will Sai Bābā be born again?

Swāmi replied:- When Saibābā is born again, the unimaginable God present in Him will declare the incarnation through excellent Spiritual knowledge and miracles. The lotus flower is known by its scent spreading out immediately.

3. What can we do to bring greater unity amongst all the religions of the world?

Swāmi replied:- We must propagate the speech given by Śrī Datta Swāmi in the first World parliament on Spirituality.

4. Was there any fight that happened between Lord Kṛṣṇa and Śiva? Why?

Swāmi replied:- The fight only represents the fight between their followers. After the fight, both forms of God joined together with love indicating such re-union between the followers at least after the fight.

5. Was Śrī Rāma really good as He wanted to kill a deer just for its skin?

Swāmi replied:- Śrī Rāma followed the tradition of the caste called Kṣatriyas, who are non-vegetarians. Sometimes, God follows certain defects of the humanity when He is stressing on some other important point. In the

next incarnation as Buddha, He condemned the violence. If every defect is criticised, humanity will refuse the reformation totally. By following certain defects, God becomes close and dear to the defective people so that He can reform them in friendly atmosphere. Jesus was a non-vegetarian and Śrī Rāmakṛṣṇa Paramahaṃsa took fish in meals. We have to understand the background as explained above.

6. Why do many Indians say that any new scientific discovery was already mentioned in the Vedas?

Swāmi replied:- These people are fanatic of their religion and their religious scripture. They are not understanding one point clearly, which is that any scientist discovering any concept is able to do it by the grace of God only.

7. Does the Bhagavad Gītā guide us to believe in God or the self?

Swāmi replied:- The Bhagavad Gītā is mainly preaching about God in human form like Lord Kṛṣṇa. This very important point of the Gītā is not caught by anybody so far! Self is also important because self-confidence is required to do any worldly effort or spiritual effort. Sometimes, the self-confidence falls down so much that belief in the concept that self is God is inevitable. Once the self-confidence is gained, one shall leave such concept, which is like antibiotic tablet to be leftover after the cure from fever. Otherwise, over self-confidence leads the soul to commit sins.

8. Why is the prayer drum in Buddhism dynamic, as an object of worship, but in other religions objects are static?

Swāmi replied:- Whether the object is dynamic or static any object prayed is only a representative model of God like the national flag representing the nation.

9. Does the knower of the Brahman become all-knowing?

[What does the statement "One who knows Brahman or Ātman knows everything" mean? Does it mean he has all scientific and material knowledge or does it refer to spiritual knowledge?]

Swāmi replied:- It refers only the spiritual knowledge that God has created everything in this world. By this concept, one cannot know the details of every item created by God. Of course, the omniscient God, being the creator of everything knows the details of everything.

10. When you get sick, do you need medicine, doctors and God or just medicine?

Swāmi replied:- Medicine cures the disease. But some medicines do not work or work in other way leading to side reactions. Sometimes, doctors also miss the correct medicine. Hence, in any worldly work, the wisest people always pray and believe fully in the help of God.

11. Does the Hindu God represent the present world system of work? For example, everyone is given their own responsibility.

Swāmi replied:- God from any religion always represents the correct concepts. Worldly responsibilities come under the ethics or justice, which is always liked by God. A devotee shall like anything (in fact, whether it is justice or injustice) that is liked by God. A devotee follows justice not due to liking for justice and not due to liking for humanity, but, for the simple point that God likes the justice in the worldly life or Pravṛtti.

12. What are some tips for spiritual beginners? I am asking for myself.

Swāmi replied:- When all the Spiritual knowledge is thoroughly studied with lot of patience and deep interest, the tips will appear by themselves to any such devoted human being. Tips are useful only in the end and not in the beginning. In the beginning, the patience and interest are not developed to the full extent. Tips are given by the teacher in the end of the academic year just before the examinations and not in the beginning of the academic year.

Chapter 21

DIVINE SATSAṄGA ON 03-04-2021

April 08, 2021

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

1. Did Ādi Śaṅkara expect atheists to experience the external world as unreal to them?

[Śrī Anil Antony said: Pādanamaskāraṃ Swami! You have explained through the snake-rope analogy that one can mistakenly experience the unreal snake to be real. But one can also overcome the illusion and experience the unreal snake to be unreal, by realizing the real rope to be real. God similarly experiences the unreal world to be real for the sake of entertainment, but He can also overcome the illusion and experience it to be unreal, when He wants to perform miracles. Śaṅkara made atheists believe that they are experiencing the unreal world as real, in the same way as God, and that they can also realize it to be unreal. This prompted the atheists to think that this world is unreal, even for them. But they could not reach that state practically. So, Śaṅkara said that there are two steps in attaining that experience—one is theoretical and the other is practical. The theoretical part can be attained by one's self effort while the practical part is attained by developing devotion to God. Could You please confirm if my understanding is correct?]

Swāmi replied: An atheist has no alternative except to be told by Śaṅkara that he is the God. For God, this external unreal world becomes real for the sake of His entertainment due to the power of His omnipotence. Hence, for atheist also this unreal world must be told as real just like in the case of God. These statements are told by Śaṅkara under inevitable circumstances in dealing with the atheists. Actually, neither soul is God nor this unreal world is real to the soul for the sake of its entertainment. This unreal world is real to the soul because for the unreal soul, the unreal world is actually real. The reality of the world for God is in the angle of entertainment whereas the reality of this world for soul is in the angle of serious reality of the basic concept. The reality of the world for God is thus used for the soul by Shankara to support His theory. If the word “soul” is taken in the sense of human incarnation, then, whatever is told for God is totally applicable to the soul of human incarnation. The word Ātman can mean:- 1) As soul of yourself or as soul of any other person. 2) As soul and body of yourself or soul and body of any other person. This facility was also used by Śaṅkara to say that soul is God. Actually, when soul is meant as God, the soul and body of human incarnation must be taken as the meaning. All these twists were done by Shankara for the sake of atheists, who were surrounding Him in His time and His aim was to uplift them by making them

to accept the existence of God. A very patient analysis is needed to understand the philosophy of Śaṅkara.

2. Is the individual soul comparable to the lamp along with the light, in the given analogy?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swami! You have given an analogy of a lamp and the light radiating from it to understand awareness and its instruments. You have said that core of the lamp, which is its flame, is comparable to be the basic awareness or pure awareness, whereas, the light emerging from it can be said to be the internal instruments of the awareness (four Antaḥkaraṇas). In that case, can we say that the lamp and the light taken together are like the individual soul or the Jīva? This is because, the bundle of thoughts that constitute the individual are contained in the mind, memory (Cittam), intellect and the basic ego and not in the pure awareness, which is the subject.]

Swāmi replied: You are correct in your understanding. The individual soul or Jīva is both the lamp and its spread-out light. Of course, in the stage of meditation, this individual soul becomes the basic soul or Ātman, which has the pure awareness. This Ātman is almost similar to the inert energy and hence, the inert energy can be also called as Ātman. If you take Ātman as pure awareness, such Ātman is limited to the body only. If you take Ātman as the inert energy, such Ātman is all pervading, the material cause of the world etc., by which Ātman can be misunderstood as God. At this juncture, inert energy is refuted to be God because God has awareness. At this juncture, again God shall not be misunderstood as this relative imaginable awareness because God is absolute unimaginable awareness.

3. How can God appear to be energy to all souls?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swami! You have said that due to God's cosmic illusion (Māyā), God appears to be energy and energy appears to be matter to the soul. It is an illusion that affects all souls. No soul can ever come out of the practical effect of this Māyā, at any time, even after theoretical realization. I did not understand how God appears to be energy to the soul? Are You saying this from the standpoint of atheists, who believe that energy itself is God?]

Swāmi replied: God appears as inert energy, which means that God created the unreal inert energy. The word “appears” means that the created inert energy is not the absolute God. Scientists differ here, because they say that the inert energy itself is God. This unimaginable power of God is basis for the creation, which means that the absolute reality is appearing as relative reality. The soul cannot cross the relative reality of the world or creation because the soul itself has only the same relative reality because soul is a part of the world. It cannot cross itself and attain the higher absolute reality of God. Hence, God said that His Māyā can never be crossed by anybody (*Mama māyā duratyayā* – Gītā). God also said that His devotees can cross Māyā and here Māyā means the inherent ignorance of the soul (*Māyāmetāṃ taranti te* – Gītā). Here, the word Māyā can also mean His unimaginable power because His devotee is also blessed with the miraculous power of God

by the grace of God so that the devotee also can perform miracles by practically realising the unreal nature of the world just like God.

4. Before wishing to create, was God in a state of deep sleep carrying the design of creation in His mind?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmi! Can we say that even before the first thought arose in God to create something for the sake of entertainment, He was in a state of deep sleep, in which He had the design of the world in an unexpressed state?]

Swāmi replied: When the soul is in deep sleep, the design of some plan exists in his brain in the state of unexpressed phase. Similarly, the same concept can be applied to God. But, the soul gets deep sleep whereas God's deep sleep is not the ignorant deep sleep of soul and hence, God's deep sleep is called Yoganidrā but not the usual deep sleep or Suṣupti. Yoganidrā means that He is fully aware of Himself in that state because God never really gets self-ignorance. To assist the real entertainment of the unreal world, He may superimpose self-ignorance on Himself, which means that He is always aware of Himself. The soul gets real self-ignorance in deep sleep. In the case of human incarnation, the human being component enters deep sleep whereas the God component is in Yoganidrā. The deep sleep for the medium of God is essential because God does not interfere in the properties of His medium.

5. Why did Vidura not reveal in the royal court the Kauravas' plan to kill the Pāṇḍavas in the palace of lac?

[Smt. Anita Renkuntla asked: Pādanamaskāraṃ Swāmiji! In the Mahābhārata, the Kauravas always wanted to kill the Pāṇḍavās by playing many tricks. One such trick was the construction of palace of lac (lākṣāgrha) for the Pāṇḍavās, in which they could be burnt alive easily. Vidura could sense in advance that something bad was going to happen to the Pāṇḍavās, in that palace. So, Vidura ordered his people to dig a path secretly below the structure for the Pāṇḍavās to escape. My question here is, why did Vidura not disclose this evil plan in the royal court and why did he allow the palace to be burnt? At Your Divine feet, Anita Renkuntla.]

Swāmi replied: Vidura is very clever minister and not an ordinary person like yourself and Myself. If he reveals the secret in the court, he will become enemy to the son of king, Duryodhana, who was always supported by his father. If the secret is revealed, he will be going against the pleasure of the king.

6. Does the Messiah segregate the people of all religions into good and bad?

[Smt. Anita Renkuntla asked: Pādanamaskāraṃ Swāmiji! I have heard that, as per Christianity, the Messiah takes birth on the earth and then segregates people into good and bad. But there are other religions too. Does this apply to them too? At Your Divine feet, Anita Renkuntla.]

Swāmi replied: If you accept this concept, what is the loss to you or even to other religions? This is not a very important concept.

7. In considering Lord Datta to be our Son, is there not the risk of trying to control Him?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmiji! You always say that we should consider Lord Datta as our Son and not as our Father. But generally, a father behaves as if he owns his son and controls him. What if we develop the same attitude towards Lord Datta, while considering Him to be our Son?]

Swāmi replied: God Datta will be happy to tolerate the control of devotees on Him provided they sacrifice service and fruit of work as in the case of the son. Perhaps, you are putting this clause to escape from the sacrifice and to cover your defect! Anything based on real love is enjoyed by God with pleasure.

8. Were Brahmā, Viṣṇu and Śiva devoted souls who became Energetic Incarnations of God by God's grace?

[Kum. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi! You taught us that God merges with a particular devoted soul so as to become an Energetic or Human Incarnation of God. Were Brahmā, Viṣṇu and Śiva also devoted souls who became Gods by the grace of God? Or were they God by default like Lord Datta?]

Swāmi replied: Brahmaṃ, Viṣṇu and Śiva were already in God Datta by the names Hiraṇyagarbha, Nārāyaṇa and Īśvara. These three are the inherent concepts of God Datta. Datta's potency to create is Brahmā, Datta's potency to rule is Viṣṇu and Datta's potency to destroy is Śiva. These three divine forms are not to be considered as devotees into whom God Datta enters and merges to become incarnations. The concept of devotee becoming incarnation happens in the case of all incarnations after these three basic divine forms. Datta became these three by creating the three energetic forms and by merging with them. There is no life of devotion of the medium in the case of these three basic divine energetic incarnations. There is no difference between Datta and any form of these three and there is no difference between any two forms of these three. Of course, in the case of incarnations coming later on also, this concept applies as it is and the only difference is that the later incarnations have the span of devotion in their media.

The three qualities (rajas, sattvam and tamas) of God Datta are personified as Brahmā, Viṣṇu and Śiva. Rajas, Sattvam and Tamas are the qualities of the souls also. In some souls, these three qualities are in balanced state and such people like God Datta in their worship. Some people have predominance of Rajas, who like to worship God Brahmā alone. Some people having predominant Sattvam like to worship God Viṣṇu and some people predominant in Tamas like to worship God Śiva. For the sake of the devoted souls only, to facilitate their meditation and worship, the unimaginable God became God Datta and for the same reason, God Datta became Brahmā, Viṣṇu and Śiva separately. Even in the human incarnations,

some are having balance of the three qualities are to be considered as direct incarnations of God Datta. Other incarnations are also of God Datta only, but predominance of Brahmā or Viṣṇu or Śiva exists, which means that either Brahmā or Viṣṇu or Śiva (each contains God Datta) directly incarnates.

9. Why do You say that You want to give fame to Your devotees, when it leads to ego?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmiji! You always say that getting fame in this world is very dangerous because it leads to ego. But elsewhere in Your discourses, You have also mentioned that You want to give fame to Your devotees. I am confused with these two statements of Yours. Could You kindly clarify?]

Swāmi replied: Giving fame develops pleasure in the heart of God Datta just like giving the sweets prepared by mother to her children gives her immense happiness. If the sweets bring the problem of diabetes, the mother is also the doctor giving sugar tablets to activate pancreas to nullify the sugar. Pancreas is the intelligence and sugar is ego. The mother expects her children to eat the given sweets and to do physical exercise so that the problem of sugar does not arise. Physical exercise means service in God's work. As the child, you cannot understand this and you will understand this perfectly in the next birth when you will be born as the mother. I will meet you in the next birth and ask you "*Have you understood the point now?*"

Chapter 22

DIVINE SATSANGA ON 04-04-2021

April 09, 2021

[An online spiritual discussion was conducted on April 04, 2021, in which several devotees participated. The questions of devotees answered by Swāmi are given below.]

1. Can we worship a Tulasī plant daily as a representative model of Mother Rukmiṇī?

[Smt. Anita Renkuntla asked: Pādanamaskāraṃ Swāmiji! The Tulasī plant is worshipped as a representative model of Rukmiṇī Mātā. There are few people in my neighbourhood who think that Rukmiṇī Mātā sleeps on Sunday, and so the Tulasī plant should not be worshipped on that day. Due to this, they do not even pour water to the plant on that day. Is this belief a part of the ritual as suggested by our ancient sages or it is misunderstood by us? Is there any spiritual concept to be learned by conducting that ritual as my neighbours do?]

Swāmi replied: This is a perfect representative model of blind ignorance of ignorant people rubbing their ignorance on the heads of innocent people!

2. Is there more than one type of space created by God?

[Smt. Anita Renkuntla asked: Pādanamaskāraṃ Swāmiji! I was reading the Datta Guru Bhagavad Gītā written by You. In that book, in Chapter 13, sloka 20, it is written that each different world (lokaṃ) is based on different types of ākāśaṃ (space). Here I am confused, as to whether there are different types of space created by God.]

Swāmi replied: The space of each world differs from the space of other world so that both the worlds co-exist mutually in different planes. It is just like an awakened person dreaming some created space in his mind while he exists in this space of this external world. Both the spaces co-exist in different planes without mutual contradiction. The world of departed souls, who neither did good deeds nor did bad deeds exists on the space just above the moon. At the same time, the rocket sent by us to the moon lands on moon without any interference. This is an example of the unimaginable power (Māyā) of God.

3. Should all people or only scholars light an electric lamp before an idol of God, instead of an oil lamp?

[Śrī Rajashekar asked: You have taught us that we can switch on an electric lamp instead of lighting an oil lamp before a statue of God to avoid pollution. Does this apply to everyone or only to scholars? I got this doubt because in the Bhagavad Gītā, Śrī Kṛṣṇa said that scholarly people (Jñānīs) do not do the many actions that ordinary people do. A child learns writing by practicing writing each letter multiple times. Gradually, the child learns and need not practice anymore. Likewise, even we need not do many actions (karmas) once we gain correct spiritual knowledge. So, if we switch on a tube light instead of an oil lamp before God, can we realize the Ātmā Jyoti and by remaining as Paramātmā, can we do all our actions (karmas)?]

Swāmi replied: Neither electric lamp nor the oil lamp is needed for God. It is only just your satisfaction that a lamp is lit before the statue or photo of God by which you will have psychological happiness that you are serving God. All these rituals are only remedies for psychological ignorance. The lamp is necessary for you to see the statue of God. It is not necessary for God to see you. Hence, you lit the lamp just for your convenience. In such case, what is the use of the oil lamp when the electric light already exists? Why do you burn the oil to cause pollution? Why don't you give that oil to a deserving poor fellow to help him in his cooking? Oil is precious food containing energetic fats. God will be extremely pleased by such service. Of course, if the electricity goes, you can lit the oil lamp or let Me tell you more precisely that you can lit the kerosene lamp because kerosene can't be used in cooking food like the oil. In good olden days, kerosene was not available and electricity was also not available. Hence, burning the oil was inevitable and hence, we can't find fault with our ancient people. But, what to say about the present day ignorant people, who just imitate ancestors blindly without doing any logical analysis!

