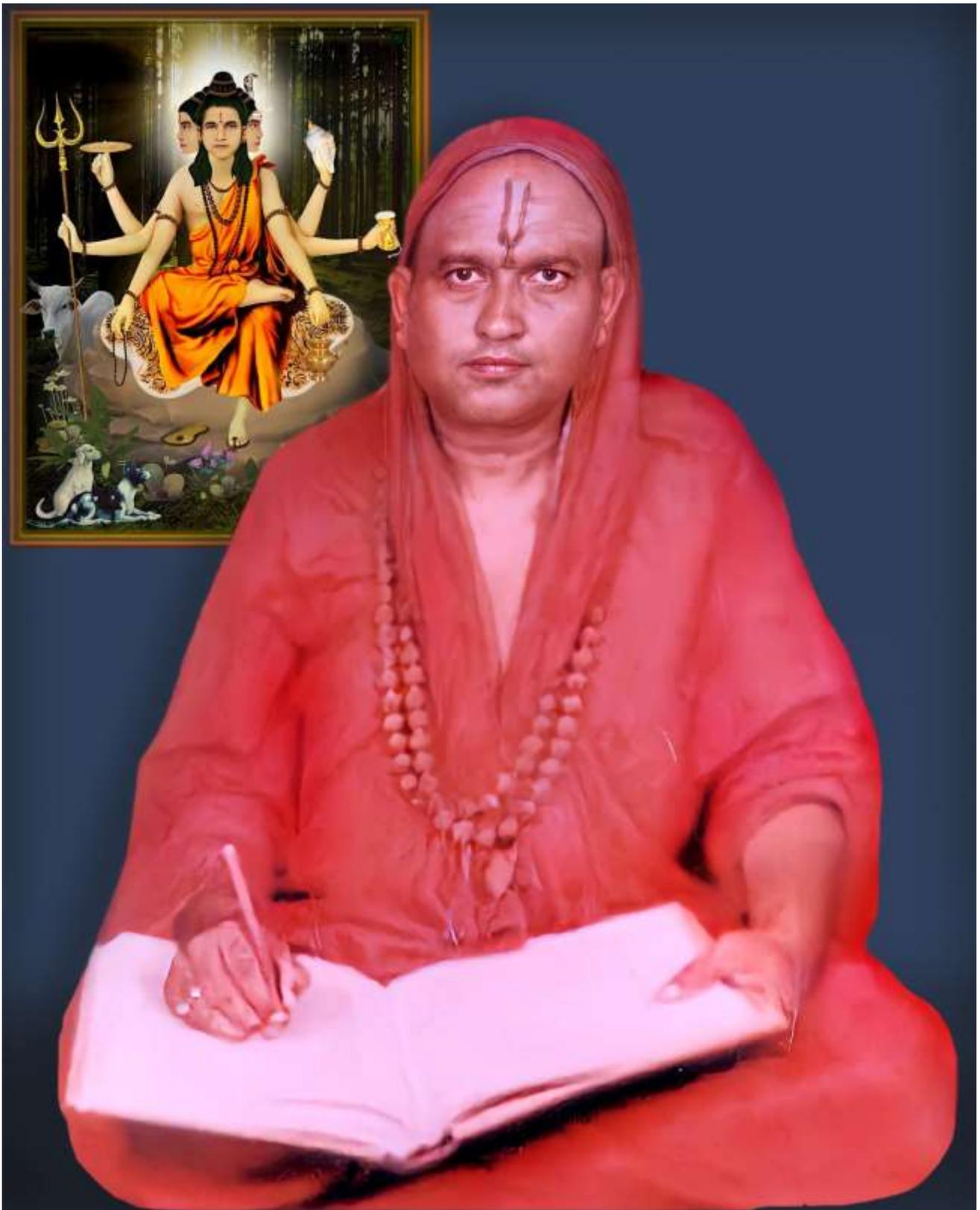


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 33]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



(Photo of His Holiness Shri Datta Swami)

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Chapter 1

July 08, 2021

1. What is the permanent solution for incurable diseases like diabetes?

[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. What is the permanent solution for incurable diseases like diabetes? Medicine, regular exercises, food control, repentance and non-repetition of sins. What is the role of each of these factors?]

Swāmi Replied:- I am related to the context of the last factor. Surely, realisation, repentance and practical non-repetition of the sin will avoid the entire punishment, which may be in the form of disease like diabetes. As a scientist, I feel that diabetes by itself is not a disease, but, it is a source of all diseases and spreads like water under the mat. It is not a disease because it is simply the imbalance between credit and debit of food. When credit is more and debit in the form of physical work and walking is very less, the letter from the income tax department is diabetes.

2. Does Hinduism truly say that "all paths lead to God"? If so, what about those on no path (like the atheists)?

Swāmi Replied:- Hinduism stands for unity in diversity. In any religion, atheists exist. We shall condemn atheism in the case of the topic of existence of God. But, there are several good points like their criticism on the so called theists doing sins and praying God to escape the punishments of sins. The atheists stand as auditors for theists doing spiritual business! They also stand as the examiners to test the intensity of devotion and act as measuring scales of the extent of devotion for God. Cārvāka, the founder of atheism was a great scientist, who discovered that the awareness is just a modification of the inert energy generated by the digestion of food. God will not maintain anything or anybody in this world without a positive use. Every quality created by God has both good and bad sides even in the realm of worldly life or Pravṛtti. Any side of any quality also becomes good, when it is diverted to spiritual life or Nivṛtti!

3. Why God only cared for Indians?

[Why Hindu Gods used to come only in Indian subcontinent when there were also humans living other parts of the earth (like Australia, America etc). Why Gods only cared for Indians and believed that other humans also believe in Indian Gods in future?]

Swāmi Replied:- This is totally a misunderstanding due to ignorance. We have the names of several angels (gods) and Gods (incarnations of God) in other religions existing in other countries also.

[4. Why did Kṛṣṇa come on this earth to annihilate the wicked (Bhagavad Gītā 4:8)? As God, He should save the wicked, instead of destroying them?]

Swāmi Replied:- Destruction of wicked is the last resort. The judge recommends the execution of criminal as last resort if he finds no hope of reformation through any other punishment. What is liquid fire? Is it not worse than killing? Don't try to find fault with God, who is omniscient and omnipotent. After all, what are we, with a brain of the size of cabbage?

5. How is Lord Kṛṣṇa's transcendental form?

[How is Lord Kṛṣṇa's transcendental form? Some devotees of Kṛṣṇa believe that when He came into this world, His body was a special body which was not an ordinary human body. They say it is a transcendental form. Please clarify.]

Swāmi Replied:- I know only one basic truth, which is that Kṛṣṇa or any human incarnation is the absolute unimaginable God, having the unimaginable power to make any impossibility as possible.

6. Is there any Pramāṇa of 'evil eyes' existence in Śāstras?

Swāmi Replied:- Śāstras mention it as Dṛṣṭidoṣa. But, one thing is damn sure. That is, nothing will happen if the punishment of the sin is not ready to attack you.

7. What would have Sri Kṛṣṇa done if Duryodhana had chosen Him (Śrī Kṛṣṇa) instead of the Nārāyaṇī Senā before the Mahābhārata War?

Swāmi Replied:- If Duryodhana chose Kṛṣṇa instead of His army, Kṛṣṇa would have given wrong advises to Duryodhana to pave way for his defeat. Actually, Arjuna puts this question to Kṛṣṇa and Kṛṣṇa replies the same as said above. Even in the last scene, Kṛṣṇa met Duryodhana coming naked to see his mother as ordered by her and advised Duryodhana as his friend to cover the place of sexual organ since he is adult. Kṛṣṇa told that if he goes naked before his mother, great sin will attack and end him. By this, Kṛṣṇa showed what He will do to Duryodhana if Duryodhana selected Him.

8. Kenopaniṣad shows Goddess Pārvatī to be the knower of Brahman but Gītā calls her the lower form of Prakṛti. Which is correct?

Swāmi Replied:- Is there mention of the name of Pārvatī in the Gītā? The lower nature of the Prakṛti is called as Aparāprakṛti. The name

mentioned in the Veda was Umā and Hymavatī, who is the closest senior most devotee of God appeared to give guidance to Indra, who was egoistic.

9. Why is it wrong to expect obedience from a wife and yet normal to expect obedience from an employee or subordinate?

Swāmi Replied:- One can expect obedience from an employee or wife provided the one maintains the other in the path of finance. The power lies in the finance.

10. Why are Rām, Kṛṣṇa and Viṣṇu never depicted with a beard even though Brahmā and Śaṅkara do have a beard in some of their paintings?

Swāmi Replied:- Viṣṇu's incarnations are Rāma and Kṛṣṇa. Viṣṇu represents mother (*Mātr̥devo bhava*), Śiva represents father (*Pitr̥devo bhava*) and Brahmā represents the preacher (*Ācāryadevo bhava*).

11. In the Bhagavad Gītā, why is it written that when memory is bewildered intelligence is lost?

Swāmi Replied:- When memory disappears, the person does not remember the knowledge, which helps the intelligence to do sharp analysis. Intelligence is incapable of doing its function and this is said as the loss of intelligence.

12. Why would anyone go to hell if they practice Buddhism?

["Buddha, better known as Gautama Buddha. He was the ninth incarnation of Mahāviṣṇu, born to convert every asura to Buddhism and send him to hell." – Garuḍa Purāṇa. Why would anyone go to hell if they practice Buddhism? (Ref: Then in the Kali age, the Lord was born in Kīkaṭas as Buddha. He deluded the asuras and flouted the Vedas || GP 3.15.26 ||)]

Swāmi Replied:- If logic is missing, you must not hesitate to treat it as an insertion of a mischievous follower. Buddha stood for practical path of Nivṛtti. Nivṛtti means detachment from worldly bonds in the initial stage in which a trial can be done to attach the soul to God. After attachment to God, these worldly bonds are spontaneously get detached without any effort. Buddha left wife, issue and wealth for the sake of God. Śaṅkara left mother and Prahlāda left father for the sake of God. Today, the situation is fantastic. Everybody drops father and mother in the old age homes for the sake of their life partner, issues and wealth. Everybody becomes Śaṅkara and Prahlāda automatically even without the reference of God. Today every soul is a devotee of satan (saitān or kali) having 3 faces like those of God Datta and these three faces are life partner, issues and wealth. For the sake of the three faced God Datta, every devotee is prepared to do even any sin (as Gopikas did). Similarly, for the sake of the three faced satan, every worldly devotee

is prepared to do even any sin! Under these circumstances, we shall remember Buddha, who is the greatest incarnation of God Viṣṇu, who sacrificed the three faced satan for the sake of God standing as Father and Mother! Even for Pravṛtti, God Buddha must be worshipped. Buddhists are the most unfortunate disciples of Buddha because they have misunderstood the silence of Buddha about God. The silence of Buddha about God indicates that God is unimaginable and hence, even beyond words and His best representation is silence only. Really, the disciples of Buddha became worse than demons (asuras) because even demons believed in the existence of God!

13. What happens to the Ātmā or soul after its ultimate liberation? Does it completely dissolve in to existence or does it go to Vaikuṅṭha or somewhere else?

Swāmi Replied:- Ātman or soul remains as it is in the energetic body in the upper world and in the human body whenever it is born on earth in the service of the human incarnation of God. Such liberated soul will never be entangled in the worldly bonds on earth.

14. Is it true that both Suras and Asuras were given offerings by our ancestors of Vedic times? If yes, why are Asuras portrayed as the bad guys now?

Swāmi Replied:- Angels (Suras) and demons (Asuras) are not by birth, but by their qualities and deeds. Prahlāda was an angel though born in demons. Indra behaved like demon in some contexts, even though born in angels. The classification of Suras and Asuras is also similar to the present caste system.

15. Can I get liberation without following past Hindu scriptures?

[I am a born Hindu, no Hindu scriptures or other religion's book completely give all the answers I need regarding my mission in this life and I can't blindly believe in any books written 2-3k years ago. Can I get liberation without following anyone?]

Swāmi Replied:- If you follow the sharp logic of your intelligence while reading the scriptures, selecting good statements of God and rejecting bad statements inserted by the bad followers, you are following the path with full independence. If you leave the path, it will be very tiring job to reach the goal. If you follow the correct path by taking twists and turns wherever necessary, the right goal can be reached. Following the path blindly is one extreme and creating own path is another extreme. Following the path with open eyes is the middle golden path. "Open eyes" means opening the intelligence with sharp analysis throughout the journey. Such middle path will reduce your unnecessary strain in discovering your own new path. The

existing middle path is 90% correct. You can add the rest 10% corrections so that 90% of your energy is saved, which can be concentrated in the effort of journey. The 90% correctness of the path is due to the human incarnation or Sadguru, who established any specific religion. The 10% wrong nature of the path is due to the insertions made by the ignorant followers. You can filter the inserted impurities and use the purified material instead of creating entirely another new pure material.

16. What was so special about Arjuna that Śrī Kṛṣṇa helped him many times?

[What was so special about Arjuna of Mahābhārata that Śrī Kṛṣṇa had become so close to him and helped him many times? Does it also contain any account of his previous birth?]

Swāmi Replied:- Yes. Arjuna was associated with Kṛṣṇa for past millions of births. Both were Sages on the hill of Badarī. The name of Arjuna was Nara Ṛṣi and the name of Kṛṣṇa was Nārāyaṇa Ṛṣi. Their bond of love was from several previous births. Sage Nārāyaṇa was born as Rāmakṛṣṇa Paramahaṃsa and Sage Nara was born as Vivekānanda. Sage Nārāyaṇa was none but Sage Dattātreya.

17. Which Dharma bound the hands of Pāṇḍavas to save Draupadī?

[What is that strange thing called 'Dharma' which bound the hands of Pāṇḍavas who could not save their wife Draupadī who was dishonoured by Duśśāsana in front of their own eyes in Rāja Sabhā?]

Swāmi Replied:- The Pāṇḍavas lost the intelligence, which is the basis of Dharma or justice even while they were ready to play the gambling with Kauravas. They have already missed the path of Dharma in the beginning itself and about which Dharma are you speaking?

18. Why did Islam not promote the concept of miracles?

Swāmi Replied:- Jesus showed several miracles to give proof for the existence of unimaginable God appearing as Father of heaven in the first energetic medium. But, these miracles raised ego and jealousy in the hearts of priests, who were honoured by public in par with God. Politics is universal and does not leave even the spiritual field. The priests did not realise that Jesus was helping their spiritual line only because the basis for any spiritual path is the acceptance of existence of unimaginable God mediated in energetic or human medium. In fact, Jesus was God in human medium and He indicated this point also by saying that He is the light and the true path to God. As the preaching of spiritual knowledge of Jesus rose to climax, the ego based jealousy of priests also rose to climax and the result was crucifixion of Jesus to leave the body at 32 years of age. Had He continued His life fully,

so many concepts might have been clarified with far better explanations. Prophet Mohammad analysed all this and found that the concept of contemporary human incarnation performing miracles for confirmation is the root cause of such an unimaginable sin like crucifixion. Hence, He tried to eliminate both these concepts of incarnation and miracles because He felt that no human being can conquer ego and jealousy towards a co-human form.

19. Can Christians believe in cakras?

Swāmi Replied:- Cakras are the rotating whirlpools or the worldly bonds appearing in the ocean of worldly life to attract and drag the swimmer of the ocean having the goal to cross the ocean. These whirlpools rotate the swimmer and give entertainment for some time initially and finally drown the swimmer to kill him finally. These worldly bonds are represented as Cakras (circles) in the poetic sense of figure of speech. These are common for any swimmer irrespective of his or her caste, gender, religion, region etc. It is a concept of the basic spiritual knowledge, which is the basic subject present in every religion-language.

20. Did Adam and Eve exist even before Lord Rām?

Swāmi Replied:- Adam and eve are said to be the first couple of humanity and in Hinduism Manu and Śatarūpā are said to be the first couple of humanity. Why such silly questions come to your brain, when there are so many very important concepts requiring very sharp analysis?

Chapter 2
MAHĀ SATSAṄGA ON 10-07-2021

July 12, 2021

O Learned and Devoted Servants of God,

[A long spiritual conversation continuously for about 9 hours took place in Hyderabad, which was attended by a very large number of devotees like Ms. Lakshmi Thrylokya etc. Some of the flashes of spiritual knowledge that radiated from Śrī Datta Swami are given below for the benefit of the spiritual world.]

- 1) For such a long time the devotees remained so much absorbed without remembering the place and time and any other worldly matter. What is reason for such a state? The reason is that God beyond space and time and world exists in Satsaṅga. Satsaṅga means the spiritual conversation among devotees (*Satām saṅgaḥ satsaṅgaḥ*). It means the spiritual conversation taking place among devotees. Satsaṅga also means the spiritual conversation that take place among devotees along with God (*Satā saha saṅgaḥ*). This means that God will be present wherever Satsaṅga takes place. God told that He will sit wherever His devotees praise God (*Tatra tiṣṭhāmi Nārada*). Jesus also told that He will be present wherever two or three devotees assemble on His name. This means that the association for discussion must be a limited number of qualitative devotees, which is middle path between a large number of devotees and thinking alone without a second person, which are the two extreme ends like flood and drought. Too many devotees will spoil because someone spiritually immature devotee will stand up desiring to leave the Satsaṅga telling that he has to go to market to purchase vegetables. This will pollute other minds to think that they are wasting time in unnecessary discussions without attending important worldly works and as a result the concentration on God disappears, which means that God will quit that Satsaṅga. If the assembled devotees are climax devotees, there will be no effect of such immature devotees. This is the reason why Satsaṅga of immature devotees will end as early as possible or will be converted into conversation of worldly topics within a very short time! Sitting alone thinking on God also gives boredom, which will also make the God to quit from the heart of devotee.

- 2) I assuredly tell all of you that the total essence of the spiritual knowledge is that all of you shall try to develop real love or devotion to God, which is the love without aspiration for any fruit in return from God. ‘*Any fruit*’ literally means strictly any fruit only. You do the worship of God for one hour or even more than that. If I say that God will not give any fruit for your worship, is there anybody, who will do the worship even for one minute? You can test yourself about the reality of your devotion with this question. All your love on God is like swelling only and not real strength of stoutness. You are exhibiting such unimaginable love through such long worships not due to your real love on God, but, due to your real love on yourself and on your worldly bonds aspiring either the general welfare of yourself and your family or for a specific worldly issue. Hence, all our love to God is unreal love or the unreal devotion only. If you realize that God is neutral towards your worship, all these temples will be replaced by commercial complexes! Hence, the first spiritual step is to develop real love or devotion to God, which is love without aspiration for any fruit in return.
- 3) The original absolute God is unimaginable and omnipotent. Between these two adjectives, I give more importance to ‘unimaginable’ because we say that God is said to be omnipotent when He does an impossible thing and such potency of God is naturally unimaginable. If you say that God is omnipotent, the word ‘*omni*’ may be interpreted by somebody as all possible things and in such case the word ‘*omni*’ can’t mean all impossible things also. If you say that the word ‘*omni*’ means all impossible or unimaginable things, the other meaning of the word ‘*omni*’, which is all possible things is automatically included. This means that God doing all impossible things can naturally do all possible things also. The unimaginable power doing all impossible things is called Māyā and the imaginable power doing possible things is Prakṛti. God is specifically told as possessor of Māyā (*Māyinaṃ tu Maheśvaram-* Gītā) doing impossible things because it automatically includes possessor of Prakṛti doing all possible things also. Just like a father retains some property with him and gives some property to issues, God kept Māyā with Him exclusively and gave the power of Prakṛti to His issues called souls. But, the souls are trying to become the absolute unimaginable God also just like the issue tries to grab the property possessed by the father. Anyway, the father will give his property to his issue only through will and similarly, God will give His Māyā power to the soul whenever He has will. Hence, calling the original absolute God as ‘Unimaginable God’ is more proper than to call Him as ‘Omnipotent God’. Unimaginable God

naturally means omnipotent God and reverse may not be proper based on the above analysis.

- 4) Unimaginable God naturally means omnipotent God and also naturally means Omniscient and Omnipresent because omniscience and omnipresence are unimaginable or impossible aspects for any item. Even though the cosmic inert energy is omnipresent, it is not omniscient since it is inert. The omnipresence of the Unimaginable God shall be taken in the effective sense only and not in the literal sense because if God is present everywhere (omnipresent) everybody and everything in this world must be pure and sacred and demonism should not have existed at all. You need not doubt that how God can be omniscient without being omnipresent because God is omnipotent and any impossible thing is possible to Him. Even in this imaginable domain of creation, a king knows everything happening anywhere in his kingdom with the help of his power of the department of secret agents. Therefore, Unimaginable God means omnipotent, omniscient and omnipresent (Omnipresent in the effective sense only.).
- 5) The word 'unimaginable' means either substratum or substance (dravya) or nature or quality (guṇa). Then, we can say that the unimaginable quality depends upon God, who is the substratum. The quality is always a form of energy and the substance is a form of matter only. The school of substratum (Vedanta) says that a substratum is needed as the support for any quality. They say that the blue colour (a form of energy) is based on the lotus flower (a form of matter). The school of energy (Śākteya) says that God is the unimaginable quality itself and no substratum is needed for the energy. This school is also correct because the electromagnetic radiations travel in vacuum without the support of any medium. Both these schools are quarrelling based on the examples of the imaginable domain or creation. They forget that the Unimaginable God or creator is Unimaginable domain. We can't say that the Unimaginable God is either matter or energy. The fun is that Vedanta says that awareness is the substratum and awareness itself is a specific work form of inert energy resulting in a specific functioning nervous system! The analysis of the items of the creation is the actual subject of ancient logic (Tarkaśāstra) or modern science. Therefore, the conclusion is that the Unimaginable God is beyond imaginable domain and no quarrels can take place in understanding the Unimaginable God. If a discussion takes place about Unimaginable God, it will be a quarrel among some deaf people!
- 6) The Unimaginable God merged with a first energetic being created by Him and such energetic being after merge is called as the first energetic

incarnation or first mediated God or Īśvara (Lord) or Hiraṇyagarbha or Nārāyaṇa or Father of heaven or Datta. The word ‘Datta’ means the first energetic incarnation of Unimaginable God **GIVEN** (means Datta) to the world of devoted souls for meditation and worship and this word has no connection with any religion.

- 7) The formation of Datta was based on His will of entertainment by creating the world with souls. Such entertainment appears as if it started to get rid of boredom due to loneliness of God (*Ekākī na ramate...—Veda*) like going to see a drama for entertainment. But, such entertainment is of very low level of ordinary souls. Moreover, God, the self-contented (*Āptakāmasya...—Veda*) ocean of bliss (*Sa eko Brahmaṇa Ānandah...—Veda*) need not have such a cheap entertainment and this is the objection raised by several. However, Śaṅkara answered this by saying that even a self-contented king goes for hunting to have entertainment. But, God is beyond the human king and the aim of creation must be something more than this. Such aim of highest level of God is to enjoy the unimaginable stage of real and pure love or devotion of His devoted souls in the creation. For such future devotion of souls, the unimaginable God became Datta even before the creation of souls. In this way, we must realize that the noble aim of the noble God in creating this world is to exhibit the bliss of God through the unimaginable devotion or real love of devoted souls in which God becomes the servant of devotees. Even in our human lives, we are entangled by several worldly bonds, which are selfish only as per the Veda (*Ātmanastu kāmāya...*), when we find a real selfless worldly bond, the joy we get will be the highest in the life! Of course, it is impossible as per the Veda, but, an assumption is made.
- 8) However, devotion shall not be exaggerated to be greater than God because the value of devotion is only due to the value of God. One monkey told Rāma “You are unable to construct a bridge on the sea. But, when we write Your name on the stone and drop it in the sea, it floats. See, Your devotion is greater than Yourself”. Rama just smiled and kept silent. After telling this, the monkey dropped the stone on which he wrote the name of Rāma and the stone drowned immediately! Some say that there is no God, but, say that Godliness exists because love is God. If the love is towards worldly bonds, how such love is Godliness? In such case, every type of love shall be Godliness and love for injustice and crime must be also Godliness! Love to whom or which shall be specified. Love to God alone can be Godliness. Love to God can’t be greater than God Himself because the value of such love comes from the value of God only.