Chapter 23

April 10, 2021

O Learned and Devoted Servants of God,

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

1. What was God referring to when He said "Let there be light."?

[Genesis: 2Now the earth was formless and void, and darkness was over the surface of the deep. And the Spirit of God was hovering over the surface of the waters. 3And God said, "Let there be light," and there was light. 4And God saw that the light was good, and He separated the light from the darkness.]

Swāmi replied:- The context is creation of inert world, light means the visible inert energy. The context is creation of awareness, the light means knowledge. The word 'light' applies to both inert energy in its visible frequency and knowledge.

2. What needs to be followed by a Brahmachārī after Upanayana?

Swāmi replied:- Upanayanam means becoming close to God in the real sense. The needs after becoming close to God are liking justice and disliking injustice in the worldly life and liking God even against justice in the spiritual life.

3. How do I increase the desire to see Allāh's face?

Swāmi replied:- You can see the face of Allāh or unimaginable God whenever He comes to the earth in human form like Prophet Mohammad.

4. Why is Śiva called the God of destruction?

Swāmi replied:- When lot of people fight against justice, God destroys such evil lot and this is done by God Śiva to establish justice. When an individual is rewarded for merit and an individual is punished for sin, God does this work as God Viṣṇu. The discrimination between justice and injustice is done by God as God Brahmā.

5. Can I ask Hanumān ji to be my Guru or should I ask Śrī Kṛṣṇa to become my Guru?

Swāmi replied:- Both are one and same internally. Only external form and qualities differ as per the taste of qualities of devotees.

6. Why did God create the fruit of knowledge and forbid it later?

[In Bible it was said that God created the fruit of knowledge and forbid Adam and eve to not to eat it.]

Swāmi replied:- God wanted to preach Adam and Eve that He is greater than good or merit or justice. Eating the knowledge fruit is justified

and a good merit. But, God wished them not to eat the fruit so that God wanted to see that whether the couple gives more importance to God than even justice.

7. What will be the condition of theists and atheists if God exists and if God does not exist?

[What is theist's position if there really is no God, no judgment day, and no paradise for them? And what is atheist's position if there really is a God, judgement day, and hell waiting for them?]

Swāmi replied:- The theist will not loose anything, but, the atheist will loose everything. Becoming theist is erring on safe side and becoming atheist is erring on risky side. If hell is absent, the theist, not doing sins, does not suffer at all. But, if hell is present, the atheist doing sins, will suffer a lot. This point is told in a Sanskrit verse “*Nāsti cet Nāsti me hāniḥ, Asti cet Nāstiko hataḥ*”.

8. Does soul feels physical pain after death?

Swāmi replied:- The pain of the soul after death is due to its sins done and not due to the death.

9. Why did Jesus tell us to love God, but not Him?

[Why did Jesus command that we love God, the Father with all our heart, soul, mind and strength and not Him too (He never told us to love Him that way)? Am I supposed to love God, the Father with all my heart and only love Jesus as I love myself? Why?]

Swāmi replied:- If you take Jesus as only the external human being (medium), you have to love Him like yourself because you are also the same medium. If you take Jesus as the unimaginable God present in Him (to be mediated), you must love Him like father. You, the medium is the son or created item and He (non-mediated unimaginable God) is the father or creator. The unimaginable God mediated by human devotee, called Jesus, is treated as mediated God.

10. How will I know if a vision of Lord Kṛṣṇa is a hallucination or reality?

[How will I know if a vision of Lord Kṛṣṇa is a hallucination or reality as in general people have visions of things considered a product of imagination?]

Swāmi replied:- False visions are possible with regard to worldly matters. But, divine visions can't be false visions.

11. Why does God not give instant punishment for committing a sin?

[Why doesn't God give instant punishment for committing a sin? I believe God should punish a man that hurt my family deeply and is living a prosperous life today.]

Swāmi replied:- I explained this point several times. God gives some time to the sinner to reform before the punishment is implemented. If you wish punishment of even your enemy, you will be also punished for that. If your enemy punished, what benefit you get? Will your loss get compensated? If you don't wish the punishment of your enemy, you will be compensated by God. Draupadī always wished the punishment of Kauravas and for such

wish she lost all her children. Even without her wish God will punish unjust Kauravas and in fact, He punished them for their injustice not because of the wish of Draupadī. Uttarā (wife of Abhimanyu) never had such wish and hence, her son destroyed by the divine weapon was brought to life by God.

12. Do religious people feel they can commit no wrong because God is on their side?

Swāmi replied:- Feeling is not important since actual action is important.

13. How to react for the fall of God's photo?

[Ms. Amudha asked: Lord Dattareya Swami Photo. Pādanamaskāraṃ Swāmiji, My marriage date is fixed because of Your grace. Thank You Swāmiji. We kept Lord Dattāreya photo on pooja place, yesterday the photo fell down in some distance which is not even near but it doesn't broken. Mom noticed and it makes her feel uncomfortable in this time. She insisting me to not keep the photo. Swāmi do I ignore this or is there anything should I require to understand from the incidents. On Your divine feet, Amudha.]

Swāmi replied:- Photo of any form of God is the photo of God Datta only. Nobody can become God without the merge of God Datta. You have to learn this concept from this incident. Whether you keep the photo of God Datta or not, it is one and the same. No damage to the photo is due to the will of God Datta only.

14. How to make Swāmi happy?

[Ms. Amudha asked: On the occasion of Śrī Datta Swāmi Jayanti. Pādanamaskāraṃ Swāmiji, Many times I have sent an email with confusion or stress. Everytime, I believe You always helped me to understand the situation and overcome it. Now, I am would like to express my sincere thanks to you Swāmiji.

Also, we would like to celebrate this holy day (Śrī Datta Swāmi Jayantī) as in present and future. How to make You happy and proud of us? Kindly give us permission, help in understanding the do's and don'ts on the same. On Your Lovely Lotus feet, Amudha]

Swāmi replied:- Your gratefulness is a divine quality. Doing justice and not doing injustice in the worldly life and voting for God even against the justice in spiritual life will make you to achieve the divine goal completely.

15. What is consciousness?

[Śrī Hrushikesh Pudipeddi asked: Request for enlightenment. Dear Swāmi, I request You to kindly answer my friend Naresh's question about Consciousness.

What seers say is that one of the key elements of spiritual growth is continuous Consciousness. Somehow I have not got satisfactory understanding of "Consciousness". Some of synonyms for consciousness are said to be 'awareness', 'internal thought', 'imagination', 'volition' etc?

Let's take an example of "eating lunch". What is consciousness for this activity? Thinking of what I am eating? Thinking of how the food is prepared? how they have been grown? how they have been evolved? OK. Let's say... I have thought of all these. Shall I repeat the same as many times as I eat? How this logic applies to all recurring activities. I request You to explain this concept. Please correct my understanding regarding the same.]

Swāmi replied:- Consciousness is the pure awareness without any thought. Consciousness can also be taken as awareness with good thoughts of justice and devotion. Awareness with routine or bad thoughts can't be said as consciousness.

16. Please enlighten me on attachment?

[Tinku K asked: Jai gurudatta, Pāda namaskāraṃ Atri varada,

a) What do you mean by attachment? Is it mental or physical?

b) how to know whether am I attached to something or person?

Ex: If I have some money in my pocket (physical) to travel or for food, am I attached to the money?]

Swāmi replied:- Physical attachment comes only through mental attachment. If mental attachment is absent, there is no physical attachment even if you possess it in your pocket. When mental attachment is absent, the word “attachment” shall not be used at all. You can use the word “possession”.

Chapter 24

April 11, 2021

O Learned and Devoted Servants of God,

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

1) Why did God not send prophets to countries other than Israel?

[I am Christian, but I can't help wonder why God didn't send Prophets to other nations other than His chosen people (Israel). Why did He choose a single group of people?]

Swāmi replied:- I have already explained elaborately this point several times. The unimaginable God came to all countries from the beginning of creation in various human forms and preached the same spiritual knowledge in different languages following their corresponding cultures.

2) Why does God (Jesus) reveal Himself to certain people only?

[For whoever does the will of My Father in heaven is My brother and sister and mother (Matt 12:50). Matt 7:21 says, "Not all who say to Me Lord Lord will not enter the Kingdom of heaven, but the one who does the will of My Father who is in heaven." What is the Will of God?]

Swāmi replied:- God revealed Himself in different human forms to all the people in every generation. Will of God is to follow justice and reject injustice.

3) Why do most Christians worship Jesus instead of God, the Father?

[If Jesus comes back, how will people know that He is actually Jesus? Will Jesus die in His second coming as well? What is the contribution of Father God in the second coming of Christ?]

Swāmi replied:- God as Father is energetic incarnation and only energetic beings in the upper worlds can worship Him. For humanity, human incarnations are relevant. Jesus said that He will come again but did not say that He will come again in the same human form. He said "***I will come again***". Here 'I' means the unimaginable God present in Him. He did not say "***Jesus will come again***".

4) How are God, the Father and the Holy Spirit the same, yet not the same?

Swāmi replied:- Both are one and the same because both are the energetic incarnations in which the unimaginable God exists. Both differ because Father is in energetic form whereas holy spirit is in formless energy.

5) What is Swarg (Heaven)?

[God creates out of the void & darkness. We are talking about chaos. If God created everything, does that include chaos as well?]

And Jesus said to him, "Why do you call me good? No one is good except God alone." Why wasn't Jesus good? What was the reason Jesus didn't believe He too was good along with God?]

Swāmi replied:- Jesus can be viewed as God or human being. Only very few blessed souls can believe the human incarnation as God and majority believes the human incarnation as human being only. God is good and human being is not good. This is the essence of the words spoken by Jesus.

6) When it is said that you should give up everything and follow God and Jesus Christ, what does it mean?

Swāmi replied:- This is related to the highest stage of spiritual journey and very few devotees can only follow this. This statement shall not be generalized to all devotees.

Chapter 25

April 12, 2021

O Learned and Devoted Servants of God,

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

1) What's the difference between Christianity God the Trinity and Hindu Trimūrti?

Swāmi replied:- Trinity means three. This word can't be fixed in a specific topic only.

2) If God can incarnate as a man, can God incarnate as a woman?

Swāmi replied:- There are several female human incarnations. The medium of God in human incarnation is human body whether it is male or female.

3) By claiming to be the final prophet, did Muhammad put down Jesus?

[Why is it important for Muhammad to self-promote Himself or create a philosophy of God to fabricate the promotion of His last and final prophet position? Why would His promotion demote or step on Jesus to elevate Himself?]

Swāmi replied:- All incarnations are one and the same God. No incarnation downs other incarnation because God is not so foolish to down Himself by such mad activity.

4) What did Jesus mean by saying “no man has ascended in heaven but Him”?

[John 3: 13 No one has ascended into heaven except the One who descended from heaven—the Son of Man. 14 Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up. What comes to Your mind when You hear this sentence: “Before space and time existed, God existed”?]

Swāmi replied:- Unimaginable God existed before space and time because He created both space and time. The prior statement in the question means that the human incarnation alone can become God on leaving the human medium taken for incarnation. This is not possible for every human being.

5) Why was John confused when Jesus came to him to be baptized?

[Matthew 11:2-6 2 When John, who was in prison, heard about the deeds of the Messiah, he sent his disciples 3 to ask him, “Are you the one who is to come, or should we expect someone else?” 4 Jesus replied, “Go back and report to John what you hear and see: 5 The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. 6 Blessed is anyone who does not stumble on account of Me.”]

Swāmi replied:- In a human generation and in a specified area, one or very few human incarnations can exist.

6) From what age is a child responsible for its sins?

[From what age is a person accountable for his/her sins and when does the karma cycle begin according to the Bhagavad Gita? Is a child forgivable of all his past mistakes?]

Swāmi replied:- Even a child exhibits as per the past nature of the soul present in that body. Punishment is given only to change the nature of the soul at least for temporary span of time. Knowing or not knowing is not important because the reformation of the soul is the main point.

7) Do prophecies conflict with free will?

Swāmi replied:- Free will misused is opposed by the prophecies. Free will properly used for the benefit of spiritual progress is always supported by God.

8) How can Christian pastors do a better job of explaining the mystical concept of a Triune God?

Swāmi replied:- If you take holy spirit as the unimaginable God in approximate sense, Father as first energetic incarnation and Son of God as incarnation, this trinity exists in every incarnation.

9) Did Lord Kṛṣṇa or any other God ever cry over a person or material thing?

Swāmi replied:- God also cries to enjoy it internally like enjoying internally while eating the hot dish externally. While a hot dish is eaten, you get tears, your tongue vibrates etc., which indicate your external cry. But, you are enjoying internally. Enjoyment is different from external crying. Yoga means to enjoy internally both external comedy and tragedy and this is possible only for God, who gets entertainment from this world containing both happiness and misery. Equanimity in enjoyment of both profit and loss and success and defeat is Yoga (*Samatvaṃ yoga ucyate—Gītā*).

10) Why wouldn't God or other deities tell the whole world the correct religion to follow to clear up the confusion?

Swāmi replied:- Created people developed different qualities and cultures in course of time. Even in the same category of people, different stages of spiritual progress exist. Hence, spiritual knowledge in different angles and in different stages has to be preached by God for the sake of benefit of human beings.

11) If God took human form, what would His birth chart look like?

Swāmi replied:- His birth chart indicates His divinity as well as the specific program to be followed in that human incarnation.

Chapter 26

April 13, 2021

O Learned and Devoted Servants of God,

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

1) If God created Adam and Eve, then why do we have different languages, skin, etc.?

Swāmi replied:- Even the children of the same family differ and this difference becomes more and more predominant as their lives progress. Similarly, in course of time after the creation, differences developed.

2) What's exactly the difference between nothing and God?

Swāmi replied:- God is standing for existence and created everything. There is nothing like nothing. Even the space is subtle energy.

3) Where do Christians go after death?

[Deep sleep while waiting for the second coming of Christ, paradise while waiting, or straight into heaven? Luke 2:52 says Jesus grew in wisdom. Solomon (a Prophet) prayed to God for wisdom. Why is the difference?]

Swāmi replied:- Every category goes to the same place corresponding to their stage. Religion and language is only different nomenclatures of the same place.

4) Why hasn't Jesus come back yet if Christians always say that we are living in the end of the times?

Swāmi replied:- Jesus is coming as human incarnation in every human generation and in every region of the earth with different names and in different human forms.

5) What is the difference between the Bhagavad Gītā, the Bible and the Quran?

Swāmi replied:- They differ by their external languages and cultures. The contents are one and the same.

6) Is it true that when we sleep our soul leaves our body and roam everywhere?

Swāmi replied:- It is not true. Our soul remains in our body only creating every place in imaginary world based on past experiences.

7) How can we know where our loved ones are reincarnated or stuck in a place?

Swāmi replied:- The loved ones change from one birth to the other birth like the co-actors of an actor change from one cinema to other cinema.

8) In the Bible, does God refer to Himself as "We" because it's heavenly language or is it because He's Triune (Trinity)?

Swāmi replied:- We represents the royalty of God. He is always one only. Father and Son of God are His external media only.

9) What does it mean in the Bible that no one comes to the Lord except through Christ?

Swāmi replied:- This means that no one can approach God without human incarnation. Unimaginable God can never be approached. Energetic incarnation is invisible. Only human incarnation is visible and hence, humanity can reach God through its relevant human incarnation only.

10) How can Moses (a Prophet came much before Jesus) go to Heaven if he was not born again?

[Jesus opened the way to be born again (John 3:3). Did not Moses die before Jesus opened up Heavenly life as an option? John 3:3 Jesus replied, "Very truly I tell you, no one can see the kingdom of God unless they are born again."]

Swāmi replied:- Even God takes human birth again and again to preach humanity. Even if you become God, you shall take human birth again and again because God does so. The ultimate goal is only to take human birth again and again to help the devoted humanity.

11) Was the Prophet of Islam violent?

Swāmi replied:- Violence of a Prophet shows the extreme seriousness about His divine program to be implemented on earth.

12) What did Jesus mean when He said "If you love Me you will keep my commandments" (John 14:15)?

Swāmi replied:- If any one says that he loves his father very much and the same time does not follow his instructions, how funny will be his statement. True love means obedience to follow the commandments of God, the essence of which is to follow justice and to reject injustice.

13) If Jesus was God, why did He pray to God to save Him?

[If Jesus is God why would He have to ask: Father, save Me from this hour: but for this cause came I unto this hour. John 12:27 Could He not just ascend to heaven?]

Swāmi replied:- The human incarnation of God always indicates the path of the devotee since Jesus said that He is path. This means that the human incarnation follows the divine path suggesting that the devotees also shall follow the divine path in the same way.

14) Why do we have religion? It's just dividing us. Do You think God made religions for us?

Swāmi replied:- Fanatic mentality of the devotees is dividing the humanity and not the religion. All religions are one and the same as far as the contents of their scriptures are concerned.

15) How do You ascertain whether a particular commentary has been written by a God-realized soul or otherwise in the Holy books?

Swāmi replied:- If it is logical, it is written by God. If it is not logical, it means that somebody wrote it in the name of God.

16) Why do people think it was God who died for our sins when in John 3:16 says that God gave His Son Jesus to die for your sins?

Swāmi replied:- God and son are one and the same. The non-mediated original unimaginable God is the God. Son means the same God appearing in energetic body in the upper worlds or in the human body on this earth. God and Son of God mean only God and not the medium of God.

17) Was Allah hypocritical in elevating Jesus to the position of God, while discouraging His followers from worshipping other Gods?

[Is it true that Allāh by mentioning Jesus in the Quran again and again has elevated Him to the position of a God? By the way wasn't Allāh Himself committing shirk in this way which He had discouraged among His believers? Isn't this divine hypocrisy?]

Swāmi replied:- Allāh means the only one original unimaginable God called by other names like Jehovah, Parabrahman etc., by other religions. Jesus means human incarnation, which means the unimaginable God merged with a devoted human body. There is no difference between non-mediated God (Allāh) and mediated God (Jesus). Hypocrisy, ego and jealousy are in us only and not in God.