9) Datta became several other energetic incarnations in the upper worlds and several human incarnations on this earth by merging with different energetic beings and different devoted human beings. The unimaginable God never enters directly any further incarnation except Datta. But, every incarnation is the incarnation of the unimaginable God (Parabrahman) only because there is no difference between the unimaginable God and Datta. For that matter, there is no any difference between unimaginable God and any incarnation except that Datta has birth but no end whereas other incarnations have both birth and end. The merge of Unimaginable God with the medium including Datta is to become imaginable and visible to devotees. Along with the imaginable nature of medium, the unimaginable nature of Unimaginable God continues to exist to be exhibited whenever God wishes. Such exhibitions of the unimaginable nature are called miracles, which are visible, but unimaginable, inferring the existence of Unimaginable God in any incarnation. By this, the existence of unimaginable God gets established (*Astītyeva...—Veda*) even for atheists and this does not mean that the unimaginable became imaginable (*Avyaktaṃ vyaktimāpannam...—Gītā*). Hence, the unimaginable nature is not really transformed into imaginable nature and it only became visible and hence, the objection that unimaginable became imaginable is ruled out. However, the Veda (*Sat ca tyat ca abhavat*) and the Gītā-verse (*Sadasacchāham...*) is not wrong because the unimaginable became imaginable in the sense that the unimaginable is identified with the imaginable medium and this is the Monism (Advaita) of Śaṅkara, which is true in the case of incarnation and not true in the case of every ordinary human being. Both extreme ends (that no soul is God and that every soul is God) are not correct and the middle path is only correct, which is that a few selected souls only become God. When the actor Devadatta acts in the role of King Hariścandra in a drama, the actor (Sat or Unimaginable God) became the role (Asat or imaginable medium) in one angle and is separate from the role simultaneously in another angle. In the first angle, Devadatta identified with Hariścandra and is said to be living in the role, which is Advaita of Śaṅkara. In the second angle, Devadatta and King Hariścandra are always separate people and this is the simultaneous Dvaita of Madhva. Devadatta is the main actor in several roles and Hariścandra is one of these roles and hence, Devadatta is the main whole and Hariścandra is a part of several roles, which is Viśiṣṭa Advaita of Rāmānuja. All the three divine preachers are simultaneously correct depending upon the angles of the view!

- 10) Every soul can't become God, but, any soul has the opportunity to become God. This is because that a soul becoming God purely depends upon the will of God. Becoming God through incarnation is descending of God to become soul (*Ava-tāra*) and not ascending of soul to become God (*Ut-tāra*). God becomes incarnation to do certain work of welfare to the spiritual world and for this purpose only incarnation takes place. Associated purposes are to please close devotees by granting the four fortunes of vision, touch, talk and close living (*Darśana, sparśa, sambhāṣaṇa, saḥavāsa* – Bhāgya catuṣṭayam). Aspiration to become God is a permanent disqualification to become God!
- 11) Śaṅkara had no other way to tell that every soul is God because He was surrounded by atheists only and an atheist will not accept God other than himself. By three steps (you are God, you exist and hence, God exists) Śaṅkara turned atheist in to theist. When this converted theist asked for miraculous powers of God, Śaṅkara advised him to worship God to get purity of mind in order to get rid of the influence of practical effect of long-standing ignorance that the soul is not God (*Ajñāna vikṣepa*). In the worship, He emphasised on devotion (stressed by Rāmānuja later on) and service with sacrifice (stressed by Madhva later on). Śaṅkara was the divine preacher, who had courage to slightly twist a true concept in the interest of the welfare of the soul for spiritual reformation unlike a mere scholar, who emphasises always the truth only. An ignorant fellow was suffering with headache imagining that a chameleon entered his head through his ear. Every doctor told like a scholar that it is impossible and hence, the headache was never cured. One doctor like the preacher agreed with this imagination and threw a chameleon from the side of the ear standing at back saying that it came out of his head through his ear and the headache of the patient was cured!
- 12) The Unimaginable God exists in every divine form of every religion and in every divine form of every sub-religion of Hindu religion. The candy is one and the same and the forms of candy-statues only differ from each other externally. Hence, every divine form of every religion is absolute unimaginable God because the merge of the Unimaginable God with any medium is perfect so that the unimaginable God became the imaginable medium retaining His original unimaginable nature without interfering with the properties (guṇas) of medium. The scripture of every religion in the world was written by the same one unimaginable God and the written contents (syllabus) is one and the same even though the culture and language differs from one religion to the other. The goals and paths prescribed by scriptures are one and the same because the goal and author

is one and the same God. Certain defects appeared in the scriptures due to insertions made by some ignorant followers and due to this, no religion shall be rejected and none should convert in to other religion. If you filter these impurities, all religions become only one religion called Universal Religion based on Universal spirituality. Then, religions differ only externally by different cultures and languages. Every devotee can exist in one's own religion and simultaneously be a member of Universal religion just like a citizen in India belongs to a State Government and simultaneously to the Central Government!

- 13) Unimaginable aspect is beyond imagination, which is neither imaginable matter nor imaginable energy. Energy or space was created by God (*Tat tejo'srjata...*, *Ātmana Ākāśah...*- Veda), which became matter (*Ākāśāt vāyuh...*- Veda) and awareness (*Annāt puruṣah...*- Veda) in due course of the process of creation. These three fundamental building components of the creation (inert energy or Rajas, inert matter or Tamas and non-inert awareness or Sattvam) are called as three fundamental qualities (Triguṇas) because they depend on the substratum called God. Hence, the Unimaginable God without creation or these three guṇas is called nirguṇa or attributeless and the mediated God is called saguṇa or with attributes. The various permutations and combinations of these three fundamental qualities in various proportions generate different qualities, which are associated with mediated God as divine qualities and associated with souls as good and bad qualities. The three qualities are always associated together even though one may become predominant and such predominant quality is called the pure single quality as per scriptures.
- 14) No quality is good or bad by itself and you shall not stamp the entire quality as good or bad. In worldly life or Pravṛtti, any quality is good on one side and bad on other side. God created all the qualities oriented to good sides only as good qualities only because God will never create bad. For example, anger is good shown to control a bad fellow and is bad if it is shown to a good fellow. Sex is good if it is legitimate and is bad if it is illegitimate. Greediness is good shown to undeserving receivers and is bad shown to deserving receivers. Fascination towards God is good and the same to selfish worldly bonds is bad. Ego in basic sense of identification of the individual is good and the same in excess as pride is bad. Jealousy to others is good to develop self and is bad in harming others. The soul orients every quality to its bad face and stamps it as a bad quality. God and His creation are always good and only the soul is bad.
- 15) In Nivṛtti or spiritual life, every quality is good irrespective of its face provided it is directed to God. The side of the quality is not important.

Any quality turned towards God brings the grace of God and any quality turned towards worldly bonds gives the results based on its face. If the face is good, temporary heaven is fruit and if the face is bad temporary hell is the fruit. The eternal fruit of Nivṛtti comes from the direction of quality towards God. The distinction between good face and bad face of quality disappears when it is directed towards God with real love or devotion. The greatness and sacredness of God is so much to the unimaginable extent that both the faces of the quality become good and pure due to the value of the goal. Even if a thorny stick is burnt in fire, it becomes sacred ash to be put on the forehead like the ash of the burnt sandal wood. Even the good face of quality becomes non-eternal directed towards worldly bonds like the sweetest sugar fallen in drain becomes rejectable to be put on the tongue! The intensity of the real love decides the grade of the fruit and not the face of the quality directed to God. Rukmiṇī reached the abode of God through legitimate sex to sit at His feet whereas Rādhā reached Goloka through illegitimate sex and hence, the two faces of the same quality (sex) are immaterial for the fruit. The Goloka exists above God so that the dust of her feet falls on the heads of both God and Rukmiṇī!

- 16) The Unimaginable God or God Datta present in all divine incarnations is one and the same and hence, the root quality of unimaginable nature is one and the same. This means that the miraculous power possessed by all the divine incarnations is one and the same. The media of selected devotees, be it energetic or human, can differ due to the difference in the ratios of these three fundamental qualities. In this way, the media may differ, but, the inner most Unimaginable God or God Datta remains constant. This constant unimaginable nature is reflected through the different media in different ways as per the requirement of the program. It is just like that the same light of bulb looks in different colours due to different colours of the external wrapped transparent sheet. The radiation of the colour becomes more brilliant due to the inner white light, which means that the quality of medium becomes unimaginable or wonderful or excellent. If Sattvam is predominant in the medium, excellent knowledge comes out. If Rajas is predominant, excellent exhibition of miraculous power comes out. If Tamas is predominant, excellent qualities of fascination or deep love towards devotees come out. When Datta enters a medium directly, it is a direct incarnation of God Datta expressing balance of these three qualities. When an incarnation in which God Datta already existed in merged state merges with another medium, it is called indirect incarnation of God Datta. Sai Bāba is the direct incarnation of

Datta. Kṛṣṇa is the indirect incarnation of Datta because He is direct incarnation of Viṣṇu in whom Datta already merged. In all incarnations, the same God Datta possessing the same power exists and one incarnation may differ from the other in the extent of exhibited power as per the requirement of the program. Hence, we shall not be confused in thinking that one incarnation is more powerful than other because God is not fascinated to exhibit all His possessed power for fame like a demon! God always tries to hide Himself as far as possible to avoid excitation in devotees to mix with them freely, who in ground state can clarify their doubts freely.

- 17) Nivṛtti is purely the discovery of climax devotees called sages because God is not interested to project Himself in any personal way. God always tries to hide Himself unlike a demon, who always projects himself. He always tries to put hurdles in Nivṛtti testing the reality of the devotion of the devotee. Nivṛtti is totally confined to the attraction towards the divine personality of God. God is always limiting Himself up to Pravṛtti only like an industrialist establishing a factory is interested in the discipline and peace in the community of the workers of the factory. God makes Pravṛtti (worldly life) as mandatory for the peaceful running of the creation through protection of justice against injustice. In Pravṛtti, the soul must vote for justice against injustice. However, in Nivṛtti, the soul votes for God even against justice because God is the protector of justice-cow. Pravṛtti is the employer– employee relationship with God. In this, basing on the merits and defects of the employee, both promotion (heaven) and demotion (hell) are given to the employee. If the employed girl loves the owner of the factory (God) and tries to become his wife, Nivṛtti starts from the side of the employee (devotee) only and not from the side of the employer. In such trails, the employer conducts severe tests to know the reality of the love of the employee towards himself and also her sincerity in doing the duties of office (worldly life) so that if the soul fails in Pravṛtti, there is no entry into Nivṛtti. If the girl is corrupt in office, she will loot the owner after marriage! Even though, Rāvaṇa stood as number one in Nivṛtti by offering his ten heads to God, Rāvaṇa was not allowed into Nivṛtti since he failed in Pravṛtti. The fruit of Nivṛtti is highest (*Nivṛttistu mahāphalā*) compared to Pravṛti. The employer takes personal responsibility of the employee after marriage and not so much as the employer looks after the welfare of an employee. If the wife is fined, the husband will pay for it. Similarly, God enjoys the punishments of the sins of the climax devotee of Nivṛtti, but, this is not possible in

Pravṛtti where rewards and punishments purely depend on the merits and defects of the employee.

- 18) The devotee is not expected to do sin in Pravṛtti disturbing the peace of the world. In Nivṛtti which is confined to the personal relationship between God and devotee, the so called sin becomes ineffective due to the personal compensation of the victim in such sin. For example, when Śaṅkara left His mother for the sake of God, all the services to His mother were done by God Himself and the extra benefit is that she got even the salvation, which can't be given by any ordinary son. If the same sin is done in Pravṛtti, which means that the son left his old mother for the sake of love with a prostitute, the mother suffers, which means that the world suffers losing peace since world is the collection of individuals only. This is told by God that Arjuna shall not fear for the sin done for the sake of God because God will liberate Arjuna from the punishment of such sin through the compensation done by the omnipotent God. Here, God does not mean that He will liberate Arjuna from the sin because He is omnipotent to use His supreme power to cancel the punishment of the sin. Liberation from sin (*Sarvapāpebhyo mokṣayiṣyāmi*), which is not cancellation of sin through the omnipotent power in which case, God would have told the same (*Sarva pāpāni nāsayiṣyāmi*). God has not broken His own constitution written for Pravṛtti, even in Nivṛtti! When the husband says to his wife that he will liberate her from fine put for fault, it does not mean that the husband will go to the authorities and get the fine cancelled through his power, but, it means only that the husband will pay the fine from his pocket! God Datta always liberates His climax devotees from their sins not by cancelling the sins through His omnipotent power, but, liberates His devotees from their sins by taking the punishments of their sins on Himself! In fact, in the case of God, even if God cancels the sins directly as omnipotent, there is nobody to question Him. In spite of this, He has not done so and due to this only the Veda says that there is nobody greater than God (*Na tat samaścā'bhyadhikaśca...*).

July 13, 2021

O Learned and Devoted Servants of God,

- 19) The love existing in the worldly bonds itself is called devotion when the same love exists in the bond with God and this is old wine in new bottle. This love or devotion is of three types:- **1) Controlled devotion:-** This exists in Pravṛtti only, which is unreal as far as the divine bond is

concerned because the real love exists in worldly bonds only. The divine false love is to impress God to protect oneself and his/her worldly bonds.

2) Cunning devotion:- This exists in Nivṛtti as real love to God. If the worldly bonds of the devotee are congenial, full co-operation comes to the devotee. However, in many cases the worldly bonds oppose the divine devotion especially when the goal happens to be the contemporary human incarnation and when the devotion becomes practical devotion. Such opposition shall be avoided without hurting the worldly bonds by keeping the self divine devotion as secret (*Rahasyam hyetaduttamam, Ātmānaṃ rahasi sthitaḥ...*—Gītā). In such stage, the devotee has to deceive the worldly bonds by telling lies and such things are not sinful because the devotee is avoiding fight in order not to give worry and disturbance to the worldly bonds. Gopikas did like this. The crossing of cakras by serpent like kuṇḍalinī is nothing but the awareness or soul travelling in curved way (awareness is a form of energy travelling as waves) to cross the worldly bonds. If the journey is straight, the soul will be cut into pieces by the rotating wheels. Crossing the selfish worldly bonds by telling lies is to cross Māyā using Māyā or lifting the thorn by another thorn. All this is told in Yogaśāstra because Yoga itself means reaching contemporary human incarnation (God Kṛṣṇa) through straight or curved way. **3) Care-not devotion:-** This exists in the climax stage of Nivṛtti in which the devotee does not care for the worldly bonds by becoming free from worldly bonds since these bonds become ineffective in controlling devotee. In this stage, the devotee reaches the final state of devotion called madness or unmāda (*Unmādo maraṇam tataḥ*) by not caring even death. Prahlāda did not fear for death and Mīrā drank poison. A mad person can't be controlled by anybody and hence, all the worldly obstructions disappear in this stage.

- 20) As I told again and again, Nivṛtti belongs totally to devotees in which the real love to God is the entire force. God never told Prahlāda or Gopikas or Mīrā to become His devotees and to reach the climax stage in His devotion. The force of real devotion to God jumps by itself naturally like a spring in mountain based on the devotion developed in past several births. When sages expressed the desire to embrace the beautiful Rāma by becoming ladies through their miraculous powers, Rāma refused it because neither their wives nor His wife will mind since they know very well that they are male sages in reality by which there will be no opposition from the worldly bonds to both sides! This can't be the real test for the strongest worldly bond with the life partner (Dāreṣaṇā), which is not a real serious test. Moreover, the other two

strongest bonds, which are the bonds with issues (Putreṣaṇā) and with wealth (Dhaneṣaṇā) can't be tested through this proposed embrace of sages. If the devotee defeats the attractions of these three strongest worldly bonds (Eṣaṇātrayam) due to the attraction to God (and not due to attraction to other worldly bonds) without any self-effort in a natural way, that is called as salvation or liberation from worldly bonds. Thus, the detachment from worldly bonds (Mokṣa) is always associated with the attachment to God (Yoga) and salvation does not mean mere detachment from worldly bonds. God Kṛṣṇa conducted these three tests in the next birth when the sages were born as Gopikas having husbands and issues along with the self-earned wealth (Karmaphala), the butter. Butter is the directly earned wealth by the hard work of Gopikas and the sacrifice of the butter will be Karmaphala Tyāga. The Veda says about sacrifice of wealth (*Dhanena tyāgena...*) and such wealth may be wealth given by ancestors also. But, if the wealth is earned by hard work, the bond with such earned wealth or Karmaphala will be the strongest and God always competes with the strongest worldly bond only. For 10 years from childhood (6th year), God performed the joint test for Putreṣaṇā and Dhaneṣaṇā by stealing the butter preserved for their issues in their houses. For 2 years later on (up to 18th year), God performed the test for Dāreṣaṇā by dancing with Gopikas in Bṛndāvanam. Only 12 Gopikas passed these three tests and reached Goloka. Many failed in the test of stealing butter and complained to Yaśodā, the mother of God Kṛṣṇa. Kṛṣṇa had plenty of butter in His house and hence, the stealing of butter was not for any need as in the case of a beggar. The stealing of butter was purely the testing bond with wealth. The certificate of the degree of real salvation was given to the passed Gopikas only because in the tests of Datta there are only two results:- pass or failure. Even 99% marks is failure only!

- 21) God opposes Nivṛtti and hence, Rāma refused the proposal of sages. Not only this, even Kṛṣṇa opposed this Nivṛtti by saying that Gopikas shall return to homes and coming to Bṛndāvanam in midnight is highest sin due to which horrible hell will be attained by them. God supports Pravṛtti only by all means. God told in the Gītā that the legitimate sex is as holy as God (*Dharmāviruddhaḥ kāmō'smi*). He lifted Govardhana hill by His finger before doing these tests to warn others trying to imitate God, which means that the soul shall lift the hill before doing stealing of wealth and dancing with married Gopikas so that He will not be exploited by others to spoil the Pravṛtti. No other incarnation did such stealing and dance and hence, did not lift the hill on finger. Gopikas are

sages doing penance for God (penance means love for God) for past millions of births. Rādhā is the incarnation of sage Durvāsa and Durvāsa is the incarnation of God Śiva. Kṛṣṇa is the greatest God (*Paripūrṇa tamaḥ sākṣāt...*). Kṛṣṇa never returned to Bṛndāvanam after completing these tests for Gopikas and He never repeated these tests elsewhere in His entire life. Later on, He only married even 16108 girls and never carried on either stealing or illegitimate sex anywhere at any time. We shall see Kṛṣṇa as the examiner of sages to give the degree of salvation and not with any other crooked angle just like we see a male doctor performing the delivery of a pregnant female patient. The doctor concentrates on the delivery of child only and not on any idea of illegal romance.

- 22) I am dealing this topic of Kṛṣṇa at length because this is a very important crucial topic of God easily misunderstood by several people. Other religions put their fingers on God Kṛṣṇa raising this topic. Understanding the Bhāgavatam in correct angle is said to be the severe test for spiritual knowledge of a scholar (*Vidyāvatām Bhāgavate parīkṣā*) because this Bhāgavatam describing the illegal love of Gopikas with Kṛṣṇa gave salvation to Parīkṣit in seven days! Even Parīkṣit raised his finger on Kṛṣṇa about this topic (*Paradārābhimarśanam*— Bhāgavatam) forgetting that he was made alive by Kṛṣṇa only when he was born dead! Sage Śuka replied that God Kṛṣṇa was unaffected by this sin just like the light of Sun is unaffected even if it enters dirty drain. The above explanation given by God Datta seems to be better than the explanation given by Śuka because the answer given by Śuka supports Kṛṣṇa through the omnipotence of God whereas the above given explanation supports Kṛṣṇa in the view of even Pravṛtti-constitution written by the same God! Several scholars are confused in this topic and many tried to twist the fact by saying that Kṛṣṇa was a 11 year old boy when He left Bṛndāvanam for Mathurā. They forget that Rāma was married to Sītā at the age of 12 years! Why should you twist the truth when perfect explanation of the truth itself can get the case cancelled in the court? When you have killed somebody with your pistol, you shall not twist the truth by saying that while firing in air the bullet went in wrong direction. This is unnecessary because you can escape the punishment even by properly explaining the truth, which is that you killed him since he tried to kill you. One commentator on the Bhāgavatam writes that Kṛṣṇa did illegitimate sex with Gopikas without the leakage of sperm (*Reme retah skhalanam vinā*)! The omnipotent God can control the leakage of sperm in the actual copulation, can't He resist the formation of pregnancy even

on leaking the sperm? Moreover, will a rapist be excused by the judge if he says that he raped a girl without leaking his sperm?

- 23) Rādhā got higher divine fruit than Rukmiṇī. Rādhā was married to Ayanaghoṣa and Rādhā was elder to Kṛṣṇa. Rādhā loved Kṛṣṇa and did not allow her husband even to touch her. Rādhā married Kṛṣṇa secretly through a special type of marriage called Gāndharva Vivāha (exchange of rings) and their married life was also highly secret. Rukmiṇī also faced the threat of marriage with Śīsupāla. But, in the marriage function, even before actual marriage, she ran away with Kṛṣṇa secretly. Manu says that if the marriage is fixed, marriage was partially done and the girl is called fixed bride through promise (*Vācā dattā*). However, we can say that the marriage did not finish because the ritual with Vedic hymns (*Mantra dattā*) did not happen and the dedication of the mind of bride on bridegroom (*Mano dattā*) also did not happen at all. The ethical scripture says that after completion of these three stages only the marriage is said to be completed. Finally, we can conclude that Rādhā reached God through illegitimate path and Rukmiṇī reached God through legitimate path. As per the constitution of Pravṛtti, Rādhā shall go to hell and Rukmiṇī shall go to the abode of God. Rukmiṇī reached the abode of God as per the constitution, Rādhā did not go to hell and instead, she went to Goloka, which is above even the abode of God! But, the fruit given to Rādhā violates the constitution of Pravṛtti. In Nivṛtti, the path to God is always legitimate whether it is legitimate or illegitimate in Pravṛtti. Voting for justice against injustice is Pravṛtti and voting for God against even justice is Nivṛtti. This point itself brings speciality to Rādhā because Rādhā voted for God against even the justice whereas Rukmiṇī voted for God or justice against injustice. Even from the angle of Pravṛtti, Rukmiṇī was correct because when her mind is on Kṛṣṇa and not on Śīsupāla, fixing her marriage with Śīsupāla is injustice even as per Pravṛtti. Rukmiṇī always fought against injustice supporting justice by selecting the groom to whom she gave her mind. Hence, Pravṛtti continued throughout her approach and such Pravṛtti happened to be Nivṛtti because the bride groom happened to be God. There is no special approach for Nivṛtti in the case of Rukmiṇī. Rādhā was wrong as per Pravṛtti and was right as per her special Nivṛtti. Fighting against Pravṛtti for the sake of Nivṛtti is the speciality of Rādhā and such speciality was not with Rukmiṇī since she took the support of Pravṛtti for the sake of Nivṛtti. Throughout her approach, Pravṛtti was running with its original sense and incidentally it happened to be Nivṛtti because the bride groom was God incidentally. The fruit of general Pravṛtti is

heaven. Had the groom been an ordinary human being, Rukmiṇī should have gone to heaven. At the maximum, the fruit is the abode of God if the Pravṛtti is made as support for Nivṛtti. Rukmiṇī went to abode of God because her groom happened to be God incidentally. The fruit of Nivṛtti is Goloka, which is above God because even Pravṛtti is opposed for the sake of Nivṛtti by Rādhā. Anyway, both these cases have to be taken as only the tests conducted by God regarding the detachment from the worldly bonds for the sake of the attachment with God. Rukmiṇī sacrificed her bonds with parents and brothers for the sake of bond with God. Rādhā sacrificed her bond with her legal husband for the sake of bond with God. Between these two cases of sacrifice, which is higher and more serious? Certainly, the case of Rādhā is most serious in view of the established tradition in those days that marriage once performed shall not be broken under any circumstances. Hence, Rādhā was given higher fruit than Rukmiṇī because Rādhā took more serious risk due to the real love for God than Rukmiṇī. Even Rukmiṇī told Kṛṣṇa that if He neglects her, she will commit even suicide but not marry anybody other than Kṛṣṇa. Kṛṣṇa was moving in a cradle catching the marriage invitation card in one hand and the love letter of Rukmiṇī in another hand. He was hesitating to marry Rukmiṇī because of the invitation card since God always supports Pravṛtti only and discourages Nivṛtti since Nivṛtti is the field in which God is always projected as the central hero. Suicide for the sake of God is the climax of real love of Nivṛtti! Once He read the point of suicide of Rukmiṇī, He ran immediately to the city of Rukmiṇī. The higher fruit of Rādhā has only very narrow margin with the fruit of Rukmiṇī. Rukmiṇī never did any injustice to reach God and hence, her total approach was Pravṛtti only, which is Nivṛtti for namesake. Rādhā did injustice not fearing even for hell, rejecting the Pravṛtti in toto for the sake of the real Nivṛtti. Rukmiṇī travelled in riskless path to attain God whereas Rādhā dared to travel in the path with full risk of hell to attain the same God! Just next to the abode of God exists Goloka indicating very marginal distance between Rukmiṇī and Rādhā. In the case of Satyā (Satyabhāmā), the incarnation of Goddess earth, there was not even a trace of risk because, the father of Satyā presented the divine diamond to Kṛṣṇa along with his daughter Satyā. The distance between the abode of God and earth is very much, which is the difference between Rukmiṇī and Satyā. Satyā got pass marks whereas Rukmiṇī got 90% marks and Rādhā got 100% marks. Rukmiṇī and Satyā are souls whereas Rādhā is the incarnation of God (Śiva). The case of Satyā was like unanimous election without voting since she