18) Can we remove our bad karmas and sins by reciting Lalitā Sahasranāma?

Swāmi replied:- If your mind is reformed fully, all your sins get cancelled even before their punishments that are to be given to you. How this concept can be related to recitation of Lalitā Sahasra nāma? Even if such point is said in Her names, it is only to encourage your devotion towards God to be treated as Mother by you.

19) For what reasons did Buddha forbid the entry of women in the Sangha?

Swāmi replied:- When males and females live together, sex gets provoked leading to so many complications in the program of propagation of spiritual knowledge.

Chapter 27

DIVINE SATSANGA ON 10-04-2021

April 14, 2021

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

1. Are the lower worlds (pātala lokas) completely intensive hells or they too have some enjoyments?

[Śrī Bharath Krishna: Pādanamaskāraṃ Swāmi! There was a confusion during the Satsang between the two points. They were

- a) Pātāla Loka's are intensive hells without any enjoyments and
- b) Pātāla Loka's are kind of hells but they have some sort of enjoyments as well.

Could You kindly give clarification as to which one of the above points is correct Swami?]

Swāmi replied:- The second point is correct. The sinners have some merits and for those little merits, they need not be sent to heaven separately. These are the lower seven worlds and hence, lower souls only go to these hells. There is one specific hell, called Naraka loka as a sub-world within the middle world called as Martya loka. In this hell, totally sinners are sent. Even the great devotee king Bali stays in one of these lower worlds. Even the Bali is devotee to God, he has lot of ego and many demonic qualities and hence, he was sent to lower worlds. All this is the information of God's administration. By knowing the systematic administration of God, devotion to God also increases and hence, I have answered this question. Any question in spiritual knowledge shall be for the improvement devotion to God and not for the data collection, which is the main trend of the present Research workers. The intensive research shall be done on the philosophy of Śaṅkara but not on the birth date and birth place of Śaṅkara!

2. Does a Human Incarnation of God need to travel in time, in order to know the future or past of any Soul?

[Śrī Lakshman Ganapthy asked: Pādanamaskāraṃ Swāmiji! You have mentioned in an earlier discourse that "Time is not mentioned in Vedas. Time is not mentioned as a separate item since its existence is finally proved to be relative with respect to space. Time does not even have the apparent independent existence like the other items of the creation."

So, my question is that when Incarnations are able to know the past and future lives of souls, is it proper for us to say that they travel in space and time to understand this process of knowing?]

Swāmi replied:- If they have to travel in time for getting the knowledge of soul, then, such souls are human beings only and not human incarnations. Human incarnation means the omnipotent unimaginable God mediated with a devoted human being. There is no difference between God

and human incarnation. Even though the human being exists as medium, such medium has no effect on the omnipotence of unimaginable God.

3. Who initiates and controls the dream of a soul while it is asleep?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmiji! During the dream state of a Soul while it is asleep, who is controlling the dream? Is it the thoughts stored in Cittam which prompts a dream and then runs it? Who is prompting Cittam to start the dream here?]

Swāmi replied:- Scientists say that certain special parts of the brain control the whole human system during deep sleep. But, those active portions of brain during deep sleep are also controlled by God only. The ultimate controller of any system in this entire world is God only. By the order of God given once for all, any item will control any other item in the administration of God. Such controlling item is not the ultimate controller. The district collector exhibits his powers in controlling the issues of administration of a district. The powers of collector were given by the Government. Even though Government is not involved in the day to day administration that is done by the collector, the root source controlling authority is Government only. Government is the appointing authority of collector.

4. Is the first Energetic form of Lord Datta permanent or changes as and when the need arise?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmiji! Does the first Energetic Form of God Datta (Father of Heaven) with 6 hands and 3 heads do not change with time and remain eternal or does He appear to the devotees the way they desire to see Him? Does the energetic body of God Datta look always with those attributes of 6 hands, 3 heads etc., irrespective of who is seeing him and at what time?]

Swāmi replied:- The form of God Datta with three heads and six hands is eternal. But, simultaneously He can appear in different forms due to His omnipotence-unimaginable power. Your question can find place in an imaginable item, which does not have unimaginable power-based omnipotence.

5. Before creation happened, why the forms of Lord Viṣṇu and Lord Śiva were created when they were not necessary?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmiji! Before creation happened there was no need of its maintenance and destruction. Then why had Lord Datta created three different forms when there was only the need for "Creating" the Creation, for which only God Brahmā is required? Thank You so much for giving excellent answers to all my questions Swāmiji.]

Swāmi replied:- The word creation itself is a big program involving administration of maintenance and punishment of defects. Why the Government is establishing court and police station in advance? Whenever the dispute and crime arise, it can appoint these departments. Advanced action is called foresight. Always the three qualities are associated and the three qualities represent the divine forms. You think that during administration of world, Viṣṇu alone is sufficient. During the maintenance

of the world, living beings are born under the power of Brahmā and living beings are dying under the power of Śiva. Even during the action of a predominant quality of the three qualities, the actions of other two qualities are simultaneously involved. Brahmā has predominant Rajas with minor quantities of Sattvam and Tamas. Viṣṇu has predominant Sattvam with minor quantities of Rajas and Tamas. Śiva has predominant Tamas with minor quantities of Rajas and Sattvam.

6. What was the need to create three different forms of God with different qualities when the souls were not created yet?

[Śrī Durgaprasad asked: Pādanamaskāraṃ Swāmiji! You have said that the three forms of Lord Datta which are Lord Brahmā, Viṣṇu and Śiva were created by Lord Datta so that it will be easy for the devotees with different qualities to approach the form which has similar qualities as that of theirs. But devotees with different qualities came much later, why then Lord Datta had to create three different forms with different qualities before even Souls were created?]

Swāmi replied:- This means that whenever people become sick, you will start a medical college to generate doctors! Whenever disputes come, you start a law college to generate advocates! You are assuming that there is a long gap of time after the appearance of the divine forms and the time of created worlds so that the divine forms drew salaries unnecessarily! Do you have any authentic information about the gap–time between creation of three divine forms and actual starting time of administration of world? A Business man or an Industrialist will think about such points but not God Datta!

7. Can we also call the process of an ordinary soul taking up a human body as “Dattam”?

[Kum. Lakshmi Thrylokya asked: Pādanamaskāraṃ Swāmiji! The supreme Lord has given Himself to the creation (Dattam) by incarnating i.e., taking a body. When a soul takes a birth, why don't we call it as 'Dattam'? How is God incarnating in the creation different from a soul (which is work form of energy) taking up a body in every birth? Kindly enlighten me. At Your feet, Laxmi Thrylokya.]

Swāmi replied:- Dattam simply means given. In this, unimaginable God is given to this world through this first energetic form and hence, is called as Datta. The word Datta simply means anything given to any body by any body as per the meaning of the word or Yoga. But, a word is fixed in an item based on the same meaning is called as Yoga Rūḍha. Rūḍha means fixation of a word as the name of the item. When you were born, you were called as Lakṣmī eventhough you were not earning money. This is Rūḍha. Now, you are earning money and you are called Lakṣmī, which means Yoga Rūḍha. But, the word Lakṣmī was already confirmed in the Goddess, who is the wife of God Viṣṇu. Even though the wife of God Viṣṇu is called Lakṣmī, you can also be called as Lakṣmī because you also possess money though not as much as possessed by Goddess Lakṣmī. You are Lakṣmī by yoga whereas the wife of God Viṣṇu is Lakṣmī by Yoga Rūḍha. A begging girl having no

single paisa of money can be also called as Lakṣmī by Rūḍha. Similarly, the first energetic incarnation is called Datta and an adopted son given by biological parents is also called Datta.

God wearing human body is human incarnation. The human body means both the soul and body. If you call the body only as human body, the human body having the soul is called human being. There is no basic difference between human body and human being. Human body is made of inert matter and inert energy. Inert matter or food oxidized by inert oxygen generates inert energy in the human body. This inert energy becomes a specific work form called awareness in the functioning nervous system. Hence, awareness is also a form of inert energy only. If you say that awareness has additional special quality called feeling, such extra quality (feeling) might have been granted by omnipotent God. If you say that this extra quality is God Himself, in such case every extra quality must be treated as God. For example, when electricity enters grinding machine, a specific work form of electrical energy, called grinding work is generated. In this case also the speciality of grinding work differing from electrical work must be also treated as God. Hence, human body means human being. In the Gītā, it is told that God entered human body (*Mānuṣīm tanumāśritam*). Here, human body means human being which is both body and soul together. If it is said that the President entered his allotted palace, the word ‘**palace**’ does not mean mere inert house since it means the inert house equipped with non-inert servants. Since the servants follow the orders of President in a mechanical way, the servants can be treated as the inert robots.

8. The president and servants have common quality called awareness. Hence, there is no basic difference between president (God) and servants (souls).

Swāmi replied:- Between president and servants there may not be much difference as far as their common awareness is concerned. But, there is lot of difference between awareness of God and awareness of souls. The awareness of God is due to His unimaginable power since inert energy and materialized nervous system are absent in God, whereas in the case of any soul, the awareness can’t be generated without inert energy and nervous system. Awareness of God is unimaginable whereas awareness of soul is imaginable. God’s awareness contains the knowledge of entire creation and soul’s awareness contains very little knowledge of creation and this point also supports that one is unimaginable absolute awareness and the other is imaginable relative awareness. The difference is total and complete whereas the similarity is nil and zero.

9. God is wearing the human body (in the case of human incarnation) and soul is also wearing human body. Based on this similarity, can't we say that God and soul are one and the same.

Swāmi replied:- The president is wearing cotton dress and the servant is also wearing cotton dress. The process of wearing and the worn dress are one and the same. Based on these two similarities, can you say that the wearing persons (president and servant) are one and the same? At least in the case of president and servant, there is a lot of similarity in awareness, body etc. But, as said above there is no single similarity between unimaginable God and imaginable soul. If you say that there is similarity between God and soul based on the single point of awareness or to know, even such similarity is meaningless because there is lot of difference between the quantity of known knowledge of God and quantity of known knowledge of soul. If you bring qualitative similarity between the two, you must say that the king possessing infinite wealth and the beggar possessing just one paisa are one and the same because the wealth possessed by both is qualitatively one and the same! At least in the case of King and beggar, you may show some similarity in body, awareness etc., but, in the case of God and soul one is unimaginable and the other is imaginable!!

10. What does a Dualistic Incarnation of God mean?

[Śrī Ganesh asked: Pādanamaskāraṃ Swāmiji! My question is regarding dvaita sampradaya. You said that there are devotees who are Dualistic Incarnations of God. Whatever the devotee wants, God will do for him/her but the fame will be given to the devotee. Thus, a devotee seems to be the one performing miracles. Is this the approach of incarnations in dvaita vedanta?]

Swāmi replied:- In the tradition of monistic incarnations (Advaita), there is a lot of monism and a trace of dualism. This trace of dualism is also beyond our imagination and we can say that the merge is perfectly monistic. In the tradition of dualistic incarnations similarly, lot of dualism exists with a trace of monism and this trace of monism is also beyond our imagination. These points are regarding the structure of incarnation. As far as the resultant power is concerned, the dualistic incarnation is more powerful than the monistic incarnation. In the former, God becomes servant of the devoted soul whereas in the latter, God becomes one with the devoted soul. Both these incarnations are possible only when the soul is not having aspiration for any type of incarnation except the only one aspiration, which is that the soul always wants to remain as servant of God only.

Chapter 28
DIVINE SATSANGA ON 11-04-2021

April 15, 2021

[An online spiritual discussion was conducted on April 11, 2021, in which several devotees participated. The questions of devotees answered by Swāmi are given below.]

1. Why do I often dream of a dog biting my hand hard?

[I frequently get a very realistic dream in which a dog bites my hand very hard, can You please tell me the reason for getting such dream Swāmi?]

[A question by Smt. Padmaram.]

Swāmi replied:- Dog represents the devotee, which is reverse of God. The dog is reminding you again and again that you shall never get attracted towards Advaita philosophy in real sense. This advaita philosophy can be adopted temporarily in certain emergent occasions like loosing confidence, coming out of intensive misery etc. **In these occasions also, the adopted monism must be applied to your mind only and not to be applied in external world because such application enrages ego resulting in spiritual fall.** The strong biting of dog indicates, the strong impression of the inherent nature of the soul (dualism) on you by God Kālabhairava.

2. Will an animal which is being killed by a person surely gets a chance in its next birth to kill him or her?

[Śrī JSR Prasad asked: Sāṣṭāṅga praṇāmas Swāmi. May I request You to kindly clarify my following doubt:

'māṃ saḥ yathā hinasti paścāt janmani tat ha ahaṃ taṃ haniṣyāmi' (an animal that is being killed by a person thinks that I will kill this person, the way he is killing me now, in my next birth) does this expression mean that the animal will surely get a higher birth in which it will be able to kill the person who is killing it now? At Your lotus feet, Prasad.]

Swāmi replied:- If the soul of animal is full of negative qualities only, it will be born as a tiger and the present killing person will be born as a goat to be killed by the tiger. If the soul of animal has some positive qualities also, it can be born as butcher to kill the same goat. Even a butcher can be uplifted spiritually as in the case of Dharmavyādha. Divine administration takes care of every minute point also and there will be no trace of error as in our case.

3. Why Bhīma didn't get fame as a beloved devotee of Śrī Kṛṣṇa despite of doing whatever He asked him to do?

[Smt. Sudha Rani asked: Pādanamaskāraṃ Swāmi! Thank You so much for helping me during all my difficulties. My question is, why Bhīma, who despite of having all tāmasic guṇas followed the orders or suggestions of Śrī Kṛṣṇa without any second thought didn't get fame as the beloved devotee of Śrī Kṛṣṇa? Instead Arjuna got fame as Śrī Kṛṣṇa's beloved devotee. Why is it so Swāmi?]

Swāmi replied:- Bhīma got the most sacred place of spiritual preacher. Āñjaneya, Bhīma and Madhva are worshipped as the three incarnations of god Vāyu (air), the three very high devotees of God Viṣṇu. Bhīma was connected to the abode of God (Brahma loka), the final seventh upper world whereas Dharma Rāja was connected to the third upper world, heaven only. Arjuna in between these two was born on earth as a human being. Dharma Rāja represents Sattvam, Arjuna represents Rajas and Bhīma represents Tamas. Tamas need not be taken always in negative sense. Tamas means blind firmness, which is needed very much in the spiritual journey. Mere knowledge (Sattvam) without practical firmness (Tamas) is useless. The practical action (Rajas) also needs firmness.

4. How to find myself?

[A question by Shri Rajasekhara Reddy.]

Swāmi replied:- What is the use of finding yourself? You are already aware of yourself. You know your bank balance. Will you go on observing and studying your own bank pass book? You shall concentrate on earning more money, which is not already present in your pass book. The money to be earned is God. A lazy fellow thinks that the money already earned indicated by his pass book is the infinite wealth and there is no extra wealth in the outside world. Okay. This is also a good thing because such a lazy person will sleep with full satisfaction. If one thinks that his hut itself is the royal palace, there is no objection at all. But, if the fellow thinks that he is the king living in his palace and does sins in the world, he will be punished because he is a poor man living in a hut in reality. By imagining oneself as the king and gets satisfaction of imagined unreal wealth present in his hut, nobody has any problem. When such psychology creates worldly problems and disturbance in the society, the poor person shall realize about his poverty and about his real hut. If he concentrates on his hut even for thousand years, his hut is going to remain as hut only and will not be converted in to palace. Instead of such day dreams, it is better if he tries to earn more money by working outside his hut so that by God's grace, he may construct a palace in the place of hut. In this example given the aspiration to become rich may help him in becoming rich. But, in the case of soul trying to become God such aspiration spoils the chance forever. It is only by God's will, a soul can become God, called human incarnation whenever there is need for some divine work in the world.

Chapter 29

April 16, 2021

1. How did many incarnations exist simultaneously as mentioned in the Purāṇas?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, Lord Śiva, Mother Pārvatī Devī and Lord Gaṇeśa are all energetic incarnations of God only. When I listen to some stories (purāṇas) of them, I am not able to imagine the fact that all characters are played by the same God. Are all the purāṇas true? Did they really happen physically? Kindly enlighten me. Please forgive me for asking this question. -At Your Divine Lotus Feet, Thrylokya]

Swāmi replied:- Only one actor is acting in several roles in a cinema and is delivering the corresponding scheduled dialogues, which are sometimes quite opposite to each other. The role is having a specific personality and a set of specific qualities guiding the corresponding deeds of the role. This is called unity in diversity. Since God is the actor, no wrong conclusions are drawn in the end. In order to preach the humanity and even other souls of upper worlds, such plays are enacted by God.

2. How can a housewife attain God's grace?

[Smt. Latha asked: Namaskāraṃ Swāmi ji, This is latha. Being a house wife, how to attain God's feet. Is śloka & pooja enough to reach His feet.]

Swāmi replied:- Doing prayers helps your personal devotion to God. God is highly pleased when you participate in God's work, which is propagation of true spiritual knowledge for world peace. Such work will not disturb your routine life.

Chapter 30

April 17, 2021

O Learned and Devoted Servants of God,

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

1) If I prayed for God to forgive another believer, would He forgive them?

Swāmi replied:- He will forgive that person provided, that person deserves it. In such case, even if you don't pray or even if that person doesn't pray He will forgive that person provided he undergoes the reformation. Reformation is the path to get cancellation of sins from God and not prayers and worships. By prayers and worships, the fruit of the sin to be enjoyed now will be postponed to a later period with accumulated interest. God is the Father of all souls and if one prays Father to forgive his brother, is it not insult to the love of Father on His issues? The wise view of the father is always reformation of the issue and not forgiveness that spoils the issue preventing immediate reformation.