simply followed the path of justice in pravṛtti to attain God and remained in the ground level of earth, being the incarnation of the earth. She never fought against justice or injustice in the path. Rukmiṇī never had the opportunity to fight against justice to attain God and she always fought against injustice only. Rādhā was always placed in the path of fighting against justice to attain God. The Vaikuṅṭha of Rukmiṇī and Goloka for Rādhā are just adjacent even though Goloka is above Vaikuṅṭha or abode of God. Between Vaikuṅṭha and earth (Bhūloka), the distance is very long in which six worlds exist. Satyā had never the opportunity to participate in voting, but Rukmiṇī and Rādhā participated in voting. Both voted for God only and the non-voted-defeated candidate in the election faced by Rukmiṇī was only injustice and in the case of Rādhā, the defeated candidate was always justice. Satyā faced no risk in pravṛtti (rajas of Brahmā since she contains rajas or high analytical activity). Rukmiṇī faced risk in pravṛtti appearing as nivṛtti (sattvam of Viṣṇu since she is the power of Viṣṇu as Lakṣmī). Rādhā faced highest risk in real nivṛtti (since she is tamas or firmness of Śiva as His incarnation).

- 24) In the light of absence of any support from God for Nivṛtti, the success in Nivṛtti is possible only with the third state of devotion, which is madness for God. When a student studied spiritual knowledge from a preacher and became mad of God roaming on the banks of the river, the public went and informed the preacher that his student became mad. The preacher wept not for the madness of the student, but, wept for himself saying that he could not get such divine madness in spite of his preaching the same knowledge to several batches in the past (*Unmattavat sañcaratītha śiṣyah, Taveti lokasya vacāṃsi śruṇvan, Khidyannuvācā'sya Guruḥ Purā'ho, Unmattatā me na hi tādrśīti*)! A Gopika called Candralekhā was reaching Kṛṣṇa in the midnight through the cunning devotion for a long time. One night, she was obstructed by her family members and she could not enter the third 'care-not devotion' of madness for God to push them away and run for Kṛṣṇa. She stood at the door and was experiencing both extreme joy and extreme pain. She immediately collapsed there itself and reached God by leaving the body! Her case can be explained in this way:- She felt climax of joy in the memories of Kṛṣṇa and also simultaneously felt climax of pain in the obstruction to reach Kṛṣṇa. Through her deep joy, the fruits of all her good deeds got exhausted and through her deep pain the fruits of all her bad deeds got exhausted. There is no balance of actions (Karmaśeṣa or Prārabdha) and hence, got salvation due to absence of the cause of rebirth. The Veda says that when both merits and sins are exhausted, the

soul reaches God (*Puṇya pāpe vidhūya...*). She could reach God's energetic incarnation in the upper world after leaving the body (Videhamukti), but, could not reach God's contemporary human incarnation while alive in this birth itself on this earth itself (Jīvanmukti). People feel that both these types of salvations pertain to self leaving the body and self with the body while alive. Here, the word self shall be taken as the incarnation of God. The word self means the medium, which is a body with the soul. Hence, Videhamukti means attaining energetic incarnation of God after leaving the body and Jīvanmukti means attaining contemporary human incarnation of God while alive with the body in this world. The word Ātmā means body with a soul.

- 25) Sage Nārada wrote in his Bhakti Sūtram that a devotee shall be after God like a girl after her boyfriend in illegitimate way or like a married lady after her illegitimate male darling (*Jāravat ca*). The sage gave the alive example of Vraja Gopikas for the above Sūtram in the next Sūtram (*Yathā Vraja Gopikānām*). Here, the sage is not encouraging illegitimate sex in the worldly life or Pravṛtti by the above two sūtras, but, is giving the example of strongest real love in the worldly life, which happens to be the illegitimate sex only, which is only the simile given for the strongest real love to God. Even though this simile (Nīcopamā) is not pure simile, but, it is selected since it is the apt simile. The reason for this extreme strength of love in this worldly illegitimate bond is the enormous opposing force against such bond that leads the soul to horrible hell. Even Kṛṣṇa told Gopikas to go back to homes since such affair will lead the souls to terrible hell. Gopikas told Kṛṣṇa that God Kṛṣṇa is the real alive husband and their husbands are only the photos of real alive husband. They also told Kṛṣṇa that God alone is the male (Puruṣa) and every soul is female being Parāprakṛti. Husband or Bhartā means the maintainer-God (*Bibharti iti*) and Bhāryā means the maintained soul (*Bhriyate iti*) and hence, God alone is the husband of all souls irrespective of their gender (*Striyah satīḥ puṃsah...*—Veda). Hence, sages wanted to become females and wives of Rāma praying for His embracement. Gopikas also questioned Kṛṣṇa by telling a story in this way- *“A husband went abroad for business. His wife separated from him was worshipping the photo of her husband daily in his absence. One day, the husband returned and was knocking the bolted doors of the house while the wife was in the worship of the photo of her husband. Now, we are asking You the question that whether the wife shall continue the worship of the photo of her husband or shall*

leave the worship on the spot and run to open the doors for her actual alive husband?” Kṛṣṇa did not answer their question appreciating their depth of the spiritual knowledge (we must remember that they are not uneducated Gopikas, but, most learned sages reborn as Gopikas) through a sweet smile and got down from the tree! Gopikas did not care for the future torture in the hell as threatened by Kṛṣṇa and gave a counter threat that they will jump in to Yamunā river if He refuses them! When sage Nārada came and asked for their feet-dust to cure the headache of Kṛṣṇa (He was playing a drama with false headache to show the real devotees to Nārada.) and Gopikas gave plenty of their feet dust at once to the sage. Sage Nārada threatened them saying that they will go to horrible hell if Kṛṣṇa puts their feet-dust on His head. Gopikas replied that they are ready to go to hell if the headache of Kṛṣṇa is cured. When the same sage asked 16108 wives of Kṛṣṇa for the same feet dust, all refused saying that they will go to hell if their feet-dust is applied to the forehead of Kṛṣṇa! Kṛṣṇa married 16108 girls and gave birth to ten sons and one daughter through each wife and is this not single point sufficient to say that Kṛṣṇa is the omnipotent God? When the finger of Kṛṣṇa was cut by the sugar cane (while He was eating it), all His wives ran for a piece of cloth to be used as bandage for the finger of Kṛṣṇa. Immediately, Draupadī (who was doing worship in the ritual of Rājasūya sacrifice) tore her new sari and bound the wounded finger of Kṛṣṇa with the bandage. She knows that if the new cloth is torn while doing the ritual, she will become poor and actually she lost all the wealth after that incident in the gambling played by her husbands. But, she never scolded Kṛṣṇa to be careless in cutting His finger that resulted in her poverty. Any other soul would have scolded Kṛṣṇa in such situation. The reality of love is known by the fire test only. Even Sudāma did not scold Kṛṣṇa while returning to home even though Kṛṣṇa did not help him in any way. The fruits given by God were infinite for such real love without aspiration for fruit in return, which were infinite saris and infinite wealth respectively for Draupadī and Sudāma.

- 26) Every devoted soul shall have the likes of God as its likes and dislikes of God as its dislikes be it Pravṛtti or Nivṛtti. In Pravṛtti, every soul must like justice and must dislike injustice as per the likes and dislikes of God. In Nivṛtti, God likes the likes of the devotee and dislikes the dislikes of the devotee to become the servant of His climax devotee. Sages prayed Rāma saying “O lotus eyed God! Why are You not showing kindness towards us?”. In the next birth, Kṛṣṇa ran after Gopikas praying “***O Lotus eyed Gopī! Why are you not showing kindness towards Me?***”

Gopikas were sages, who wrote several ethical scriptures, told finally as Gopikas “why we have written so many ethical scriptures to decide which is good deed and which is bad deed? Every like of God is good deed and every dislike of God is bad deed for any devotee of God” (*Pāpa puṇya vivekāya, kuto'yam grantha vistaraḥ?, Hareḥ kopakaraṇ pāpam, Puṇyaṃ tasya priyapradam-* Krishna Bhāgavatam of Datta Swami). Everything will be returned by God in plenty through proper angle and angle must be real love without any account and not business with account. Draupadī gave the piece of cloth with real love without any account and without any aspiration for the return. In this pure angle of love, God returned thousands and thousands of saris as per the need of the situation. If it is the angle of business involving principal and interest, at the maximum, God will return one sari for one small piece of cloth, which is very very insufficient for the need of the situation in which she was tried by evil people to be made naked. When Draupadī cried in that situation, Kṛṣṇa responded for her practical devotion of practical sacrifice of piece of cloth and not for her theoretical devotion through cries. Fruit is always given for the practical devotion only and not for theoretical devotion or theoretical knowledge. As soon as He heard the cry of Draupadī, immediately He searched for her practical devotion in her account book. He found the piece of cloth sacrificed to Him, which was based on pure love to Him and not based on any aspiration for any return and hence, He gave her countless number of saris in that critical situation. Hence, the devotees always shall be very careful in taking lot of attention on this point that in any case we are not based on the angle of business in the case of God, but, we are based on the pure love expressed theoretically and practically without any aspiration for fruit in return. If this one point is cleaned, all the points are cleaned. Based on this one point only we are observing the silence of God for all our prayers, worships, services and sacrifices. We must note that God always tests us in possible opened channel only and not in the impossible closed channel. If the devotee is unable to sacrifice either service or fruit of work to God, He will not test us in such closed channels. In such case, He is pleased with us in theoretical channels (knowledge and devotion) only. He tested Gopikas in the sacrifice of butter, which is the wealth acquired by their hard work and this is called as Karmaphala tyāga, which is an open channel for them.

27. The recognition of contemporary human incarnation can be done only if the human devotee conquers ego and jealousy. For example, God Datta has unimaginable beauty. God Datta and God Brahmā are one and the same because God Brahmā is the divine preacher of spiritual knowledge (Sadguru) being the author of four Vedas and preaches in excellent way since His wife Goddess Sarasvatī stays on His tongue. God Datta is also divine preacher of knowledge and preaches in excellent way. There is no trace of difference between God Datta and God Brahmā. Of course, the same God Datta or God Brahmā acts as Viṣṇu and Śiva further while ruling and smashing the creation respectively. Every human devotee tries to project himself as very smart and this is the ego. The devotee tries to reduce the smartness of other human being and this is the jealousy. In ancient days, due to this ego and jealousy, the devotees tried to reduce the smartness of God Datta or God Brahmā by presenting God Brahmā with long white beard and called Him as Grandfather! For the first time Datta Swami projected God Brahmā as God Datta and described God Brahmā as the most beautiful personality in His composed prayer on God Brahmā (*Trijagat mohana sundarāṅgam*), which means that all the three worlds are shocked with the unimaginable beauty of God Brahmā. The human devotee after conquering ego (self-projection) and jealousy (tendency to reduce the projection of others) can only become traveller (jñātā or draṣṭā) in the spiritual path, which is the first component of the triad (tripuṭī). The devotee shall reduce self-projection and shall try to glorify the God. When ego and jealousy are conquered, this divine behaviour develops. The second component of the triad is the path in which the traveller takes up the journey to reach the goal. In the path knowledge, devotion and practical devotion involving service and sacrifice are the main concepts. The goal shall be God in contemporary human form, which is relevant to humanity and not the energetic form that is relevant to upper worlds containing energetic beings only. Devotees try unnecessarily wasting their time to do penance to see the energetic form of God and no time is left for their spiritual effort (sādhanā) in this short human life! The devotees fall to further lower level to worship inert photos and statues of the unavailable energetic incarnations and past human incarnations. Since God is in human form before our eyes, the repulsion between common human media develops ego and jealousy in us. Out of six vices arranged in ascending order of strength (*Kāma, krodha, lobha, moha, mada and mātsarya*) from left to right, ego and jealousy occupy the last two places.

If you don't conquer ego and jealousy you will lose the human incarnation on the earth and also the energetic incarnation in the upper world after this human life. After death, the soul goes to the upper world in energetic body and shows repulsion between common energetic media with energetic incarnation that alone exists in the upper world. As a result, the devoted soul loses God in his/her life and after life also. This is the permanent loss, which is everywhere and every time as said in the Veda (*Mahatī vinaṣṭih...*). This last (27th) point is the essence of entire spiritual knowledge relevant to any human devotee.

Chapter 3

BRIEF INTRODUCTION OF SHRI SWAMI

July 16, 2021

Shri Datta Swami (called by devotees as Swami) is the Spiritual name given by devotees whereas His original name is Venugopala Krishna Murthy with surname Jannabhatla. The name of His father was Śrī Virabhadra Sastri and the name of His mother was Smt. Hanumayamma. He was born in Andhra Pradesh (Nagulavaram, Guntur District). He was the 8th issue in the family and the name was given to Him by the villagers at His 7th year age due to His mischievous plays. Actually, two people were doing black magic and killing several people in the village. Before His birth, seven male issues in the family were killed by those two evil people through black magic. On the day He was born, the two evil people died in accident. While Swami was in the womb of His mother, she used to get daily dreams in the nights, in which she was seeing temples of all religions. This indicated that God Datta is taking birth to establish Universal Spirituality on this earth. Due to the miraculous power of God Datta, Swami became erudite scholar in Sanskrit without studying it under any teacher. He used to say spontaneous poetry in Sanskrit even in the age of 7 to 8 years and wrote more than 100 books in Sanskrit on Spiritual knowledge especially concentrating on the correlation among the commentaries of Śaṅkara (Advaita), Rāmānuja (Viśiṣṭādvaita) and Madhva (Dvaita). Sanskrit scholars were stunned at His unimaginable Spiritual knowledge and some of them told His father that the boy was possessed by some special ghost called Brahmarākṣasa and the knowledge of the ghost was expressed through the boy. His father was a famous astrologer and lecturer in Sanskrit and he started doing a special prayer called Manyusūktam to drive away the ghost. The 10 year boy asked His father **“Who is the author of the Vedas?”** His father replied that God was the author. The boy replied **“Manyusūktam is in the Veda, which is written by God. Can this prayer written by God drive away God Himself from Me?”** The father was astonished and stopped doing the prayer thinking that some divine power possessed the boy.

The maternal uncle of Swami gave the Jatakam (horoscope) of his wife to Swami and asked about her. The 10-year boy (Swami) predicted at once that she will die due to cholera (loose motions) on a specific date in the near future and the date was specifically told by the 10-year boy. Exactly, on the

same day she died due to the same said illness. Swami told that astrology cannot be so capable in the prediction and it was told due to divine power only. Due to the miraculous power of God Dattātreya, Swami got Ph.D. by 19th year age. He became Professor of Chemistry and worked in about five engineering colleges in Andhra Pradesh and Tamil Nadu. He was often visiting Śrīśailam along with Śrī CBK Murthy and his wife Smt. Bhavani along with some other devotees also. One day, God Datta as energetic form appeared before Him and merged with Him. Swami told that the formation of human incarnation by the merge of first energetic incarnation was experimentally demonstrated by this merge. From the next day onwards, Swami started performing several miracles continuously for some years and He told devotees *“Every human incarnation of God Datta performs miracles at least in the beginning stage to attract devotees to make them attentive to hear the Spiritual knowledge to be preached and this is the step of overcoming the starting problem.”* God Datta appeared as 16 year old boy in the form of Śrī Satya Sai Baba (while at the same time He was staying in Puttaparti having 75 years age) and asked Swami to propagate Spiritual knowledge saying that there is no 2nd person to do this work in the entire creation. He resigned from His post and started His divine programme of preaching Spiritual knowledge, which is published in several books and is presented in the website: www.universal-spirituality.org and YouTube channel: **Shri Datta Swami**. He composed a prayer in Sanskrit before starting this programme of Spiritual knowledge and the prayer says “In the beginning the unimaginable God, in the middle the first energetic incarnation called Dattātreya and in the end the human incarnation Śrī Satya Sai are saluted by Me as the lineage of My divine preachers. (*Parabrahma samārambhām, Śrī Dattātreya madhyamām, Śrī Satya Sāyi paryantām, vande Guru paramparām*)”.

Brief Introduction of Miracles of Shri Swami

Before proceeding to presentation of the Spiritual knowledge of Shri Swami, we like to briefly mention about the miracles witnessed by various devotees with a view to create an initial attraction that is necessary to build up concentration on the Spiritual knowledge. Once Swami told the devotees that Śrī Satya Sai in childhood told that He is performing miracles in advance to attract people for the Spiritual knowledge going to be preached by Him. Swami says that the miracles are meant for atheists to recognise the existence of unimaginable God and is like the syllabus for LKG class. Later on, the syllabus of school, college and university for the advanced theists and devotees is Spiritual knowledge (Jñānayoga) of Śaṅkara, theoretical devotion

(Bhaktiyoga) of Rāmānuja and practical devotion (Karmayoga) of Madhva respectively.

These miracles in detail were written as 3 books: →

Download All Books:-

1. Condensed form of Mahima Yamunā – Download
- 1a) Mahima Yamunā Compiled By Dr. Nikhil Kothurkar – Download
- 1b) Mahima Yamunā Compiled By Śrī Phani Kumar with Swami's explanations on significance of miracles – Download
2. Mahima Yamuna in Telugu – Download (Written by Śrī CBK Murthy).

The miracles performed by Swāmi include:-

1) Divine Visions of various energetic and human incarnations of God Datta:- Showing streams of tears from the eyes of God Datta in photo to Mrs. Bhavani, Giving Vision as Lord Dattātreya to some devotees, Giving Vision as God Brahmā to Mrs. Sri Lakshmi, Giving Vision of God Viṣṇu to Mrs Rama, Giving Vision of Ātmaliṅgam of God Śiva to Mr. Phani Kumar, Giving Cosmic Vision to devotees, Giving Vision as Ādiparāśakti or Divine Mother to Mrs Sarita, Giving Proof as Lord Śrī Rāma to devotees, Giving Proof as Lord Narasiṃha to Mr. Ajay, Giving Vision as Lord Venkateshwara to Mr. Phani Kumar, Appearing in statue of Lord Venkateshwara to Mr Ajay, Giving Visions as Different Forms of God to devotees, Giving Vision to Mr. Phani Kumar in Mumbai, Giving Vision as Lord Datta to Baroda Maharaj, Giving Vision of Foot Prints of Datta to devotees on Datta Jayanti Festival, Giving Proof of Miraculous Rain in Summer to devotees in Vijayawada, Giving Vision of Movement of Lips of Datta in Photo to Mr. Ajay, Giving Vision in the Photo of Datta to Mrs. Suguna, Giving Vision of Datta in the Form of Ghost to Mrs. Manga, Giving Vision of Power of Datta to Mrs Lalita and Ms Ramya, Giving Vision as Lord Kṛṣṇa to Mrs. Vasumati, Giving Vision of Frightening Bhadrakālī to Mrs. Seetamma and Giving Vision to Baby Called Susmita at Badarinath hill.

2) Curing various types of illness:- Curing Illness of Mr. Phani Kumar at Once, Curing Illness of a Student, Protecting Mrs. Satya Kumari from death, Protecting the life of son of Mr. Prabhakar, Curing Back-Pain and Stomach Pain of Mr. Ramana and grandfather of Ms. Jyoti, Curing Mrs. Lakshmi From brain haemorrhage and paralysis, Curing Mrs Kameshvaramma From Heart Attack, Protecting Mrs. Shrilakshmi From Several Dangers, Curing Headache of Mrs. Vasumati, Curing Cheek Pain of Mrs. Shrutakirti, Curing Mrs. Seetamma From Long Time Headache, Curing Mrs. Vasumati From the pains of surgery, Curing Mr. Ramaswamy - a

cobbler from burnings, Curing BP of Mr. Satyanarayana, Curing undetectable Disease of Mrs. Ramasundari, Curing diarrhoea and severe throbbing abdominal pain of Mr. CBK Murthy, Curing Ms. Rudrikaa from serious illness, Curing the illness of Mr. MCS Shastri through knowledge and giving voice to Mr. Anjaneya Sharma - a famous singer (who became dumb).

3) Other Miracles:- Creating Lotus Scent in the House of Mr. Ajay, Creating Lotus Scent for Mr. Sharma and Mr. Prabhakar, Proving the three heads of Datta in the house of Mrs. Bhavani, Creating very new coin of one rupee in the house of Mr. Nagaprasad, Creating two wheat rotis in Shirdi, Blessing the Son to Mr. Narayana, Converting Baby in to Boy in the Womb of Mrs. Kumari, Comment of Swami said to Mr. CBK Murthy became true in Śrīśailam, Turning Swami Narendra as disciple (who challenged Swami) at Śrīśailam, Granting son to Mr. Prasad, Granting lotus scent and Son to Mr. Lakshman, Saving the son of Mr. G. Shivarama Murthy from train Accident, Riding bike by possessing Mr. Phani Kumar, Repeating promise of Sai Baba to Mrs. Purna, Saving job of Mr. Chalapati Rao, Showing proof of eating food to devotees by showing smell of hand, Miracles on one Gurupūrṇimā day in the apartment of Mrs. Gayatri, Hiding sun in summer in Vijayawada, Showing presence in several places to devotees at the same time, Appearing before Mrs. Sarita in Guntur while staying in Vijayawada, Giving proof to be present in function without attending it, Giving strong proof of Human Incarnation to Mrs. Sumati and devotees, At Brundavanam with Mother and Aunt, Enquiring astrologer and Saint about Swami by Mr. Ramnath, Introducing Swami to Dr. Nikhil, Śrī Narasimha Yogi's experience as God Datta with four dogs, Keeping up word given to Dr. Annapurna, Proving divine support for Mr. Anjaneya Sharma, Materialising cloud of sacred ash for Mr. Ajay, Giving vision of three divine forms to Mrs. Bharati Devi, Stopping cyclone in a small area before devotees, Curing headache of Mrs. Bhavana at once, Creating rains in drought in Vijayawada, Appearing before the baby of Mrs. Padma at Puri temple, Appearing before Mr. Bhaskar while staying in the house of Mrs. Sumati, Intensive scent for Mr. Sharma in Mumbai, Stopping train for the sake of Mrs Malati, Mystic experiences of Mr. Sharma, Intensive scents created in Kerala, Lotus scent created for Mr. Ramanaiyah, Mystic experiences of Mr. Ajay, Creating curry leaves in the house of Mr. Ajay, Creating memory loss for a Vedic scholar, Comments of a muslim Baba about Swami, Preaching Mr. Sharma through a miracle, Controlling a goonda in Kerala, Spontaneous answers from Swami, Appearing as God Datta at Pithapuram to Mr. Phani Kumar, Teaching Mr.

Ajay to be punctual, Scent of camphor for Mr. Sharma and predicting the devaluation of some currency notes.

Chapter 4

July 19, 2021

1. Does the verse in Gītā 'Śāntiranantaram...' refer to bliss only?

[Śrī Durgaprasad asked: Pādanamaskāraṃ Swāmi, with reference to Your explanation about 'Worry, peace and bliss' given to Dr. KV Rao, does the verse in Gītā 'Śāntiranantaram...' refer to bliss only? At Your lotus feet, Durgaprasad.]