2) I always prayed to Śiva but He took my grandmother from me. Why did He do that?

Swāmi replied:- This is the climax of the ignorance. Yourself and your grandmother are the issues of God only. God loves your grandmother as He loves you. There is only one God in different forms having different names like Śiva, Viṣṇu etc.

3) If God is beyond caste, then why is Lord Brahmā said to be a Brāhmin according to the story of Lord Bhikṣāṭanā?

Swāmi replied:- Brahmā is the name of a specific divine form of God. Brāhmin is the name of a specific body having a specific set of qualities associated with the soul. Both these are totally disconnected. Any human being having the specific set of qualities and deeds of the caste of Brāhmin is a Brāhmin irrespective of its birth and the caste of its parents. Brahmā and Brāhmin are related because this specific set of qualities is common in Brahmā and Brāhmin. If you say that caste means a specific set of qualities and deeds, you can say that Brahmā is a Brāhmin. Brahmā has no parents and no birth. The caste of Brahmā is derived from His qualities and deeds. In such case, how can you link the caste with the birth? You must follow the same policy followed in the case of Brahmā in deciding the caste of a soul or human being. Caste system is not wrong as long as you don't link it with birth.

4) Why does God of the Bible need money when the Bible says money is a sin?

Swāmi replied:- Money is not sin. Aspiration to earn money through sinful ways is sin. Money is very important item because with the help of it only, you can identify the true practical love.

5) If the Christian God is a just God, then why are we all born with "original sin"?

Swāmi replied:- Original sin means inherent sin. The sinful nature of the soul is called as the original sin. The soul is not a sinner inherently, but becomes sinner due to associated sinful qualities. Even the first couple of human race (call it Adam and Eve or Manu and Śatarūpa) exhibited sin even in full freedom. But, the sin of one soul does not come to another soul. There are good and bad souls. Angels are always good and demons are always bad. We, the middle human beings are mixtures of both good and bad. All the souls are given full free will. But, one soul does good deeds and other soul does bad deeds. The same soul does good deeds in one time and does bad deeds in another time. This means that every human soul is a mixture of good and bad. Some souls controlled bad with firm effort and some other souls couldn't control. Good souls are those which succeeded in controlling bad. Even such good souls have bad, which was controlled by them. Control means existence of controlled item. Good souls or angels always control their bad. Bad souls or demons can never control their bad. Human souls control their bad sometimes and can't control their bad in other times. Instead of breaking our heads on the original sin, it is better to put effort in controlling our bad so that we can join the category of angels. Pasting already pasted material (*Piṣṭa peṣaṇam*) is useless.

6) Is the massacre of billions upon the Second Coming of the Christ justified?

[Is the Second coming of Christ an apostated part of the Christian Bible that calls for the deaths of billions of people living on the earth? How is this justifiable by any rational person living on the earth? Is it not the work of Satan?]

Swāmi replied:- Who is Sātan? Sātan is the bad present in our souls only. If bad souls are not punished, you will say that it is irrational! If punished, then also, you are saying that it is irrational!!

7) Why do Christians emphasize Jesus above the Father and the Holy Spirit?

[Why do many Christians emphasize Jesus ("Jesus loves you", etc.) as if He is the only makeup of the Godhead? Isn't God Triune (Jesus, Father, Holy Spirit)?]

Swāmi replied:- Jesus is a human incarnation and any human incarnation is exactly equal to Jesus. Here, you should take the meaning of the word 'Jesus' as any human incarnation in general and not a specific human incarnation. Misunderstandings and quarrels come only due to lack of sharp analysis of background. Even the human incarnation is a Triune since it contains the son of God (human medium), divine Father (first

energetic incarnation) and the unimaginable God (You can call unimaginable God as Holy spirit in approximate sense. Actually, unimaginable God is non-mediated and Holy spirit is the unimaginable God mediated with formless energy.).

8) Are God and the devil actually the same person but opposite and in different forms?

Swāmi replied:- God has all the powers whereas the devil (ghost or demon) has limited powers granted by God due to its rigid penance. God is the mediated unimaginable entity. God has energetic form. Ghost is also energetic being whereas a demon may be an energetic being or materialized being.

9) Does John 14:27 explain Christ's peace and love apart from the world's peace? What are the main differences?

[John 14:27 Jesus spoke to His disciples "Peace I leave with you; My peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."]

Swāmi replied:- Peace of God is constant and eternal. Peace of world is always in disturbed condition.

10) Did Śrī Ramakrishna Paramhaṃsa go to hell for worshipping Kālī, in spite of knowing Islam?

[Rāmakṛṣṇa Paramahaṃsa was a Hindu saint revered by many. He knew about the message of Islam of pure monotheism. However, He continued to worship goddess Kālī and His fate per Islam is eternal hellfire. Is Islam antithetical to Indian traditions?]

Swāmi replied:- All such foolish conclusions come due to lack of perfect analysis. Ignorance is better than half or little knowledge. If you talk such things eternal hellfire is sure for you! Paramahaṃsa experienced universal spirituality by following every religion for sometime. Paramahaṃsa accepted Islam also in par with any other religion. Neither Paramahaṃsa is wrong nor Islam is wrong. Your understanding of both of them is wrong.

11) How can religion explain the suffer of innocent children?

[How does religion attempt to explain the suffering of innocent children like just born baby? The argument that the children carrying the sin of their parents don't seem to be right or righteous.]

Swāmi replied:- Again I am saying that conclusions drawn based on incomplete knowledge are always dangerous. No soul is punished for the sin of another soul even if another soul is its parent. Every soul is punished for its own sin only, which is also meant for reformation of the soul only and not for revenge. Father punishes his child only to reform the child and not to revenge against it.

12) Why did high castes like Rajputs and Brāhmins convert to Islam?

Swāmi replied:- Again and again I am telling you that caste shall be decided by the inherent qualities of the soul and not by birth. Conversion from one religion to other religion is also the biggest foolishness because such conversion means changing the same 10th class from Hindi medium to English medium without recognizing that the syllabus in both media for the 10th class is one and the same.

Chapter 31

April 18, 2021

O Learned and Devoted Servants of God,

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

1) Does God give Muslims the Holy Spirit like it is said He gives to Christians? Why?

Swāmi replied:- To encourage the devotees, God will say so many things. Unless encouragement is given the student will not progress and this is the reason why the teacher boosts up the confidence of the students frequently.

2) If Jesus was God, why did He refer to the one God as different from Him?

[Why do You think Jesus said that the Lord our God is one Lord (James 12:29) if God is truly a trinity God? Why do You think Jesus said that He was ascending to His God (John 20:17) if He was truly God Himself and did not have a God?]

Swāmi replied:- The human incarnation itself is the ultimate God. It is said as one because the trinity merges mutually. The human incarnation behaves as a devotee of God to reduce the ego based jealousy of devotees.

3) In Islam, is the saying "God loves those who love its fellow men more than God" true?

Swāmi replied:- Loving fellow men creates peace in the world and God wants perfect peace in this world created by Him. If you love the fellow men, the worldly life will be very smooth and world peace is maintained perfectly. **Word peace is disturbed because you love your family so much that you don't mind to harm others for its happiness.** Hence, God encourages Pravṛtti or worldly life to the climax. He does not mind Nivṛtti, which is love to God. Nivṛtti is not at all introduced by God since it was introduced by the devoted souls only.

4) Will anybody not worshipping Allah after reading the Quran be punished eternally?

[Muslims assert Allāh is a God for non-Muslims too. Should a Kṛṣṇa devotee consider Allāh to be a God especially when Allāh warns that anyone not worshipping Allāh as prescribed in Quran even after reading Quran will be punished for eternity?]

Swāmi replied:- Here, the word "anybody" means any Muslim. In every religious scripture this is told. Only one unimaginable God is called as Parabrahman, Allāh etc.

5) Why did Jesus pray to God, when He Himself was God?

[Why did Jesus (God) use to pray to Himself (God)? Why did Jesus (God) need to pray to Himself if he can answer His own prayers and already knew the answer to His prayers?]

Swāmi replied:- The human incarnation behaves like a devotee because it wants that the devotees should behave following the practice of human incarnation (*Loka saṅgrahamevā'pi— Gītā*). For the sake of devotees, God behaves like a devotee. Hanumān is God Śiva, but, behaved like the servant of God so that devotees learn to do service to God.

6) Is it scriptural to give God credit for every good thing in your life and blame yourself for every bad thing?

Swāmi replied:- Such tradition removes ego in you. The highest dislike of God is ego and highest like of God is lack of ego.

7) If you believe in heaven, how do you reconcile the idea that we need the bad to appreciate the good with the everlasting bliss of heaven?

Swāmi replied:- For the sake of relative value, God did not create bad. Bad was created by souls only and such bad brought much relative value to good. God created relative pairs like cold and hot, night and day, success and defeat etc., but, did not create good and bad. He created good only, in which bad developed due to souls.

8) If Jesus is God, His mother Mary God too?

Swāmi replied:- His mother provided the human medium to God. When God merged with human medium perfectly, the human medium becomes God. Parents need not occupy the same position as occupied by the issue.

9) Are we saved by doing God's will or merely by God's grace?

[Not all who say to Me Lord Lord will not enter the Kingdom of heaven, but the one who does the will of My Father who is in Heaven". Matt 7:21. Why do Jesus say that doing God's will is the only way when Paul say we are saved by Grace (not by doing God's will)?]

Swāmi replied:- When you follow the will of anybody, then only the grace comes from him. If you go against the will of somebody, how do you expect him to be graceful to you?

10) Can we read whatever we want into the Bible?

[Many Christians today read the Bible and make the Bible conform to what they already believe or what they hear from someone else. Can we read into the Bible whatever we want? What keeps us from doing this?]

Swāmi replied:- If what you want is only said in the Bible, perhaps, you must have been the author of the Bible!

11) Can non-Christians observe Lent?

[Can non-Catholic (Hindu, Buddhist etc.) keep Lent fast if they believe that Jesus is their Saviour (Baptism of Desire)? Is it allowed? And what can You tell to Protestants who say only Christians can keep Lent?]

Swāmi replied:- I can't answer every Tom, Dick and Harry. So many people say so many things and I am not responsible nor answerable to all those things. I can answer only the concepts of scriptures and logical concepts spoken by anybody. You can follow any practice if it is good for your health or for your spiritual progress.

12) If God has the power to see through our eyes, does that mean He experiences everything we experience and in a sense, aren't we all God?

Swāmi replied:- I am sure that your mind is derailed. Please check it up with a doctor as early as possible. I am telling this because I sincerely wish your welfare. What is the meaning of saying that God see through our eyes? When a beautiful person loves an ugly lady and when we ask him about the reason, he says "look her through my eyes". When the eyes of a blind person are not working, doctor operates and adjusts the eyes that are taken out from a dead person immediately. In that case, we can say that one sees through the other eyes. Only you ask such meaningless questions. Why don't you elaborate your question so that I can understand your intension clearly?

13) How could Jesus be God when He was not omnipresent?

[If Jesus is supposed to be God, He has to be omnipresent too. Yet Jesus is a man too, so then how could His presence be everywhere as man's movements are limited?]

Swāmi replied:- When God merges with human being to become human incarnation the aim is to preach spiritual knowledge and give right direction in the spiritual path. For this purpose, God follows the normal atmosphere of humanity so that He can freely mix with humanity and convey the spiritual knowledge in normal way. Now and then, He shows some small miracles without disturbing the norms of normal human atmosphere. If abnormal miracles are done, the humanity gets isolated from Him and that spoils the aim of the divine program for which the human incarnation descended.

Chapter 32

April 19, 2021

O Learned and Devoted Servants of God,**1) Can I take voluntary retirement and live peacefully with the available minimum resources?**

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

Swāmi, taking voluntary retirement from the present job and living peacefully with whatever minimum resources available is recommended by You? Kindly guide.]

Swāmi replied:- Yes.

2) What is the point of praying to saints? Why not pray directly to God?

[Option of one person: You don't need a mediator between you and the Lord. Those saints and Mary were mortals, so they have no power. Apparently the Lord doesn't have any power Himself if we need other mortals to help us pray.]

Swāmi replied:- The immortal God merges with mortal human being to become monistic human incarnation. Immortal God also is welded with a strong devotee to become dualistic human incarnation. In both the cases, God helps you through the human form only, which is convenient to you for communication with God.

3) How does God decide where He will incarnate and in whose body He will merge?

[The psychology of the soul consisting of the specific combination of good and bad qualities causes the soul to be born in a specific place. Similarly, when God incarnates, His wish decides the place and body of the devotee. What does it mean?]

Swāmi replied:- 1) The specific ratio of good and bad qualities of a soul guides the soul to a place having congenial atmosphere for such specific ratio of qualities so that the soul fits to such atmosphere. 2) When God incarnates as human incarnation, He is the best judge to select the human being for His medium and to select the place congenial to His divine activity. God is omniscient and knows everything properly.

4) What do You think of creating a single spiritual religion taking good from all the religions and banning all other religions?

Swāmi replied:- That is what I have done under the name of 'Universal Spirituality'. Banning bad of all religions is done indirectly by telling whatever is bad in each religion. It is told that each religion, the founder human incarnation established all good concepts whereas in each religion, certain followers have introduced bad. Due to this, every religion is polluted by certain followers. Words like banning will enrage the blind fascinated followers of every religion. Universal Spirituality is not a specific religion,

which embraces all religions and is confined to the good concepts in every religion. The good concepts in all religions are one and the same. Universal Spirituality (can be also called as Universal Religion) embraces all religions like the central Government of India embracing all state Governments. The resident of each state is simultaneously a member of that state and a member of Union Government. An Andhra means that he belongs to the state called Andhra Pradesh and the Andhra is also called Indian simultaneously. Indian means that this Andhra belongs to the Nation called India in which all states like Andhra Pradesh etc., exist. By this, no religion is discarded or banned and this gives psychological satisfaction to even conservatives of any religion. ***The main aim of the Universal Spirituality is that one shall never criticize any other religion.*** The Universal Spirituality also gives all good concepts in one place so that the same good concepts can be followed by everybody while continuing in his/her own religion. The member of every religion finds what is good and what is bad in his/her own religion. Your basic idea is achieved through My effort and the only difference is that you are dealing directly hurting devotees of all religions whereas I am dealing indirectly to achieve the same goal without hurting anybody.

5) Did both the thieves crucified along with Jesus go to heaven?

[The thief on the left loved Jesus Christ and the thief on the right complained, so the thief on the left went to heaven, so therefore did the thief on the right go to heaven as well or did he not?]

Swāmi replied:- This means that the devotee goes to heaven and this does not mean that a non-devotee does not go to hell. A non-devotee goes to heaven or hell based on his merits and sins. A non-devotee does not go to hell even if he scolds God! God loves every soul since He is the divine Father of all souls. A non-devotee goes to hell only for his sins that affected good people in this world. Hence, the non-devotee is not affected by his non-devotion and therefore, his way based on the non-devotion is not mentioned.

6) Does God face daily problem/s managing the entire universe (that's a big job) and everything inside the universe? Who assist Him- the Angels?

Swāmi replied:- God is omniscient and omnipotent and does not need the assistance of any soul like a soul needing assistance from other souls. He may take the assistance of souls liking to serve God through which the devotion of souls to God is practically proved.

7) Why does God Viṣṇu favor only the *devas*, while God Śiva favors all?

[Viṣṇu only helps Devatās in war and is against Asuras, how can be the supreme God be against His own creation, on the other hand Lord Śiva grants boon to literally everyone in the universe, doesn't this make a difference? Don't hate me for this.]

Swāmi replied:- First, God Viṣṇu and God Śiva are one and the same God. These are the two different aspects of the divine Father. As Śiva, the

Father wants to be dear even to a bad child. As Viṣṇu, the Father wants to help a good child opposing bad child. This is a mixture of various talents in the administration of father towards his family. As per the situation, the Father behaves like Śiva or Viṣṇu in order to bring the bad child to the right path.

8) If Lord Kṛṣṇa loved any of His wives more than others, how can we say His love is unconditional?

Swāmi replied:- I did not follow you exactly because your question is very brief. However, I am answering by beating around the bush and let Me see whether any bullet hits the bird. God Kṛṣṇa never loved anybody (His wife or His son or His grandson or His brother or His parents etc.) without justified basis of true love. His limited family is only external pertaining to the external human medium. As the God Datta containing unimaginable God, the entire humanity is His unlimited internal family. His true behaviour is only as God Datta.

9) Why should we discuss spiritual knowledge after studying it?

[Why is it important to engage in God-talk (or theology) to come to a deeper understanding of God and not just resign oneself to previous learning in religion classes?]

Swāmi replied:- Both study of spiritual knowledge and discussions with devotees are essential to get perfect knowledge of God. This method exists even in higher courses of education. As education reaches climax level of research, apart from studying books and attending classes, seminars and classes play an important role.

10) What is the difference between God and Jehovah?

Swāmi replied:- Jehovah is the name of unimaginable God.

11) How can we be sure that a religious person is in contact with God?

[God (the Creator) is invisible. What does Islam say regarding the way of having a connection with God? Also, on what basis can a religious person be sure that they are connected with Him?]

Swāmi replied:- You are talking with a person on phone even though that person is invisible. God becomes visible to His best devotees and this is not visible to you. Hence, you suspect that best devotee also, who is visualizing God. Your visualization alone is the authority for you. At the same time, you don't believe the visualization of somebody else, which is authority for him!

12) Is a man saved by his own will or by God's will?

Swāmi replied:- Man is saved if his will is to follow God's will.

Chapter 33

April 20, 2021

O Learned and Devoted Servants of God,**1. Can You please tell me the solution for my problems?**

[Śrī Kothapalli Shankar Rao: Swāmiji, I am suffering from certain problems which came after meeting a divine being. Can You please bless me and solve my problems.? Do You need any details of me? My mobile number is 7799590491. I am not even in a position to go for a morning walk even though I am physically fine. My problems are mostly psychological and spiritual. Can You please help Swāmiji? By, Kothapalli Shankar Rao]

Swāmi replied: Please pray God Hanumān. Your problems will be solved.