Swāmi Replied:- Wherever the word Śānti or peace comes, we shall not take only one meaning, which is becoming calm. Here, this word means full stop. Similarly, I give another example:- It is told that madness of God in Nivṛtti (spiritual line) is final and after that remaining is death only (*Unmādo maraṇam tataḥ...*). This literally means after madness death is the next stage. This means that after madness of God, there is no further step. It means that before death comes or during the life period this madness of God shall come. It means that at least in the old age that comes before death, such madness of God shall come. The word “*Maraṇam*” shall not be taken as death in literal sense. In the worldly life (Pravṛtti), worry with worldly bonds exists. In the Spiritual life (Nivṛtti), more worry is to be faced in the service of God. Hence, in changing from Pravṛtti to Nivṛtti, peace shall not be the aim. Simply withdrawing from the worldly bonds also gives peace. In the old age, Sainthood is taken for this peace only and such Sainthood is useless. Peace will not give divine fruit. Mere detachment from the worldly bonds and getting peace will not get you the divine fruit. Only the attachment to God and more worry taken with pleasure due to excess love to God will give you the divine fruit.

2. Why don't we have confidence on the decisions and always try for approval from someone?

[Śrī Hareesh Kumar asked: Pādanamaskāraṃ Swāmji. Thanks a lot Swāmi ji, I was able to take few tough decisions in my day to day life because of the answer given by You regarding, “Can I take decisions based on motive of others?”

I was wondering how I was able to take decision without any hesitation this time after Your answer, Is it because of the confidence I got by Your reply? Is it because of increase in intelligence? Is it because of my similar experiences? Generally I found all questions the devotees are asking You, they might be having answers with themselves some way or other but still we are hesitant to accept the answers which we have. Why is it so?

How was Lord Rāma, Lord Kṛṣṇa, Lord Śiva were able to take such tough decisions without any influence from anything, without any hesitation, without thinking the consequences?

As I am seeing Radhakrishna serial these days I found Lord Kṛṣṇa took many tough decisions in His life without coming under any influence of His family, brother, relatives etc. without thinking about consequences He was self-confident on Himself, why we are not having such confidence on the decisions, answers which we have and always trying for approval from someone may be family, friends, Gurus? How to build such self-confidence like Lord Kṛṣṇa? Kindly share Your wisdom Swāmji. Keep smiling take care. Regards, Hareesh kumar]

Swāmi Replied:- God is omniscient. He knows past, present and future (*Tānyahaṃ Veda...- Gītā*). However much the human being may be intelligent, it cannot take correct decision in all issues. Correct decision may be taken by an intellectual in several issues, but, in very few issues at least the decision will become wrong. In the case of human incarnation, the innermost omniscient God-component gives the true knowledge and not the external human being-component. It is the God Datta, who speaks the knowledge through Me. All merits are with God and all defects are with the souls. Sometimes, merits are found with souls because God's grace falls on them. Therefore, any soul shall not project itself thinking that the merit is its inherent quality. If any merit is found in any human being, it should pass on the credit of the merit to God only. Self-projection thinking that the merit belongs to itself is the ego of the soul. If you find merit in others, be happy because that merit also belongs to God's grace only. If you have this knowledge, you will not differentiate yourself and others regarding the merit expressed because anywhere the merit expressed belongs to God only. When you see merit of others, you misunderstand that such merit is inherent of that soul (as you feel that your merit is inherent of yourself) and hence, you feel jealous of that soul. Any devotee after eradicating ego and jealousy will attain God Datta, who gave Himself to Sage Atri not having ego and Anasūyā not having jealousy. The human being misses human incarnation here and the energetic being misses energetic incarnation in the upper world due to these ego and jealousy only generating from repulsion between common media.

3. How is Tulasī got such a unique place in the devotees by the grace of God even though she did not support pravṛtti and nivṛtti?

[Smt. Sudharani asked: Jai Guru Datta Swāmi. My salutations to Your Lotus feet. By giving human birth You have shown Your grace. My gratitude for Your kindness. Please let me know the reason for the sacred place given to Tulasī plant. Tulasī did not support God always supporting her husband only. Neither she supported justice in Pravṛtti nor supported God in Nivṛtti. Then, how she got such a unique place in the devotees by the grace of God? Please give me knowledge on this point. At Your feet – Sudha Rani.]

Swāmi Replied:- If you see the previous birth of Tulasī, she was one among several Gopikas while God was in the incarnation of Kṛṣṇa. She was a married lady, yet, she loved God Kṛṣṇa to very high extent. But, she was always standing at the junction between Pravṛtti and Nivṛtti only. She never expressed her love to Kṛṣṇa, but, Kṛṣṇa knows her heart because Kṛṣṇa was the omniscient God. She was always like Sītā and Rukmiṇī not prepared to fight against justice for the sake of God and was ready only to fight against injustice only. Tulasī never entered Nivṛtti and was always confined to the boundaries of Pravṛtti only like Rukmiṇī, Satyabhāmā, Sītā, Hanuman etc. But, her heart was totally surrendered to God Kṛṣṇa. This case is a very complicated case of a patient suffering from BP, Heart attack, Diabetes, Kidney-problem etc. simultaneously. God also did not interfere with this case because the patient is responsible for his/her health only and not the doctor. Kṛṣṇa also kept silent towards Tulasī and acted like the reflection as said in the Gītā (*Ye yathā mām...- Gītā*). The whole problem arose when a danger resulted due to her foolish climax-devotion to husband. Her husband was attracted by the beauty of Goddess Pārvatī giving notice to God Śiva that He should handover His wife to the demon (husband of Tulasī). Tulasī was still supporting her husband through her power of devotion towards her husband. This clearly proves that she was blind by the justice of chastity of a wife towards her husband (*Pātivratyadharmā*). God Viṣṇu (Kṛṣṇa) wanted to spoil her chastity so that her husband can be killed by God Śiva in the war. God Viṣṇu cheated her and had a sexual contact with her because already she loved Him to the climax in her heart, which was the theoretical devotion. For the sake of protection of justice and because she loved Him very much in the mind, God Viṣṇu did this sin, which was not at all a sin even as per the view of justice. Then, why God gave His chest to her keeping her as Tulasī garland? The straight answer for this is that she loved God in her heart and this is the only merit in her case and all the rest is defect only. The intensity of her theoretical love to God was in climax as the practical love of Rādhā.

4. Does Vikṣepa mean the ignorance to think that the goal of life is his and his relative's happiness?

[Śrī Ganesh asked: Pādanamaskāraṃ Swāmiji, I have understood Vikṣepa as the ignorance of an individual who thinks that the goal of life is his and his relative's happiness. A person can certainly cross this. Is my understanding correct?]

Swāmi Replied:- Ajñāna vikṣepa means the practical influence of ignorance due to its long standing. Ajñāna āvaraṇa means the theoretical influence of ignorance, which disappears as soon as the truth is realised. Śaṅkara gave a beautiful example for this concept:- A person is sleeping and

saw a tiger in the dream for a long time and was terribly frightened. He somehow woke up and realised that the tiger is not real but false. This realisation is the end of Ajñāna Āvaraṇa. Even though, such realisation was got, still, he was shivering due to the long practical experience of the dream. Such shivering disappears after a long time only. Not only this, he often says “whenever I remember that dream I shiver”. Hence, getting rid of the theoretical ignorance by realisation is completely different from getting rid of the practical influence of the ignorance. Theory is very easy whereas practice is very very difficult. The soul can never realise this world as practically false by thinking that this world is unreal. The reason for this permanent practical influence is not due to Ajñāna vikṣepa as said in the case of dream tiger, but, the actual reason is that the world is as real as the soul. Both world and soul are relative realities and God alone is the absolute reality. Hence, world can be practically realised as unreal by God and not by the soul because the soul is a part of the world and is a relative reality like the relatively real world. Therefore, soul is absolute reality in the view of the world and world is absolute reality in the view of the soul. Hence, you shall not say that the world is real because of influence of your practical ignorance, in which case the world should have been actually unreal for you. If you leave the worldly bonds for the sake of God thinking that God is absolutely real and world is relatively real, it does not speak about your real love to God because there is a valid reason for your real love to God. If God and world are in the same phase of reality and still you love God due to your attraction to the personality of God, such love is real love. Hence, the competition comes between relatively real mediated God and relatively real world (worldly bonds). The competition never comes between absolutely real unimaginable God and relatively real world. The mediated God has all the properties of the worldly medium as any other worldly bond has, which are birth, death, illness, hunger, thirst, sex, sleep etc., and hence, the competition is not based on the point of reality.

5. Is there any practical significance of knowing the time period of yugas and manvantara?

[Pādanamaskāraṃ swāmiji, Before I entered spirituality, I wanted to earn a humongous amount of name and fame. I wanted to leave a legacy behind me. Then I saw the time period of yugas and manvantaras. From it I understood that the legacy that I'm going to be leaving behind is going to be a fraction within that timeline; it is minuscule. So there is no use in leaving a legacy behind because people are going to forget me. Is this the practical significance of knowing the time period of yugas and manvantara? At Your divine feet, Ganesh V]

Swāmi Replied:- Name and fame depend on merits of the soul. If you have realised that all your merits are not your inherent merits, but only granted merits by God’s grace, where is the question of desire for name and fame? The defects are inherent of the soul and hence, the desire must be for defame, which is based on the inherent defects of the soul. Hence, realised devotees never have a view on self-projection for name and fame. If you mention the merit of any realised soul and start praising it, the realised soul will say “*All this is due to the grace of God only*”. Demonic people are always reverse of this and they own the merits and pass on defects to God. When a misery, which is the fruit of the sin comes they say “*O kindless God! Why You have given this misery?*”. They think that they are sinless people and should not get the misery on their account. Moreover they say “*As far as I know, I was always helping others and never harmed anybody*”! Realised people say “*This misery is due to our sins only*”. Some realised people with hypocrisy say “*We have not done any sin in this birth. We don’t know the sin of which birth resulted like this?*” This is pure hypocrisy because the intensive sins of this birth only gave the misery. You must keep the rotating fan as your preacher or guru. It rotates drawing circles or zeros in the space indicating that it by itself is zero and the merit of rotation to give air to us is due to the current and not its own power. When the bad sound comes from the fan, the rod behind it indicating ‘I’ tells us that the defect of sound belongs to itself and not to the current. The fan is passing on the credit of merit to the current and is passing on the defect of bad sound to itself. The soul is well punished for all the sins in the hell and is born in this world with a fresh record so that it can do Spiritual effort with full peace and for this reason only, this human world is called Martyaloka or Karmaloka, which means the world of fresh actions and not the world of enjoying fruits.

Chapter 5

July 20, 2021

[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 is Jesus sitting at the right hand of God if He is God?

Swāmi Replied:- I have already told you several times that God has unimaginable power. I gave an unimaginable example for God by saying that a 2 kg lump of mud is used to generate a 2 kg mud pot and at the same time the 2 kg lump of mud remains as it is.

2. What does Jesus mean by “Enter through the narrow gate”?

Swāmi Replied:- This means that the human incarnation is one or two only in a generation. The gate means the incarnation through which (through His true knowledge) only one can reach God. The way is also the incarnation (*I am the path.*). The way is also said to be narrow with thorns, which means that the way is narrow since very few devotees only reach God. The broad gate and the broad way with roses indicate the false knowledge spoken by several worldly selfish preachers and the path to hell is very easy in which many travel entering together the broad gate.

3. What is meant by the statement of Jesus: “And whoever does not carry his cross and follow Me cannot be My disciple.”

Swāmi Replied:- Carrying cross means the most difficult path of selfless sacrifice, which is Nivṛtti or the true Spiritual line.

4. Is it true that Mohammad was one of the incarnations of Hindu God Lord Viṣṇu?

[Do Hindus accept that the prophet Mohammad is like their Ṛṣis and Yogis? Is it true that Mohammed was one of the incarnations of Hindu God Lord Viṣṇu? Some people claim that Prophet Muhammad was Lord Viṣṇu's final incarnation as Kalki. What is the relevant evidence behind that theory?]

Swāmi Replied:- The background of all these interpretations is that the unimaginable God is one only, who appears in different forms. You may have two types of sweets, but the sweet material in all the types of sweets is one and the same.

5. Kindly clarify about the following verses from Quran?

[Why does the Quran 98:6 say non-Muslims are the worst of creatures? (Ref: Q: 98.6 Surely those who disbelieve (after the Clear Evidence has come to them) –from among the People of the Book and from among the polytheists– will be in the fire of Hell (a seed of which they bear in their hearts), abiding therein. They are the worst of creatures.). Another verse (Surah Al-Ma'idah 5:51) says:- Believers! Do not take the Jews and the Christians for your allies. They are the allies of each other. And among you he who takes them for allies, shall be regarded as one of them. Allah does not guide the wrong-doers.]