2. I feel like surrendering to Māyā to uncover the human incarnation of God. Please enlighten me.

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, Human incarnation of God is always covered in Māyā and hence we cannot recognise and surrender to the incarnation. We, souls, are incapable of escaping Māyā. I regret to say that I am unable to do any sadhana or prayer or bhajan consistently. I feel like doing prayers to Māyā saying, "Oh dear Māyā, please uncover the human incarnation of God to me all the time and please don't attract me into the world. I'm weak with ego and jealousy. Hence, don't repel me again the incarnation and let me take refuge at feet of the incarnation". Kindly enlighten me. Thank You for everything. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi replied: This is the problem of every spiritual aspirant. The subject dealing this problem is only called spiritual knowledge. This problem is not specific to you. You have to put your efforts to overcome ego and jealousy. Those two are the only cataracts of the two eyes of the devotee that hinder devotee in recognising the contemporary human incarnation. When Kṛṣṇa was alive very few only could recognise Him and majority was enemy to Kṛṣṇa. Several fought with Him. Only when He passed away, all recognize Him. Similarly, take the case of Shirdi Saibāba. Several devotees neglected Him and now everywhere you find temples of Sai Bāba! The main point is that the devotee will not recognize and doesn't have even a drop of devotion to God in human form as long as He is before the eyes. Once He disappears from the eyes, the devotion will become ocean! The Veda says that any soul (human being or even angel) has a natural tendency to like which is not before eyes and dislike, which is before eyes (*Parokṣa priyāḥ...- Veda*). Hence, the main background of this concept is that the devotee will like anybody as long as he is out of the vision. Once one is visualized, repulsion starts due to ego and jealousy. Unless one conquers these two, there is no question of recognition of contemporary human incarnation. First, one has to

develop love towards humanity and destroy his/her ego-based jealousy towards co-human beings. Once this step is reached, the ego-based jealousy towards co-human form gets destroyed. Then, one can very easily recognize the contemporary human incarnation. Once the contemporary human incarnation is recognized all the love of the devotee must be concentrated on Him only. Then, your love shall not be towards humanity, justice etc., which is other than God. In pravṛtti or worldly life, you shall say that God likes justice. Once you recognize the contemporary human incarnation, you shall say that whatever God likes is justice and this is nivṛtti. Once the devotion on human form of God is concentrated to the climax, which is called madness, māyā can't do anything. In fact, māyā helps you to intensify your devotion like the culvert in a canal increases the speed of the flow of water. Māyā is the power of God, which appears as hurdle in your spiritual journey, but, māyā helps you by increasing the intensity of your devotion to God through creation of hurdles. God tests you and you think that these tests are hurdles. But, these tests increase the efficiency of your devotional knowledge. In the regular academic program, there are only three tests (quarterly, half-yearly and annual) but, in EAMCET training weekly tests are conducted and sometimes even daily tests. More the number of tests, more will be the sharpness of your knowledge. Hence, God and His power, called māyā are always helping you. Therefore, you shall be always positive to God in the spiritual effort.

3. Swāmi, why is it said that cleanliness is next to Godliness although God is attained only through devotion?

Swāmi replied: Cleanliness means absence of dirty things. Cleanliness in devotion means absence of fascinations to worldly bonds, which are dirty in real sense. Any worldly bond loves you because you are giving enjoyment to that bond. Any bond doesn't love you to give enjoyment you. Wife loves husband because husband is giving enjoyment to her and she doesn't love him for the sake of his enjoyment. Similar is case with husband also. Same is the case with any worldly bond. The love of any worldly bond is selfish only. This is told by sage Yājñyavalkya in the Veda (*Ātmanah kāmāya...*). The only bond of God loves you not for the sake of God's enjoyment but for the sake of your enjoyment only. The reason is that God doesn't need anything or anybody from outside for the sake of His enjoyment. Hence, when your devotion is to God only lacking all the dirty worldly bonds, such devotion is clean and this is the cleanliness of devotion. Hence, cleanliness finds an important place in devotion also.

Complete cleanliness in devotion means existence of the only bond with God and disappearance of all worldly bonds (*Eka bhaktiḥ viśiṣyate....*

Gītā). Such state is called as madness, which can't be obtained by any effort of the soul. When the soul is continuously putting efforts in this direction, after millions of births only such madness about God results (*Bahūnām janmanāmante...- Gītā*). The disappearance of worldly bonds can never be achieved without such madness to God. Worldly bonds naturally drop away without any effort due to such mad devotion to God. You can count such climax devotees on your fingers, who are seen in this world so far from the beginning of the creation. In such mad state, there is no love to anything or anybody except God. Such madness is said to be the final stage of devotion (*Unmādo maraṇam tataḥ*).

4. What is the meaning of 'saṁsāra'? Kindly enlighten me.

Swāmi replied: '*Saṁsāra*' means good essence (*sam*=good, *sāra*=essence) and represents this world as its meaning. Does this mean that this world is the good essence? The human being is in this world and hence, it shall find any good or excellent only in this world as long as he lives in this world. Then, the worldly pleasures giving enjoyment must be the good essence of this world. You have tasted only one food item and say that it is the best. When you taste some other food item, which is far far better than your present food item, then only you can have a comparative study to say which is better. Hence, you must taste God also and then compare with the worldly bonds. God available in this world is only contemporary human incarnation. The energetic incarnation is not seen by eyes very easily unless you do very long penance for very long time. All your lifetime is wasted in seeing God as energetic incarnation. There is time to talk with Him and get divine bliss from the spiritual knowledge preached by Him. When the same God came in human form and stands before you, you need not spend even one minute to see Him. All your lifetime can be utilized in talking with Him to get the divine bliss. Who is wise? Is the person spending all his lifetime to see the energetic form of God or the person who sees the human form of God immediately? Energetic form is a silk shirt and human form is a cotton shirt. You like a person in silk shirt and hate the same person in cotton shirt! Villagers of Br̄ndāvanam tried to worship Indra, who is servant of God in energetic form and who is a peon in the silk shirt. They neglected Kṛṣṇa in human form, who is the minister in cotton shirt! Is this not the climax of foolishness based on the climax of ego and jealously developed due to repulsion between common human media? Hence, saṁsāra means the good essence, which can be applicable to this world, provided you recognise your contemporary human incarnation in this world. The Veda says that if you don't recognise Kṛṣṇa (Human incarnation) here, you will not also recognize

Viṣṇu in the upper world because after death your body also becomes energetic form. You will not recognize Viṣṇu due to repulsion between the two common energetic bodies. You have not recognized Kṛṣṇa here due to repulsion between the two common human bodies. By this, you are losing God here and there and hence, everywhere and every time (*Mahatī vinaṣṭih* – Veda).

Chapter 34

April 21, 2021

O Learned and Devoted Servants of God,**1. What is the main theme of the Bhagavad Gītā?**

[A question by Śrī Kishore Ram]

Swāmi replied: Knowledge and devotion are theoretical, which are strongly elaborated and preached by several sages. God Kṛṣṇa is the king ruling Dvārakā. Since, He is a king, unlike a sage, He is very much prone to the practical side, which is called Karma Yoga. A king is always involved in the practical side of administration whereas the sages give advice to him on the theoretical side. Without theory, practice can't result and without practice, the fruit can't result. The main subject dealt in the Bhagavad Gītā is Niṣkāma Karma Yoga or the work to be done without aspiration for fruit. The Bhagavad Gītā is called as Yoga śāstra and Yoga means Karma Yoga (*karma yogena yoginām...*).

2. What is this work? Is it worldly work or God's Work?

Swāmi replied: Several people mistook the Bhagavad Gītā preaching the worldly work. In the case of worldly work, there is no need of preaching to do it because every human being does the worldly work naturally without any advice from anybody. Moreover, Kṛṣṇa preached everywhere in the Gītā that the work shall be done without aspiration for fruit. Hence, this must be God's work only and not the worldly work because in worldly work, leaving the aspiration for fruit is meaningless. If you are employed, you will take your salary for your work. If you apply Kṛṣṇa's advice to worldly work, it means that you shall do the work to the employer without aspiring salary from him! In such case, the employer will exploit your foolishness. Therefore, the work preached by Kṛṣṇa in the Gītā is only God's work and not worldly work.

Kṛṣṇa said that Arjuna shall fight the war and the war is God's work and not worldly work. The aim of the war is to destroy unjust people and establish justified people. Hence, the work in the form of war clearly indicates that the work is God's work and not worldly work. If the war is fought just for the sake of Arjuna to achieve property without analysis of justice as is done by an advocate to his client, it should have been worldly work. Even if it is worldly work, it becomes God's work because in such worldly work, Arjuna getting justified share of property is justice. God always supports justice and destroys the injustice and this is God's work

(*dharma samsthāpanārthāya...*). Hence, war is having two angles. One angle is that it is worldly work and the other is that it is God's work. Every worldly work need not be God's work. But this war is God's work because the main aim of the war is to establish justice and destroy injustice. If Arjuna fights the war just to achieve his share of property even if it is not justified on his side, Kṛṣṇa will not be so much interested in it. Kṛṣṇa is very much interested in the war because the main aim of the war is to establish justice and destroy injustice and not mere achieving property. Hence, Kṛṣṇa asked Arjuna to participate in the war and do God's work. Therefore, the theme of the Bhagavad Gītā, which is God's work is completely applicable to the war. Kṛṣṇa showed cosmic vision in which He showed that He had already killed the unjust people, which means that He is telling Arjuna that He can do His work without the help of anybody. Arjuna is given a chance to participate in the service of God so that Arjuna can uplift himself.

Kṛṣṇa stressed the sacrifice of fruit of work, called Karma Phala Tyāga. This applies only when the sacrifice is to God and not to the employer. Sacrifice of mere service is called Karma Saṁnyāsa that alone is done by saints (saṁnyāsins) only. Householder must do both sacrifice of fruit of work as well as sacrifice of work. Both these shall be done without aspiration of any fruit in return and such explanation of Karma Yoga is justified only in the case of God and not in the case of worldly persons. Therefore, the total theme of the Bhagavad Gītā is Karma Yoga or practical philosophy related to God's work, which consists of both sacrifice of work and sacrifice of fruit of work. In the Gītā, Kṛṣṇa used the word Karma Phala Tyāga (sacrifice of fruit of work) as alternative name for Karma Yoga. The reason is that Karma Phala Tyāga indicates only householders, who must also do Karma Saṁnyāsa. Karma Saṁnyāsa cannot represent Karma Yoga because Karma Saṁnyāsa indicates the saints only and it can't bring Karma Phala Tyāga because saints can only do Karma Saṁnyāsa. This means that wherever Karma Phala Tyāga exists Karma Saṁnyāsa also co-exists and wherever Karma Saṁnyāsa exists Karma Phala Tyāga need not compulsorily exist. Therefore, Karma Phala Tyāga is used as alternative name of Karma Yoga and Karma Saṁnyāsa is not used as alternative name for Karma Yoga as seen in śloka "*dhyānāt karma phala tyāgaḥ*" in the Gītā.

3. How to get the reduction of ego?

Swāmi replied: Ego is a big disease. **It grows very much by happy situations like diabetes growing by eating sweets.** When the ego increases beyond a level, you are declared as the patient of ego-disease. God is the divine Father of all souls and He is also a wonderful doctor. He immediately

gives difficulties to you by which your ego gets reduced. These difficulties will bring you near to God and your devotion also increases. In happy situations, you will be going far far away from God. But, remember one thing that these difficulties are the fruits of your past sins only and you have to receive them in some time or other. This is inevitable. **Instead of giving these difficulties when the ego is not present, it is better to give these difficulties when ego grows.** In such case, these difficulties work as medicinal injections to decrease the intensity of ego-disease. In this way, double purpose is served like one shot two birds. The fruit of sins are exhausted and at the same time, ego gets reduced. Of course, whenever the injection (difficulties) is given a little pain exists. But you have to bear that pain in view of good effect of the injected medicine, which is cure of disease (ego).

In the Datta Veda, Swāmi told that difficulties come by the grace of God and happiness comes by the anger of God. Happy situation injects ego and laziness so that you will go far away from the God. **When difficulties come, you will immediately become close to God, your brain becomes very alert and active and your ego gets destroyed.** When Kṛṣṇa asked His aunt to ask for a boon, she asked Kṛṣṇa to bless her with difficulties only throughout her life. Hence, recognising the value of difficulties, you must welcome difficulties and in course of time, you must be able to internally enjoy and entertain with these external difficulties. In such case, you will be internally enjoying both external happy and tragic situations in the life. The result of this is that you are always enjoying and remain with eternal bliss, which is very important aspect of divinity. You can weep externally for the difficulties, but your external weeping shall not be your internal weeping. You can weep externally and simultaneously enjoy internally. You shall not say that this is impossible because while you are eating hot dishes, tears are coming and tongue is vibrating leading you to almost weeping externally. But you are internally enjoying the hot dish. Hence, you shall not say that external weeping means simultaneous internal weeping only. Such constant enjoyment of alternating happy and tragic incidents in your life making yourself associated with eternal bliss is called Yoga. Yoga means equanimity in enjoying internally both external happy and tragic situations of life. Such equanimity is called Yoga (*samatvaṃ yoga ucyate... Gītā*).

Chapter 35
DIVINE SATSAṄGA ON 17-04-2021

April 24, 2021

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

1. How many children one must have after getting married?

[Śrī Tinku asked: In olden days everyone used to have many children. People would commonly have said ten children. Nowadays, why are people having only one or two children? Is it alright to have only one child? Will it reduce God’s entertainment? Or is having ten children and having a single child, one and the same in terms of giving entertainment to God? Some people say that a couple should have a minimum of two children since if the couple unfortunately loses one child, there will at least be one more. Is this thinking correct?]

Swāmi replied: This is the topic related to worldly life or pravṛtti. However, since you have mentioned the name of God in context with His entertainment, I will say that God knows very well the technique to maintain the balance of overall population. How many couples are not there without children? How many children meet untimely death? All these parameters are related to the overall population about which God is very well acquainted and very well capable of balancing administration. All these issues are not important for a devoted soul. Important points for the devoted soul in the worldly life are following justice and rejecting injustice to please God.

The world or yourself is made of three constituents:- 1) Awareness, 2) Inert energy and 3) Inert matter. Try to sacrifice these three to God. By learning spiritual knowledge about God (Jñāna Yoga) and by developing devotion to God (Bhakti Yoga), you shall sacrifice your awareness. By sacrificing inert energy, you shall sacrifice your work for God (Karma Saṁnyāsa). By sacrificing inert matter, you shall sacrifice your fruit of work to God (Karma Phala Tyāga). Karma Saṁnyāsa and Karma Phala Tyāga together are called “Karma Yoga”. Like this, if you sacrifice your three components to God, it is called as “Total Surrender” or “Sarvasya Śaraṇāgati”. *Instead of wasting your time and energy on unnecessary matters of divine administration, please concentrate on your total surrender to God.*

2. Why does Lord Datta, the First Energetic Incarnation of God, need rest?

[Śrī Anil Antony asked: Pādanamaskāraṁ Swāmi! In Your knowledge it was mentioned that when God Datta gets bored watching the world for entertainment, He takes rest by entering into a state of *yoga nidrā*. In this state, creation gets condensed into a subtle state. This *yoga nidrā* is needed

since the energetic body gets tired due to decrease in density. In this context, could You kindly respond to the following:

(1) Can we compare *yoga nidrā* to a state in which God is aware of Himself alone and is not aware of anything else, including creation?

(2) While the creation is running, God is aware of creation and also of Himself simultaneously, but to derive entertainment, He imposes ignorance on Himself. How can God simultaneously be in the state of self-awareness and self-ignorance for enjoying creation?

(3) Datta is the first Energetic Form and the unimaginable God has merged in Him. This form of Datta is eternal. If this form (medium) is eternal, then it should not get tired. Its intensity of energy should never get decreased? Then why does His body need rest? Does it mean that the energetic body of God Datta undergoes decay? So, under which of the following conditions does God Datta go into *yoga nidrā*? (a) When the humanity degrades to a state where it is full of only sinners. This might make God Datta want to dissolve the world temporarily which is like ending the movie show (until the next show). (b) Or when His medium feels tired.]

Swāmi replied:

1. If God is not aware of anything, that thing will not exist because anything can exist only when God grants His absolute reality to that thing. The very generation of that thing happens only when God wishes about it. Yoga Nidrā is only condensation of the elaborate creation just like the exhibited film show is maintained in the form of film reel.
2. Self-ignorance imposed by God can be understood from the example of daydream in which the imagining soul also imposes self-ignorance in enjoying its imaginary world. The same self-ignorance in the night dream is not self-imposed, but is imposed by the powerful sleep, which is the direct form of ignorance. In daydream self-ignorance is imposed by self while self is well aware of its imposition of self-ignorance on self. In the night dream, the self is controlled by ignorance and loses its identity with respect to the real external world. In the night dream, the self is related to the imaginary world created by the awareness of the same self, but the same self is not related to the external real world in anyway. In the night dream as well as in the day dream, the self is aware of itself and the surrounding imaginary world. The soul is forgetting the real external world for the sake of enjoyment in the daydream whereas in the night dream, the soul is forced by ignorance to forget the real external world. Due to this difference, the soul can come in contact with the external real world whenever it likes. But in the case of night dream, the soul cannot come in contact with the real external world whenever it likes because the ignorance is prevailing over the soul. Hence, whenever you compare God and His creation, you must take the daydream only and not the night dream. If you take the night dream as comparison, you will get confused with such questions.

3. There is no question of tiredness to the energetic body of God Datta because unimaginable God merged with the body of Datta also. In our case not only the body but also the soul gets tired because unimaginable God is neither merged with the soul nor with the body. The reason for withdrawal of world film show is not definitely the tiredness of body or soul of Datta since unimaginable God merged with both and hence, both the body and soul of God Datta have unimaginable omnipotence. The reason for withdrawal can be anything other than tiredness. It may be due to boredom or it may be due to vexing with the sinners as you said.

When you are comparing God and the world with yourself and your day or night dream (daydream means dreaming in awaken state), you are taking your awareness and the imagined world consuming your awareness. The awareness is also directly linked with the body, because awareness and matter are direct forms of inert energy only. Since all these three items (awareness, inert energy and inert matter) are inter-convertible items, when the imaginary world is running, then there will be deterioration of inert energy, matter of the body and awareness simultaneously. But, in the case of God, the awareness is not linked with inert energy and matter because God thinks without inert energy and without materialised nervous system. Hence, the imaginary world (this real world) of God does not consume awareness that is generated from inert energy and matter. The awareness of God is not a specific work form of inert energy functioning in working nervous system as in our case. The awareness of God itself is unimaginable because its source is the unimaginable God Himself and not the energetic form of awareness as in our case. Only to some extent, you can draw comparison between awareness of God and awareness of human beings. Total comparison between the unimaginable awareness of God and imaginable awareness of the soul leads to problems of confusion.

3. What is the meaning of the word ‘knowledge’ referred by God Kṛṣṇa in the Gītā?

[Śrī M Gopala Krishna asked (on phone):- Gītā says that after several births one will reach God Kṛṣṇa with knowledge. What is the meaning of this word Knowledge? Is it total spiritual knowledge or any special concept?]

Swāmi replied: The verse (*Bahūnām janmanāmante, jñānavān māṃ prapadyate, vāsudevaḥ sarvamiṭi, sa mahātmā su durlabhaḥ*) means that one will reach God Kṛṣṇa with a special type of knowledge, which is that the son of Vāsudeva is the entire absolute God and such realized person is very rare. Here, your doubt is clearly answered. The verse means clearly that the person reaching God Kṛṣṇa is with a special type of knowledge of a concept

only and that concept is that a human being called “Kṛṣṇa” born to another human being called “Vāsudeva” is realized as the absolute God after several births only and that such realization is very very rare. Hence, the knowledge (*jñānavān*) mentioned here is not the entire spiritual knowledge but a special important concept, which is to recognize the contemporary human incarnation, called “Kṛṣṇa” as the absolute God. Of course, the entire spiritual knowledge will help to remove the obstacles misleading this special important concept. The word “*prapadyate*” indicated “*prapatti*”, which is practical service since already the theoretical knowledge (*jñānavān*) is with the devotee. Bhakti is theoretical devotion preached by Rāmānuja and “*Prapatti*” is the practical devotion taught by Madhva. Śaṅkara stands for the knowledge.

Since Kṛṣṇa also said that He will come as a human incarnation whenever there is need (*yadā yadā hi...*), this point applies to any contemporary human incarnation. Unless the contemporary human incarnation is recognized as the absolute God or Parabrahman, Kṛṣṇa, a human being can't be realized as the absolute God. This concept is a very simple concept and then why so many births are required to realize this simple concept? The reason is that the inherent ego and jealousy of every human being hinders any soul to accept the contemporary human incarnation as God because It is appearing as an ordinary co-human being only externally. Hence, the main hurdles in recognizing the contemporary human incarnation are only the ego and jealousy rising due to repulsion between the common human media of God and soul. **Several births are needed to conquer these ego and jealousy towards a co-human form so that the contemporary human incarnation is recognized and approached as God.** Hence, the Gītā says that such realization is very very rare. Full victory in conquering ego and jealousy towards co-human form is attained only by Hanumān and Gopikās, who fully recognized their contemporary human incarnations (Rāma and Kṛṣṇa). Hence such a devotee is very very rare (*Sudurlabhaḥ*). The two cataracts mask the two eyes, which can be operated by a doctor easily. But the two cataracts, called ego and jealousy mask the single ‘I’ or the single “Eye of Knowledge” and it is very very difficult to operate two cataracts masking the single “Eye” or ‘I’! Every human being will believe anything as God except the co-human being! The human being is prepared to accept an inert statue or photo as God but not a living co-human being as God! The human being is prepared to do lifelong penance to see the energetic incarnation of God. But the same human being is unable to recognize the contemporary human incarnation of God, which is standing before its eyes without penance even for 1 minute! There is no difference

between energetic incarnation and human incarnation. The same absolute unimaginable God in energetic body is energetic incarnation and the same unimaginable God in human body is human incarnation. The energetic body is like silk dress and the human body is like the cotton dress. A peon in silk dress is respected by the foolish human being and not the chief minister in cotton dress! Indra, a servant of God in energetic form, was worshipped by the villagers and not the absolute God in human form called “Kṛṣṇa”! Finally, they were prepared to worship an inert hill, called “Govardhana” (like inert statue or inert photo) representing God as model (pratīka) and the contemporary human incarnation, the absolute God Kṛṣṇa was not worshipped!!

Chapter 36
DIVINE SATSAṄGA ON 24-04-2021

April 29, 2021

[An online spiritual discussion was conducted on April 24, 2021, in which several devotees participated. The questions asked by devotees and answered by Swāmi are given below.]

1. Why are some souls born into families or castes with entirely different qualities?

[Śrī Anil Antony asked: Pādanamaskāraṃ Swāmi! Based on the soul's prāabdha or karma śeṣa (ratio of qualities), the soul is granted birth in a family belonging to a particular caste, which is suitable for his psychology. In that case, why was Rāvaṇa, who was a demon, as per his ratio of qualities (prāabdha), granted birth into a brāhmaṇa family? Similarly, why was Romahaṛṣaṇa Sūta having the karma śeṣa of a brāhmaṇa granted birth in a lower caste?]

Swāmi replied: Such special examples prove that the caste is not by birth and is only by qualities and deeds. If such examples are absent, this concept will not come into the light. Only such special examples are enlightening the concept.

2. What purpose is served when scholars debate about the personal details of Incarnations of God?

[Dr. J. S. R. Prasad asked: Sāṣṭāṅga praṇāmas Swāmi! In conferences and seminars, we often see that Sanskrit scholars and indologists debate over the personal details related to Human Incarnations such as their birth time, place, language, lineage etc. Recently, the Tirumala Tirupati Devasthanam announced that they researched the data pertaining to Lord Hanumān being born on Anjanādri, one of the seven hills at Tirupati, to refute different claims from other states within the country. Their research was based on historical, geographical and literary evidences. What is the purpose of researching the earthly details of Incarnations of God? Kindly enlighten me. At Your lotus feet - Prasad.]

Swāmi replied: When the actual points preached by the incarnation are not possible to follow, unnecessary points like birth date, birth place etc., are focused so that their devotion to the incarnation is proved by such unnecessary points about which the incarnation is not at all pleased. Focus is diverted on unnecessary points when the focus on necessary points becomes inconvenient. The focus on unnecessary points is generally very simple and easy whereas the focus on necessary points is always inconvenient involving difficulties in practical implementation.

3. How can I help my father who passed away 4 months ago, progress spiritually and reach a Guru?

[Śrī Sasidhar asked: I lost my father 4 months back in December 2020. As You said earlier, departed souls cannot help themselves as they will be receiving fruits of their karma. As told in Kāśī Khaṇḍam, I immersed the ashes at Maṇikarṇikā, Kāśī. But how can I help him attain the care of a Guru to attain a higher spiritual level?]

Swāmi replied: The Divine administration fixed certain times and places for certain deeds for a soul. The departed soul can't do anything for itself because it is in the time and place of enjoying the fruits of its deeds in the upper worlds. Of course, you can pray God to help him and such prayer will not go waste. By such prayer, your devotion to God also increases, which does good to you also. Infact God takes care of every soul because He is the divine Father of all the souls. Yourself and your father are brothers since you both are created by God, the Divine Father. The Divine Father is more concerned about His issue, which is your father in your eyes but actually your brother in real sense. The Divine Father has million times more love towards your father (actually your bother) and He will take care of that soul. You concentrate on your relationship with the Divine Father.

4. How can I get away from things which are leading me towards sadness and stress?

[Smt. Archana Shukla asked: Pādanamaskārams Swāmiji! You know everything. Please guide me and show me the way so that I make my birth fruitful. I am surrounded by many unwanted things, which are giving me nothing but sadness and stress. I want to get away from all these things. Help me Datta! Please excuse me, if I have asked something wrong. Jai Guru Datta!]

Swāmi replied: You develop flexible nature towards your surroundings. Try to dilute your rigid nature. You will find the surroundings quite amicable and towards your liking. Worship Lord Subrahmaṇya, the son of God Śiva daily. He will help you.

Chapter 37

April 30, 2021

O Learned and Devoted Servants of God,**1. When I remember God, I feel lethargic and when I forget God, I feel responsible. How to deal with this problem?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, Before learning Your Divine knowledge, I used to work hard in academics believing that my effort is the only way to achieve results. But You said in a divine discourse, "You can make full efforts, but, believe that God alone is the sole authority in giving the fruit". After realising this fact, I lost the motivation to put 100% effort in my studies. When I remember the omnipotence of God, I feel lethargic to put a single effort. When I forget about God, then I feel responsible about my future and eventually study out of tension. But being a spiritual aspirant, we should not forget God at any moment. How do I deal with this problem? Kindly enlighten me. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied: I reminded about God as the giver of fruits of our deeds only to impress on you about the fact that the fruits of the deeds of any soul are finally in the hands of God only. This is 100% fact. But, God gives those fruits as per the rational constitution written by Himself only. I never told that God will give the fruits as per His liking in an irrational way of madness like a foolish king. Sometimes you put lot of effort, but still you don't get the proper fruit. Then you are becoming upset. In that situation only My statement helps you in realising that the fruit is not linked to your deed, but it is linked to the decision of God. As per His constitution, the fruits are linked to deeds only. But, sometimes the fruit is stopped due to certain fruits of sins as per the constitutional direction of God only. In such case, on knowing this fact, you will lose the tension and you will not be upset. In such case, you will pray God and then you will find some adjustment by the Divine Will. In this way, the knowledge given by Me is only for your help. Did I say that you should neglect your efforts believing that fruit is linked to God? Then also I advised you to put full efforts to get the fruit because your efforts may be in the general line of deed getting its fruit. Only in certain special cases of occasions, the fruit is not linked to the deed. When you fall in such special line, you must know the whole background and pray God so that some adjustment by God will be done without disturbing the general Divine administration. Knowledge is only for your help and not to harm you by making you lazy in not putting your sincere efforts in the daily routine works.

2. What is the reason for Sage Atri to get burnt in fire?

[Ms. Laxmi Thrylokya asked: Sage Atri first did penance by chanting 'Om' to fulfill a (worldly) desire to attain a child. But he was burnt in fire as the result. Second time, he performed the penance to attain the vision of one God who is responsible for creation, maintenance and destruction of entire

creation. God was pleased with the Sage and God not only gave the vision to him as Lord Datta but also became his son fulfilling his lost desire. Swāmi, You said earlier that worshiping formless God (OM) leads to misery. What is the actual reason for Sage Atri to get burnt in fire? Is it because of chanting 'Om'? Or is it because he asked for fulfillment of a worldly desire? -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied: AUM indicates the unimaginable God (Nirguṇa Brahman) doing the three works of creation, maintenance and destruction of the world. AUM contains three letters linked with these three words (*Tasya Vācakah Pranavaḥ*– Brahmasūtram). The Gītā says that worship of unimaginable God leads to misery (*Avyaktā hi Gatir Duḥkham...*). The soul must worship only mediated God with whom the unimaginable God merged doing these three works. Actually, the unimaginable God alone can do these three works functioning through any medium, called as mediated God (Saguṇa Brahman). Hence AUM shall be associated with the Divine form or medium of God only like AUM Namō Brahmaṇe or AUM Namō Nārāyaṇāya or AUM Namaḥ Śivāya etc. The fire developed in the body of Atri indicates the misery told by the Gītā. Second time when Atri did penance concentrating on the first mediated unimaginable God, everything went on well.

3. Knowing my selfish nature, I feel undeserving to talk with You. How to approach You fearlessly?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, You are so kind and so forgiving at heart. You have all the goodness in the world. But knowing my selfish nature, I feel undeserving to talk with You and hold back myself from approaching You. But without Your Divine presence, my mind becomes even more worse. You are my true well wisher. Yet, I feel so afraid to approach You sometimes. How do I get out of this inferiority complex and approach You fearlessly? Please help me. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied: The human incarnation has the two sides of a coin. One side is Divine and the other side is Human. You have to keep both sides in your view so that you will attain a balanced state between excitation and normality. If you forget human side and look the Divine side only, you will develop the fear complex. If you see only human side, you will neglect the human incarnation. You have to balance your two views of both sides, for which purpose only God has given you two eyes.

4. Was Gopikās' love for Kṛṣṇa equal to Kṛṣṇa's love for them?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, You said that Gopikās are the toppers in Spiritual path and they were given higher position than God Himself. Is Gopikās' love for Kṛṣṇa equal to the Kṛṣṇa's love for them? Is Gopikās' service to the Lord equal to the Lord's service to them? Kindly enlighten us. -At Your Divine Lotus feet, Laxmi Thrylokya]

Swāmi Replied: This is the most difficult question in the spiritual knowledge. If you look at the madness of Gopikās by which they sacrificed everything and everybody for the sake of their contemporary human incarnation, which is always doubted by the surrounding human beings,

Gopikās become greater than Kṛṣṇa. But if you see the love of Kṛṣṇa to Gopikās in creating higher world so that the feet-dust of Gopikās always falls on God, God Kṛṣṇa is greater than Gopikās. The best conclusion to this situation is that Kṛṣṇa and Gopikās are the two sides of the same best coin of Divine love.

5. How can the karma of a mother cause result to the son?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, You taught us that the idea of revenge in a soul would cause huge loss to the very soul. To exemplify this, You explained about how Draupadī had lost her 5 sons in the war of Kurukṣetra because of her intention to take revenge on Kauravas. Isn't it the karma of the 5 sons that caused their death? How can the karma of a mother cause result to the son? Please enlighten me. - At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied: All the parameters get coincided so that every angle becomes justified. God knows past, present and future (*Tānyaham Veda sarvāṇi*– Gītā). Since He knows the future, He arranged the five souls having short life to become the sons of Draupadī. We can say that the five died because their longevity is short. If this alone is correct, Draupadī should not have wept for them. But she wept for her five sons, who died without becoming the kings. Hence, it is correct that Draupadī is punished for her revenge and it is also simultaneously correct that the five sons of Draupadī were having short life due to the punishment of their past sins. Both the parameters are not contradicting each other, but mutually complementing each other.

6. If worldly achievements of devotees are miracles of God, are the achievements of atheists also miracles?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, In Mahima Yamunā, we heard the miracle happened to śrī Veena Datta S/O Shri Ajay Garu, in which You blessed him with an excellent package in his campus placements. Veena Datta was able to crack all the interviews with Your grace. But, I know many atheistic friends who cracked better packages but they give credit only to their hard work and dedication. How can a miracle to one person become a normal thing to another person? Should we consider every (worldly) achievement in life as a miracle of God only? Please enlighten me. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied: The grace of God Datta on Veena Datta is proved in one interview where he gave wrong answers to the questions willingly to test the working of miraculous power of God Datta in his case. His father, Ajay did lot of practical service in the mission of God Datta. God Datta wanted to show His grace on His children because he gives more importance to God Datta than to his children. This is an occasion to enlighten the concept that if you work for God, God will save your children and if you work for your children, God will keep silent. Your capacity to protect your children is very very less compared with the capacity of God in protecting your children. This miracle is focussing on this special spiritual concept. Every miracle is linked with an important concept of spiritual knowledge and is not for entertainment

or excitation. Atheists may get good results based on their hard work. But an atheist blessed with such above miracle can't be seen. If the atheist willingly gave wrong answers to the questions in the interview like Veena Datta, he would not be able to get a job in the interview. Miracle is done only for focussing the Divine behaviour of God.

7. Can I meet You again in the upper world?

[Śrī Nyoman Guna asked: Pranam Swamiji. Is it possible to meet Swami again in upper world as we are now in this world? I am very inspired by Nandi, the servant of Lord Siwa. I'm not thinking about swarga or naraka loka. I just think to serve You. Please enlighten me, Swamiji. Salutation on Your lotus feet, Nyoman Guna]

Swāmi Replied: You are correct in your thinking because you have focussed on the practical devotion to God. Along with the practical devotion, develop theoretical devotion also. You are giving gold to somebody. But, if the same gold is sprinkled with some good scent also, the receiver will be totally happy. If the gold does not contain any scent, the receiver will be happy about the gold but will not have extra happiness that he got while receiving scented gold. If you give the same gold with bad odour, the receiver will be unhappy. Theoretical devotion is like the extra scent added to the gold. The gold will not change its value because of the scent. But the scent is needed to generate extra happiness in the mind of the receiver even though the scent has no value. Therefore, when you are serving God with practical devotion, express the theoretical devotion also so that the practical devotion (gold) served to God makes God to feel completely happy enjoying the added theoretical devotion (sweet scent) also.

Chapter 38
DIVINE SATSANGA ON 01-05-2021

May 05, 2021

[An online spiritual discussion was conducted on May 01, 2021, in which several devotees participated. Given below are Swami's answers to devotees' questions.]

1. Can the hunger fire in animals also be considered to be *vaiśvānara agni*?

[Śrī Durgaprasad asked: Pādanamaskāraṃ Swāmi! In today's satsang, it was mentioned that the fire, which is to be worshipped in the Vedic ritual worship called yajña is actually the hunger fire in the stomach of the Sadguru or His close devotees. That hunger fire called Vaiśvānara agni is to be worshipped by offering rich food containing ghee into it, which means feeding the Sadguru and His close devotees. Can the hunger fire in poor hungry humans and animals also be considered to be the Vaiśvānara agni? For example, in bhūta yajña, we feed animals in the name of God. At Your lotus feet, Durgaprasad.]

Swāmi replied: Certainly. Animals are also souls like human beings. Infact, God is said to be the owner of animals (paśupati). The word Paśu means animal, which also stands for human being. The difference between animal and human beings is the difference between God and human beings.

2. Why does God sometimes give people the experience of narrowly escaping a serious accident?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmi! I would like to tell You about a recent incident that happened in my father's life and then ask a question.

My father was returning home on a bike. As he entered into the town, a bus came his way, all of a sudden. My father tried to stop the bike, but could not because there was sand over the road and bike skidded. At that moment, my father thought that he is going to get into a serious accident for sure. So, he closed his eyes and prayed to Lord Pāṇḍuraṅga. He fell under the bus, but fortunately the bus came to a halt, just in time. My father told me that Lord Pāṇḍuraṅga had saved him and that he only got a few minor scratches on his foot.

After hearing this incident, a question came to my mind, Swāmiji. It is clear that God saved him. But why in the first place did God have to give such an experience to my father? I remember reading from one of Your discourses that there is no such thing as coincidence in God's creation and that everything happens by God's grace. I would like to know if God is trying to teach any lesson to people by giving them such experiences of narrowly missing serious accidents. I know that my father has a long life, based on his horoscope. Also, can You please explain what is meant by maraṇa gaṇḍam? If a person has a maraṇa gaṇḍam, is there any chance that he or she might actually die during that time? At Your feet, Bharath Krishna.]

Swāmi replied: The punishment received by a soul describes exactly the nature of the sin committed by it. If the soul plans and implements a scheme by which another soul is hit only and not killed, the punishment of such sin will be like this only. The scheme planned by the soul was not having the intention to kill the other soul, but, the intention was only to give a shock to the other soul and in such case only such accident takes place, which also

gives a shock and not harm the life. Maraṇagaṇḍam means actual process of killing only and not the process of escaping death as in the above mentioned incident.

Chapter 39

May 07, 2021

O Learned and Devoted Servants of God,**1. Is it wrong, if I worship multiple Gods, though I know that there is one God?**

[Smt. Sharadha Rajan asked: Praṇām Gurudev, Namaskāram. I use to read Datta Charitham in that sripādavallaba use to show Himself as kannika parameśawarī, Lakṣmī narasimha, Ganapati Ayyappa everything. Now I'm reading Datta Veda in that also God is one I'm reading like that, and understood also but still in the pooja room I use to talk with them and keep flowers and light the lamp though I know all are one still I use to call by the name and talk and feel happy. Is what I'm doing wrong Swāmi? My humble request to clear my doubt.]

Swāmi Replied: Your divine experiences are good and will help you in your spiritual progress.

2. May I seek Your blessings for recovery from Covid?

[Smt. Sharadha Rajan asked: I'm tested positive for covid19. I want Your Aśīrvādaṃ to overcome this situation, Swāmiji. My namaskāraṃ Gurudev 🙏]

Swāmi Replied: Pray God Datta and nothing will happen to you.

3. Why do You worship God, though You Yourself is an incarnation?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, Could You please enlighten us by revealing to us why You perform pūja to God everyday although You are God?]

Swāmi Replied: Even God Kṛṣṇa worshipped God Śiva to get a son. The human incarnation behaves like a devotee to show path to the devotees (*loka saṅgrahamevā'pi...-Gītā*).

4. When we sacrifice to God, why should it be with fear?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, Swāmi, You taught us that we should feel 'fear' and 'shy' while doing sacrifice to God (Sadguru). We must feel 'shy' because we have taken (stolen) extra wealth (more than required for our survival) from this world which is the property of God. Kindly enlighten me why we should feel 'fear'? -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied: Shy and fear must be kept in the heart so that you should not feel that you are donating and helping the God. The aim of shy and fear is only to resist the ego of donor.

5. What is the meaning of Saṃsāra?

[Śrī Bharath Krishna asked: Pādanamaskāraṃ Swāmi, I am Bharath Krishna, kindly answer the following questions of mine Swāmi. Thank You so much for guiding me and helping me in all my problems although I am a very selfish person. I will definitely put effort to overcome my selfishness and ego Swāmi.

I have read Your recent discourse in which You gave the meaning of the word "Saṃsāra". I heard the following statement, "we have to cross this infinite ocean of Saṃsāra". What is the meaning of that statement Swāmi? It shouldn't mean crossing even the attraction towards a Human Incarnation of God, isn't it?]

Swāmi replied: The human incarnation is God Himself. If you are trying to come out of the attraction towards human incarnation, it means that you are trying to come out of the attraction to God. In such case, are you intending to come out of all types of attractions? This is impossible because the mind can't remain idle without any type of attraction or engagement. Hence, it only means that you have to come out of all worldly attractions so that only one attraction to God remains in your heart.

6. What is the significance of Lord Śiva wearing Rudrākṣa Mālā and Lord Datta's liking to Audambara tree?

[Śrī Bharath Krishna asked: Why do Lord Śiva wear a Rudrākṣa Mālā? What is so special about Rudrākṣa? He must be trying to teach us a lesson in that symbolic form, isn't it? What is that lesson Swāmi? Similarly, I am curious as to why Lord Datta likes "Audumabara tree" so much? Thank You so much Swāmi. Your Devotee, Bharath Krishna.]

Swāmi replied: Rudrākṣa stands for a bead that is available in the forest. The garland of Rudrākṣa beads indicate the life in the forest, which is away from the city that stands for more worldly enjoyment. Similarly, the Audumbara tree also stands for the life in the forest, which is away from the city.

7. What is the reason for contrasting emotions during my śloka recitation?

[Smt. Latha asked: Praṇām Swāmiji, When I'm telling the ślokas sometimes automatically tears are coming from my eyes. Sometimes I'm yawning. What's the reason behind this action which is happening. Please clear my doubt Swāmiji. If I asked anything wrong. please forgive me. 🙏🙏
Namaskāraṃ Latha]

Swāmi replied: Tears indicate your interest in God and yawning indicates your lack of interest in God. Both are contradictory to each other. Try to shed more tears and stop yawning.

8. If I am a deserving devotee, why should I keep faith on God?

[Ms. Thrylokya asked: Pādanamaskāraṃ Swāmi, Phaniji recently taught us about how important it is to have faith (Viśvāsam) on God especially in these dire situations of covid-19 pandemic. But, by showing faith, am I not brainwashing God to help me although my good karma is nil? If I am deserving, then God will definitely save me because God's love is infinite. Why is having faith so important then?

Swāmi replied: Faith is related to love to God. The love to God is not opposite to faith. In fact, faith compliments the love.

9. If I have stronger faith on God like Prahlāda, would He fulfil my desires?

[Ms. Thrylokya asked: When Prahlāda showed faith on God during the time of death, God came as Lord Narasimha to save him. But the same God didn't save many sages from death and were killed by Hiranyakaśipu for worshipping God. Is it because Prahlāda had stronger faith compared to other sages? If that is the case, then if I show strong faith on God that God would fulfill my desire, then will my desire be fulfilled?]

Swāmi replied: Faith is not the force that makes God to help you. But, love to God without aspiration for any protection from God (which is a desired fruit) is the most powerful force. Prahlāda never aspired for

protection from God. He only remembered God thinking every time that he is in the end of his life. Love without aspiration for any fruit is the most powerful bond with God. Aspiration for fruit spoils the true love like a crystal of salt brings coagulation of milk.

10. What is the real protection from God to a devotee?

[Ms. Thrylokya asked: Is protection from death the real protection? For a soul, what kind of protection is God interested in? What should a patient on death bed pray for? Kindly enlighten us, Swāmi. -At Your Divine Lotus Feet, Thrylokya]

Swāmi replied: Protection from worldly fascinations is the real protection from the real death. Death is only change of old dress to new dress for the soul. In fact, death is natural and life is forced unnatural state. The product of corrosion of iron is the powder of iron oxide and this state is natural with low free energy. The iron metal extracted from its ore is forced unnatural state. Hence, iron metal always tries to go into its natural state of lower free energy, which is the iron oxide or its ore. It is said that death is natural and life is unnatural (*Marāṇam prakṛtiḥ Śarīriṇām, vikṛtiḥ jīvitamucyate budhaiḥ*- Kālidāsa). The prayer on the death bed must be very intensive because such prayer is the last prayer to God and it is not sure that the soul will get again a human birth.

Chapter 40

May 09, 2021

O Learned and Devoted Servants of God,**1. How to understand mixed reaction of God towards Bali?**

[Śrī PVNM Sharma asked: King Bali was suppressed to the lower world by God. At the same time, God became the watchman in the gate of the house of Bali. How to understand this mixed reaction of God?]

Swāmi replied:- King Bali was the grandson of Prahlāda, who was the greatest devotee of God and was also trained by his grandfather in the line of devotion. At the same time, King Bali belongs to the dynasty of demons, who were highly selfish and very much egoistic and their influence on him also exists as the external atmosphere. Let us see both these contradicting aspects of Bali.

- 1) **Devotion:-** Even though the guru of Bali warned and even cursed Bali, who told Bali that the beggar for three feet of land was God Himself and further told that the God came as beggar to destroy king Bali, Bali replied that donating to God is the highest fortune and donated the land desired by the beggar-God. This shows the excellent devotion of Bali to God. As the result of this, God became the gatekeeper of king Bali in the lower world. The lower world to which king Bali was sent by God is called ‘Sutala’, which means good world. God also promised to king Bali that Bali will become the next Lord of heaven in future.
- 2) **Ego:-** Bali was a demon present in the atmosphere of demons and possessed lot of ego. His idea to perform the sacrifice was to throw Indra from heaven. God wanted to protect the angel Indra from the demon Bali. Hence, God suppressed Bali to the lower world.

Sutala is a good world, but, lower world. It is a mixed fruit, which is given by God for the mixed behaviour of Bali. The behaviour of any human being is also mixed because the human being stands between good angel and bad demon (*Aniṣṭamiṣṭam miśram ca*— Gītā). A human being is unable to get the fully good fruit from God due to this mixed behaviour of worldly fascination and divine fascination. The human being receives bad fruits for his sins and also good fruits for his devotion to God. If we take the case of Prahlāda, he transformed himself from demon to angel. Such transformation must be the goal of the devoted human being for his/her spiritual efforts.

2. If a child is killed, can it experience the pain and get even temporary reformation?

[A question by friend of Śrī Kishore Ram]

Swāmi replied:- The child is immature by body and not by the soul. The soul in the next birth is full of the knowledge of previous birth experienced by the soul within itself. Hence, such punishments give temporary reformation to the soul whatever may be the state of body.

3. If the lust is pacified by expelling the sperm by hand practice, is it a sin?

[A question by friend of Śrī Kishore Ram]

Swāmi replied:- Lust, anger and greediness are in the ascending order of importance from left to right (*Kāmaḥ Krodhaḥ tathā Lobhaḥ... Gītā*). Lust makes the self happy and the other soul also happy if the case is not a forced rape. Of course, illegitimate sex is a sin, but not very serious sin since the second soul is not affected in negative way. But, through illegitimate sex, a third person is negatively affected, it becomes a sin especially when the third person is a good person. Sin means harming a good person and merit means pleasing a good person (*Paropakāraḥ...*). If the second person is happy, it is least sin if the third good person is not affected. In the case of anger, the second person is negatively affected if the first person beats the second good person. But, such negative effect is temporary. In the case of greed, if you steal the money of a good person through corruption, such good person is negatively affected for a long time. Hence, greed is the highest sin, anger is the higher sin and lust is the high sin. Expelling sperm by such stupid practice is harming the health of the body. If the sperm is expelled in dream without your intention, such dream is lesser sin than expelling the sperm by one's own efforts. However, expelling the sperm can't be counted as merit, but, comes under sin only since the health of the body is affected. Harming self is also a sin. In order to come out of these sins, one must be engaged in the devotion to God. God will also help the soul to come out of this least sin also. If one controls the expulsion of sperm, the body will be very healthy and will be useful in attaining success in spiritual efforts. Keep Śaṅkara as the ideal to avoid this least sin also. Some people say that in the case of Śaṅkara also, once in His entire life the sperm leaked and He performed a sacrifice called Gardabheṣṭi (a sacrifice in which the donkey nature of the soul is killed). All this preaches that the leakage of sperm must be controlled as far as possible.

A bachelor in real sense is said to be the most deserving person in spiritual effort. Minimisation of sin as far as possible leads to total success on one day or other. The best advice in this line is to marry a suitable female and get rid of this sin. Such arrangement is made by God. You may question that why God has created this lust? The answer is that God created this lust to produce children and extend the humanity. Even after producing children or even if children are not born, one shall get rid of this problem by

continuing sex with his legitimate wife (*Dharmāviruddhaḥ kāmo'smi... Gītā*). Of course, there are special contexts to remarry for the sake of children, which are out of the context of this topic asked in the question. Even in such special contexts the first life partner must give full consent without any force or cheating and this topic is elaborately explained by Me already. I have explained this topic in elaborate manner because this topic is very important in the context of present times. One must not do the higher and highest sins and must also at least try to control the high sin. Every clever human being brings the example of God Kṛṣṇa and Gopikās, which is out of context because the case is about God and sages born as Gopikās. Neither the human being is God nor the sage. The context of Kṛṣṇa and Gopikās is quite different because it is the test of God to see how far the sages conquered the worldly fascinations like bond with money, bond with issues and bond with life partner. That topic comes under the climax stage of Nivṛtti only and in Pravṛtti, every human being must remember that God dislikes the sin only. Applying an exceptional example to the normal routine rule (Pravṛtti) is over-intelligence leading to misinterpretation and exploitation of a special deserving case. I saw a cinema (a social picture only) in which a human hero is singing a song on the human heroine (not Kṛṣṇa as Hero and Radhā as heroine) and the song is “you are Radhā and I am Kṛṣṇa”! Here, the song may be taken in right sense also, which is that I am like Kṛṣṇa and you are like Radhā (sense of a simile or metaphor) and it will be wrong sense if the human hero feels that he is the actual Krishna and the human heroine is the actual Radhā. Who is Radhā? Radhā is the incarnation of Sage Durvāsa, who Himself was the incarnation of God Śiva. Who is Kṛṣṇa? He is incarnation of God Viṣṇu.

Simile and metaphor shall not be taken in the actual sense. Awareness is compared to God and the body is compared to the world. The commonality in this simile is that awareness is eternal like God and body is perishable like world. But, there is difference also, which is that God has no birth and death whereas the awareness has no death (that too by the will of God only) but, has birth since it was created by God in the sequence of creation (*Annāt puruṣaḥ*—Veda). The Veda is also poetry of God using figures of speech. By this, we shall not take simile or metaphor in the actual sense.

4. Shall I wait for personal experience of Unimaginable God before propagating Your Divine knowledge?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, I am logically convinced by Your rational explanation that God is unimaginable and creation is imaginable entity. But on personal level, I haven't experienced God. Is it a good thing to wait for the personal experience of Unimaginable God before propagating Your Divine knowledge to others? Kindly enlighten us. At Your Divine Lotus Feet, Thrylokya.]

Swāmi replied:- People have experienced the unimaginable God through inference though not through perception. The unimaginable events called miracles performed by the mediated God are experienced directly through perception. When the smoke coming from the top of hill is experienced by you through perception, are you not imagining or inferring its source, the fire on the hill? Inference is as good authority as perception. You may say that you have seen both fire and smoke in the kitchen and may say that you have not seen the unimaginable God and unimaginable miracles together anywhere. Okay. In that case, you have seen both mediated God and performed miracle together. Is it not? Okay. You think the mediated God Himself as the unimaginable God because the mediated God is the source of the unimaginable miracle. Now, you may say that the mediated God is imaginable and visible and can't be the unimaginable God. Okay.

Then, I will ask you this question:- How imaginable person generated the unimaginable miracle? If imaginable person can generate the unimaginable miracle, why every imaginable person is not generating the unimaginable miracle? Hence, the imaginable and visible person generating unimaginable miracle must have the unimaginable source of unimaginable miracle in Himself in hidden way. If you say that the entire imaginable person is imaginable only and there is no hidden unimaginable entity in Him, your argument becomes absurd. All My above questions will hit you like arrows (in such case every imaginable person must generate unimaginable miracle etc.). Hence, you have to agree that in this imaginable person (performing unimaginable miracle) only unimaginable entity must have been hidden. Therefore, you have to agree to the existence of unimaginable God, who is the source of unimaginable events called miracles perceived by everybody. For the sake of perception of unimaginable events generated by the mediated God, you can see the CDs of Bhagavān Śrī Satya Sai Bāba doing miracles. Hence, unimaginable God is established by scientific logic. You can propagate this knowledge after seeing the CDs of Bhagavān Śrī Satya Sai Bāba.

5. What is satkarma?

[Pādanamaskāraṃ Swāmi, In Bhagavad Gītā, what is meant by 'Satkarma'? In general sense, it means good action. Particularly speaking, is it 'justified worldly work' or 'the work done for the sake of God'? - At Your Divine Lotus Feet, Thrylokyā]

Swāmi replied:- A good work can be both worldly work and God's work. If it is worldly work, you will be rewarded by God in this world and you will also go to heaven after death. If God's work, you will become either monistic incarnation or dualistic incarnation in this world and will also remain as incarnation in the upper worlds after death.

6. Kindly enlighten the state of egolessness.

[Pādanamaskāraṃ Swāmi, When an artist performs an art like singing, dancing, acting, etc., the performer loses oneself for certain moments of time. The singer becomes the song and the dancer becomes the dance. Osho also has written in his book that a human being reaches to a stage of egolessness during sexual intercourse and he says that this is a glimpse of experience of the Divine. Is it correct? Kindly enlighten us about this state of egolessness and losing oneself. Does it have any spiritual significance? -At Your Divine Lotus Feet, Thrylokya]

Swāmi replied:- Becoming egoless in sex is not the right concept. Even in sleep one has no ego. Becoming egoless with reference to God is the right concept. In the case of controlling the bad person, ego must be expressed to threaten him. 'I' is the basic ego and ego is the extrapolation of the basic ego. Ego is the pride of self and projection of self without passing on the credit of merit to God. Forgetting I in singing and dancing is not egoless. After the song or dance, the basic ego is returning. Up to that there is nothing wrong. But, the pride of song or dance shall not come, which is the actual ego. The singer or dancer must pass on the credit of singing or dancing to God without self pride. Ego means the self pride and not the basic ego or I. People are confused in this concept of ego.

Chapter 41

May 10, 2021

O Learned and Devoted Servants of God,**1. Swami! Thank You for Your financial help.**

[Smt. Swathika: Pādanamaskāraṃ Swāmi, I was under pressure and anxiety until recently. Two years ago, I got a job in the campus interview by the grace of God. I have been working and supporting my family since then. I made a mistake of trusting my parents with money and took a personal loan for their investment. It was a loss. I regretted my decision and was worried about repayment of loan. I prayed to You for the strength to face the situation. And You have given me the increment in my salary. Thank You so much Swāmi. I don't know how to express my gratitude. Thank You so much for showing the path. Thank You so much for giving the motivation to move forward in both spiritual life and worldly life. At Your divine lotus feet, Swathika]

Swāmi replied:- You did not think that the increment given to you was an accidental co-incidence and attributed it to God. So, you are in the correct line of spiritual knowledge.

2. Is the wearing of maṅgalsūtra essential without Pavitra Bhāvam?

[Smt. Sanjana asked: Praṇāmaṃ Swāmi, I have read Your articles and most of the answers satisfied my heart. I have the below questions from long time wandering in my heart seeing our society. Please help in answering my questions. Excuse me Swāmi for my ignorance. 1. Our society suggests married women to wear maṅgalsūtra all the time, bangles all the time. My feeling is that - the "Pavitra Bhāvam" should stay constantly in the heart of woman all the time instead of just making it a rule to wear physically. I hear my relative saying that if she doesn't wear, her husband would be harmed. Hence, she should wear it all the time and shouldn't be removed even by mistake. This point making it a rule makes me question that Will God harm my husband for not wearing it? Just wearing it and not having that Pavitra Bhāvam- what is the purpose Swāmi? It feels like pretending bhakthi outward but no heartfelt love for him. 2. Why are men not bound to any such rules Swāmi? 3. Why society always defines these kind of rules only for women but not for men? 4.As You said in one of Your articles, God is the only Puruṣa while all the souls come under Prakṛti- My heart strongly agreed to it Swāmi. Then why is this conventional thinking of the society differentiates women and men Swāmi? Thank You Swāmi. Please excuse if there is anything wrong in my questions. By, Sanjana]

Swāmi replied:- There are several religions in which the married ladies are not wearing the Maṅgala Sūtram and their husbands were not harmed at all. One must explain the concept behind such traditions and shall not threaten by false threats. You are perfectly correct in saying that the sacred feeling of marriage is important. But, the sacred feeling is also linked to Maṅgala Sūtram, which is the external object linked to the internal feeling. The internal feeling, sometimes, may disappear and in such context, the object reminds you about the feeling. A statue or photo of God is also for the same purpose to remind the devotion. You have misunderstood our religion for showing partiality to men over the women. In the women, men also exist! Of course, the latter followers showed partiality to men. Unfortunately, in

this incident there is no partiality and hence, I can't support you in this context only because married men also wear six or nine threads in their cross belt. Of course, cross belt was limited to certain upper castes and males only and this is partiality. Swāmi Dayānanda, a human incarnation of God, corrected this saying that cross belt depends upon the caste by qualities and deeds and not by birth and gender. Certainly, I support you in several issues like suppression of females in not having cross belt, in not allowing females to read the Veda, in suppressing females from the right of the property etc. Thinking God alone as male and all the souls as females is a very important concept in climax of Nivṛtti only and not in the ordinary basic pravṛtti.

3. How to control my senses from not entering into wrong path?

[Ms. Bhanu Samykyā asked: Pādanamaskāraṃ Swāmi, Most of us don't follow the traffic signals and traffic rules although they are seen everywhere on the road. Likewise, we clearly know the right path in life but still, we don't feel motivated to travel on that path. How to control my senses from not entering into wrong path? What is the cause of such internal resistance to follow the right path? How can I overcome it? -At Your Divine Lotus Feet, Bhanu Samykyā]

Swāmi replied:- This is a million dollar question since it pertains to the age old problem of the entire humanity especially in Pravṛtti or worldly life. If the rules of traffic signals are not followed, the accident is certain on one day. Similarly, the punishments for sins are inevitable since the divine constitution is the ultimate authority because God is its author. Constant trial will certainly bring the success in achieving the goal (*Abhyāsenā tu kaunteya... Gītā*). You shall not be worried in the period of your effort because success comes only in the end of effort and not during the effort.

4. What is Your message for orphans, refugees and the homeless?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, You have enlightened us about the paths of Pravṛtti (justified worldly life) and Nivṛtti (personal love towards God exceeding all family bonds). Please give a divine message to enlighten orphans and refugees who have no family and are longing for a family. - At Your Divine Lotus Feet, Thrylokya]

Swāmi replied:- This is a complicated question having two sides of the coin as soon as I speak about one side of the coin saying that the poor people are suffering for their sins done in the past, the atheists will raise slogans against very concept of the God without hearing the other side of the coin. The other side, which is not spoken by Me, yet, is that in spite of this fact, you shall try to help them from your side. Draupadī lost her five sons due to her attitude of revenge against Kauravas. This is one side of the coin. The other side of the coin is that those five sons were having longevity up to that date only due to their past sins. Both sides of the coin do not contradict each other, but, complement each other. One side does not cancel the other side. Each side has its own inherent merits and defects. When you try to help the poor, your effort succeeds if their sin is less. Your effort fails if their sin

is more. In this way, the ultimate divine administration prevails over everything in which the human effort is a part.

5. Why did Lord Kṛṣṇa has extra marital affair with Gopikās which is not God's will?

[Śrī Ganesh V asked: Padanamaskāraṃ Swāmiji, You initially told me that the bad qualities can be used towards God. You also said that lust can be used only on God (Male form) and not Goddess. You also said that homosexual relation with God isn't allowable because it is not God's will. Then why did Lord Kṛṣṇa have an extra marital affair with Gopikās which is not God's will?]

Swāmi replied:- I have explained this 'n' number of times bringing out the special points of God's case. I have explained this point in the end of the answer given to question asked by Kishore Ram above. Please see that. Homosex is the nature of ignorant animals. It is also undivine because it does not extend the humanity. Even the sages overwhelmed by the beauty of Śrī Rāma wanted to become ladies and embrace God Rāma. God expressed His beauty in few incarnations like Rāma and Kṛṣṇa only in order to remove the ego of certain beautiful males. Actually, the physical beauty is not the real beauty since it disappears in the old age. Only the internal beauty of qualities is eternal and real, which comes with the soul in every birth. As per Vālmīki, Hanumān is more beautiful than Rāma from the view point of eternal internal beauty. Hence, he never named any chapter of Rāma's story as Sundarakāṇḍa (beautiful chapter), but, named Hanumān's story as Sundarakāṇḍa. Several incarnations of God are not externally beautiful. Hayagrīva is the incarnation of beautiful God Viṣṇu, having the face of horse. God always gives stress to the internal eternal beauty only. Subrahmaṇya is very beautiful. Gaṇapati is not beautiful. But, God Śiva gave the Lordship of Gaṇas to Gaṇapati only and not to Subrahmaṇya. Subrahmaṇya is always furious whereas Gaṇapati is always peaceful.

6. Are the concept of human incarnation in both advaita vedanta and dvaita vedanta the same?

[A question by Shri Ganesh V]

Swāmi replied:- Dvaita Vedanta is far better than Advaita Vedanta from the view point of ordinary human souls. In fact, in dualism God becomes the servant of devotee and in monism, God becomes one with the devotee. There is nothing wrong in both incarnations. It is the will of God that decides the type of incarnation. Some devotees have a burning desire to interact with God directly and such desire of devotees is pacified by God through monistic incarnation.

7. Why did Peter reveal his love for God?

[You have said that one should keep their love towards God a secret. Then why was Peter put in his place when Jesus was getting whipped by Romans and he refused him thrice? At Your divine feet- Ganesh V]

Swāmi replied:- Peter is not said to be the climax devotee. Assuming Peter as the climax devotee, you are assuming these questions. It shows how we, the ordinary souls, slip from the real devotion to God.

8. Will a soul get whatever it thinks at the time of death?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, It is said that if we think about God at the time of death, we would reach the abode of God after death. Likewise, if a soul thinks about money and riches at the time of death, will the soul be born into rich family in next birth? Forgive me for asking this. -At Your Divine Lotus Feet, Thrylokya]

Swāmi replied:- The last desire of the soul is the result of the constant interest of the soul maintained in the entire life. When you soak the flour-preparation in sugar solution, it becomes sweet in the end called gulab jamun. When a piece of mango is soaked in the pickle jar, it becomes sour in the end. Hence, one can't think as he/she likes in the end to achieve the desired result in the next birth. Wise people think about God throughout life and hence, think about God in the end of their life also. If God is pleased, the human being will be happy in the next birth. The aim of riches is also happiness only. There are several rich people, who are not happy at all. Hence, it is not wise to think about money throughout the life and in the end also to be born as rich in the next life. There are several poor people, who are very very happy. Jesus told that a camel may pass through the eye of a needle, but, a rich man can never reach God. More money will bring several problems and ego also by which neither the soul has peace of mind nor lack of ego that takes the soul far from God.

Chapter 42
DIVINE SATSAṄGA ON 08-05-2021

May 11, 2021

[An online spiritual discussion was conducted on May 08, 2021, in which several devotees participated. Swami's answers to devotees' questions are given below.]

1. Why is God, despite being omnipotent, not using His power for the spiritual growth of humans at large?

[Śrī Raguveer asked: Behind the physical manifestation—its diversity, its creation and sustenance, its potentialities—the execution of the nature or God or power seem to be stupendous and unimaginable. The technology which is being established (invented) from day to day is helping humans in their physical comforts. Why then is such a power unable to find and establish a technology for its spiritual growth also, which can emancipate the humans at large?]

Swāmi replied: While God is blessing the scientists to discover new concepts of technology that are useful for the physical comforts of the human beings, God is making the scientists to work for those inventions. God is not creating the technologies directly. Similarly, God is blessing all the human beings to find out new technologies in the spiritual knowledge that help the spiritual progress of the soul. In fact, in the scientific field, He is giving suggestions to the brains of scientists. But, in the spiritual field, God is coming as Human incarnation and is directly preaching the proper practical technologies for the spiritual progress. He is not coming as incarnation to preach the scientific technologies. He is directly coming and is preaching the technologies in the spiritual knowledge. Hence, He is doing more direct and practical work in the spiritual field than in the research field of scientific technologies. Therefore, it is totally absurd to say that God is not helping the human beings in spiritual lines.

2. Can You save humanity from the corona virus by forgiving our sins?

[Śrī Sasidhar asked: Namaskāraṃ Swāmiji! You have said earlier that the corona virus is the result of our sins. We need to pay the price. Now, the entire country is shaking like a leaf. We are unable to watch this mayhem. Can I dare to ask You to save us from our sins and restore peace to everybody? Please show us the light and happiness.]

Swāmi replied: Realization of the sin and repentance for it are not the final stage of excusing sins. After these two stages, there exists a final stage called non-repetition of the sin. Unless this final third stage is implemented sin can't be excused. Otherwise, since realization and repentance are theoretical, the soul will do both these steps and beg for

the excuse. When the sins are excused, again the soul will practically do the same sin. ***God's punishment for the sin is only to make the soul attain the third stage only.*** The first stage, realization is by knowledge or Jñāna Yoga (Śaṅkara). The second stage, repentance is by devotion or Bhakti Yoga (Rāmānuja). The third stage, non-repetition of the sin is by practice or Karma Yoga (Madhva). The first two stages are expected to lead to third stage. If the first two stages do not result in the third stage, the first and second theoretical stages have zero value. Hence, if the people are ready by implementing the three stages, God will cancel all the pending sins also because, punishment is only for reformation (proved by the third stage) and not for revenge.

3. Why was the Mṛtasañjīvinī Mantram not able to save my uncle from death?

[Śrī Sasidhar asked: Namaskāraṃ Swāmiji! Apologies for my dumb questions. When my maternal uncle was admitted in hospital last week, I recited the Mṛtasañjīvinī Mantram on somebody's advice. Yet my uncle passed away on 7th May in a miserable condition. I know it is his fate. But why did the mantra not help? Was there an issue in its recitation or in my faith? Does it mean that when the time comes to leave the body, no mantra will work? Is it only to console us, that these mantras are suggested? Or do the mantras work only when advanced souls recite them?]

Swāmi replied: Mantra does not mean a specific statement. Mantra means that statement which attracts your mind making you to repeat often even though there is no pressure of any aspiration. Mantra is not related to fulfilment of your aspiration. Irrespective of your aspiration, if you repeat a line of prose or poetry or song on God, such line is called Mantra. If such line is a song, it is called as Gāyatrī Mantra. This is the correct interpretation of Mantra and Gāyatrī Mantra. Unfortunately, people are misled to wrong ways of spiritual knowledge and are not benefitted by following the correct path of interpretation.

Mṛta Sañjīvanī means making the dead persons alive and not preventing death of a dying person. Please don't think that by reciting Mṛta Sañjīvanī mantra before a dead person, the dead person will become alive. If you don't believe Me, you can try this mantra before a dead person. This means mantra by itself has no power. All the unimaginable and miraculous power lies with God only. God will support you if you are a real practical devotee of God. Without God's will, no mantra itself is alive! The mantra works only with the help of God's will. The Pūrva Mīmāṃsakas say that the word itself has power (śabda mātra devatā). They say that the words of the Veda themselves are powerful and there is no other power like God. This is totally wrong. If you understand the words of the Veda and practice the meaning, God will be pleased with

you and you will get miraculous powers. When God grants you such miraculous power, your mere will is sufficient to do the miracle and no words are required.

4. By repeatedly incarnating to establish justice, is God not interfering with the cycle of deeds of souls?

[Śrī Durgaprasad asked: Pādanamaskāraṃ Swāmi! Why did Lord Śrī Kṛṣṇa say, “*Na karṣṭvaṃ na karmāṇi...*”, which means that He is not responsible for the fruits of the actions of any soul? But He has also said that He will come again and again to establish justice, which means that He will definitely interfere in the administration of souls on earth. Could You please clarify? At Your lotus feet, Durgaprasad.]

Swāmi replied: Let us take a worldly example to explain this point. The teacher is coming to a class and is teaching the subject again and again. The aim of the teacher is that every student in the class shall listen the subject attentively and pass the examination. The teacher is strongly wishing that no student shall fail in the examination. In spite of his sincere aim and sincere effort, some are passing and some are failing. The passing students are promoted and rewarded. The failing students are not promoted and are punished. The teacher is not interfering with the academic administration in any way. All the above steps indicate a full logically based infrastructure of the academic administration. The teacher is not connected to the effort of the students in any way. The result is depending on the effort of the student only and the teacher has no connection with the result of pass or failure. The teacher is only preaching the student again and again to put proper efforts in the proper line. If the student is not putting proper effort in proper line, the teacher can't be blamed. The teacher finished his duty by sincerely preaching the students that the students shall do hard work and pass the examination. ***You are linking the duty of the teacher to the effort of the students.*** The effort of the students starts only when the student is sincere towards the preaching of the teacher. How the teacher is linked to the practical effort of the student? This point is told by God that He is not forcing the student to put effort so that the student gets the proper result. Hence, the teacher is not linked to the practical effort or practical result of the students and this is told by God Kṛṣṇa as “*Na karṣṭvaṃ na karmāṇi...*”.

The teacher not interfering with the rule that a sincere student putting sincere effort will pass and an insincere student putting insincere effort will fail. The teacher is not linked with the rule, which is the academic administration. When the incarnation of the God is punishing the injustice to uphold the justice, the situation is different. An insincere student is trying to spoil the sincere student and this is injustice. The

teacher will interfere and punish the insincere student to save the sincere student. Such interference to save justice from injustice is only a support for the proper running of the academic administration. If you say that forcing the student to put sincere effort is also the responsibility of the teacher, this is not possible because, God has given full freedom to the souls so that God is confined to preaching only (*Svabhāvastu pravartate...*).

5. If illegal sex is least sin, soul may exploit this. Please enlighten this.

[Śrī Durgaprasad asked:- You told in answering a question that Kāma is the least sin, anger is higher sin and greediness to do corruption is the highest sin. Such statement may be exploited by the souls and may encourage them for illegal sex.]

Swāmi Replied:- You have referred My beginning statements only. As you proceed in the answer, you can clearly find out that I have established the illegitimate sex as a sin only and not as merit. This is very serious problem of the young generation. When a powerful bull is running with vigorous speed, the controller catches the bull, runs along with it for some time and controls the bull after some steps only. The controller becomes friend of the bull while following it for some time. If the controller tries to stop the bull in the beginning itself, the bull will become more vigorous thinking the controller as its enemy. This is called as *Dhāvat Vṛṣabha Nigraha Nyāya*. I followed the same procedure. I never told that illegitimate sex is a merit. By way of concept, it is true also that illegitimate sex is relatively weak sin before illegitimate anger that gives temporary pain and illegitimate greediness that gives permanent pain to others. True concept must be expressed because Spiritual knowledge is true and infinite (*Satyaṃ Jnānam Anantaṃ Brahma - Veda*).



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