Why it is said to not ally with Jews and Christians in Quran? Were these verses applicable only for situation and circumstances then existed?

These verses create lot of friction between religions. Some Muslims take these verses literally and hate other religions. Kindly clarify.]

Swāmi Replied:- Non-Muslims means those few people confined to a small region, who were fighting mutually having their own specific gods and everyone was thinking that his own specific god is the ultimate God. The Prophet Mohammad established the religion, which says that the ultimate God is one only and such religion is meant by the word Muslim. Non-Muslim does not refer to the other religions, which are not fighting with each other in a horrible way. If any Muslim is hating other religions taking wrong meaning for the word Non-Muslim, he has not understood the Prophet in right angle.

6. Did Prophet Muhammad mention in Bhaviṣya Purāṇa?

[Is Prophet Muhammad mentioned in Bhaviṣya Purāṇa? Why is Islam and Prophet Muhammad strictly against idol worship? Is Mecca and Medina a Lord Śiva's temple and does it house Śivaliṅga?]

Swāmi Replied:- There is no need of such interpretations because the original absolute unimaginable God is only one and the various external forms of God are only relatively real like the world. If this fundamental fact is understood, there is no need of such efforts.

7. If I cursed God, will I go to hell?

Swāmi Replied:- You will go to hell only when you do a sin. God is not a petty personality, who becomes happy by praise and who becomes unhappy by abuses. Sometimes, when He gets bored by praises, He likes abuses! God Kṛṣṇa liked Śisupāla for abusing Him and gave him salvation!

8. Did God really talk to Buddha? If Buddha is God, which God did He get Nirvāṇa from?

Swāmi Replied:- You please see the answer given for the 1st question.

9. A person asked: In Bhagavad Gītā, Śrī Kṛṣṇa said that your mind only creates problems, so what's your take on it?

Swāmi Replied:- Mind is responsible for everything. It is said that the mind is the reason for bonding as well as for salvation (*Mana eva manuṣyāṅām, kāraṇam bandha mokṣayoḥ...*). It is the mind that desires bonding with the world and it is the same mind that desires bonding with God. Salvation does not mean liberation from all bonds including bond with God. True salvation means bonding with God due to which all other worldly bonds are dropped.

10. Is Lord Yama Raj Sura (demi-god) or Asura (demon)?

Swāmi Replied:- Yamarāja is actually called as Yamadharmarāja, who punishes the souls for at least temporary reformation so that the soul in the fresh birth will have some inner fear at least for excess of sin. Every soul feels fear, which is nothing but the fear developed in the hell while undergoing the severe punishments. This experience is truly coming to every soul in the consciousness while doing sin. Hence, god Yama is one of the angels through whom God functions.

11. As per the Bible, is it wrong to marry a Hindu boy, as I am a Christian girl?

Swāmi Replied:- In the divine view it is not wrong. But, our society is not developed so much up to such high divine level. Hence, you shall think about the social problems to be faced by you. Even Śāṅkara modified the concept of true Spiritual knowledge by saying that every soul is God. This means that He modified Himself for the sake of wrong surroundings. If the absolute reality is strongest, the relative reality is also strong and stronger.

12. How can a mere human like Goddess Pārvatī marry Lord Śiva?

Swāmi Replied:- When the grace of God selects a specific devoted human being to become God (incarnation), what is there to be surprised if God marries a specific devoted human being like Pārvatī?

13. Please respond to the following question.

[13. A person asked: Can someone who is well versed in Vedas, Upaniṣads also Bhagavat Gītā & Śrīmad Bhāghavatam confirm if BG & SB are really summaries of all other Sanātana Scriptures? Since I only find contradictions, even though all are composed by Vedavyāsa ji only.]

Swāmi Replied:- You must mention those contradictions. I will answer all those contradictions.

14. If Kṛṣṇa is the supreme personality of Godhead, how can He be lesser in Mādhurya Bhāva compared to Rādhā? Isn't that a Śākta philosophy?

Swāmi Replied:- You have forgotten that Rādhā is also the incarnation of God Śiva as Kṛṣṇa is the incarnation of God Viṣṇu. The Veda says that Viṣṇu and Śiva are one and the same (*Śivaśca Nārāyaṇaḥ...*). Suppose you are acting in two roles in a cinema and one role becomes greater than another role, does it mean that your greatness is decreased? Mohinī was the incarnation of God Viṣṇu, who shall be also told to have more sweetness of love. If the female is having more sweet love than male, in one case, God Śiva (Rādhā) and in another case, God Viṣṇu (Mohinī) is having more sweet love. What is the result? Both God Śiva and God Viṣṇu are having more sweet love. Since Viṣṇu and Śiva are one only, it means that God alone is having more love!

15. Did God know that man would fall before He created him?

Swāmi Replied:- God is omniscient and knows everything in past, present and future. But, He also forgets everything behaving like an ordinary human being to enjoy the creation, which is created for the entertainment. If you know the story of the cinema you see before seeing the cinema itself, you will not be entertained. Unless you forget the story of the cinema, you can't enjoy it. We, the petty human beings can't maintain both knowledge and ignorance side by side at the same time. But, the unimaginable God can maintain full knowledge and full ignorance side by side. The unimaginable God can also get rid of the boredom by His unimaginable power. The ultimate aim of God is not mere getting rid of boredom, but, to enjoy the selfless true devotion (love) of the true devotee and this is the main aim of creation.

16. Is the Goddess Pārvatī infinitely merciful?

Swāmi Replied:- Goddess Pārvatī is a true devoted soul and God Śiva is the God in energetic form. But, God Śiva became Ardhanārīśvara showing that God made Her equal to Him. Hence, both are God and God is always merciful.

17. Is cheating in exam grave sin according to Vedas and scriptures or Hindu gurus?

Swāmi Replied:- Cheating a cheater is not a sin, but, cheating a justified system like examination is a sin. Why should you get a doubt on this?

18. When were the Vedas first written down? Where can I find the most authentic copy of Vedas? Do the Vedas really mention some serious physics?

Swāmi Replied:- The beginning of creation is unknown. Any unknown thing can be told as beginningless (*Anādi*). The word *Anādi* is explained in two ways:- 1) That which has no end (*Na ādi yasya tat*). 2) That, the end of which is unknown (*Yasya ādi na Jñāyate tat*). Hence, it is better to say that the Vedas have no beginning. The school of Vedānta has agreed that 6 items are beginningless in the 2nd way (*Ṣaḍasmākam anādayaḥ*). Actually, in the 1st way only God is beginningless. If you want to get an authentic copy of the Veda, you must analyse its knowledge with sharp logical analysis and if you find that the knowledge of the entire Veda that is available today is true by withstanding the sharp logical questions, the present available Veda is the authentic copy. You should not believe anything as authentic reference unless you are convinced with the sharp logic.

19. Is it ok to accept dowry or demand it?

Swāmi Replied:- Dowry shall not be demanded, which is a crime even according to the present law. Actually, dowry is the right of the property of the girl in the ancestral property of the family since daughter has equal right in the property like son. Dowry is taken by the father-in-law or by the husband and this is totally wrong. It should be given to the girl following the base of love and the base of ethics. It should be owned by the girl and should not be touched by either the husband or by the in-laws.

20. Why did Lord Kṛṣṇa not fight in the battle of Kurukṣetra?

Swāmi Replied:- The unimaginable God does everything and at the same time, you will have the impression that He is not doing anything. For this reason, He is unimaginable. This shows that God Kṛṣṇa is the unimaginable God or Parabrahman. We say salutations to Kṛṣṇa, the unimaginable God (*Śrī Kṛṣṇa Parabrahmaṇe namaḥ*). God has given full freedom to souls and God remains as witness (*Sākṣī*) while observing the practical procedure of every human being and interfering wherever injustice overcomes justice. Pāṇḍavas were also wrong in attending the gambling. Of course, Kauravas were totally wrong. Hence, God Kṛṣṇa guided the war by His unimaginable power in such a way that Kauravas were totally punished and Pāṇḍavas were also punished to some extent. God Kṛṣṇa actually interfered in the war through His unimaginable power appearing as an ordinary human being following the laws of nature and the laws of war. He broke the laws of war also to establish that one should not believe always

that means justify ends and if necessary, for the victory of justice one shall believe that ends justify means. He established that theoretical guidance is more important than practical interference because the Jñānayoga or knowledge is the source of practice. Practice is inert phenomenon that follows the guidance of the knowledge, which is related to awareness. Awareness is greater than inert item. But, the inert practice alone yields the fruit. Without practice, knowledge is useless. At the same time, if knowledge is not there, there will be no right direction due to which the correct fruit will not come. In the war, Kṛṣṇa stood in the place of Sadguru giving theoretical guidance or knowledge. Pāṇḍavas stood as the devotees having some little defects. Dharmarāja did not repent for gambling and moreover supported himself that if a king invites other king for war or gambling, the other king shall not refuse. This type of supporting oneself through logic is not correct because if one supports his faults with logic and misinterpretations of scripture, such soul will never recognise its fault and will never be reformed. Reformation is possible only when one accepts his/her faults (realisation), then repents and then does not repeat the same fault once again. Gambling is said to be one of the five greatest sins (*Pañcamahāpātakas*). Hence, God Kṛṣṇa allowed some destruction (like killing of Abhimanyu and sons of Pāṇḍavas) on the side of Pāṇḍavas also since there was no reformation. All these aspects are to be taken from Kṛṣṇa sitting in the chariot of Arjuna giving only theoretical advices without directly participating in the practical war.

Chapter 6

MESSAGE ON GURUPŪRNIMĀ (24-07-2021)**By Shri Datta Swami**

July 22, 2021

O Learned and Devoted Servants of God,

The three divine preachers, Śaṅkara, Rāmānuja and Madhva must be remembered today, who wrote commentaries on the Brahmasūtrams and the Bhagavad Gītā composed by Sage Vyāsa, which represent the Veda of God. This is the holy birthday of the divine preacher, Sage Vyāsa. If we realise the unity of these three divine preachers, that will be the real celebration of Guru Pūrṇimā.

An actor called Devadatta played in a role of King Hariścandra in a drama. The actor merged in the role perfectly and lived in the role and this is Monism (advaita) of Śaṅkara. This Monism is applicable to the actor and role playing in the drama only. In this way, God merges with a selected human devotee to identify Himself with the devotee to become incarnation to do a divine programme for the welfare of the world and this is Monism, which is confined to one or two or three souls only in a generation. This Monism is not applicable to the audience seeing the drama, which means it is applicable only in the case of incarnation. This is one angle and another simultaneous angle is Dualism in which the soul is totally different from God just like every spectator of the drama is totally different from Devadatta acting as King Hariścandra. This is Dualism (Dvaita) of Madhva. In between these two lies the Special Monism or Qualified Monism (Viśiṣṭādvaita) of Rāmānuja. To explain this, let us say that the same Devadatta acted in several different roles also like King Dharmarāja, King Yayāti, King Nala etc. Devadatta is the main essential inner totality whereas all these roles played by him are his external parts (whole-part relationship). Similarly, God is the main essential total whole and all the souls are His different external roles. This theory is based on Dualism, but, speaks of Monism from the angle that the whole (actor) and part (soul) are inseparable. In this way, all these three are simultaneous angles of the single truth made by different devotees in different levels. In all these three philosophies, there is no question of ego and jealousy of any devotee because every devotee finds equal place. As per Śaṅkara, every devotee is God. As per Rāmānuja, every devotee is part of

God. As per Madhva, every devotee is totally different from God. In this way, there is equal distribution of the divine status in all souls irrespective of will of God and devotion of the soul.

The fourth divine preacher, Shri Datta Swami has revealed the actual true background of these three divine philosophies because the surrounding devotees have developed perfect IQ based on well-developed scientific sharp analysis. In the time of Śaṅkara, the surrounding souls were complete atheists (Pūrvamīmāṃsakas and Buddhists) and hence, there is no other way than to say that every soul (atheist) is God. The atheist asked Śaṅkara that if he is already God, where is the miraculous power of God with him. Śaṅkara told that due to the practical influence of ignorance (vikṣepa), the soul could not become God practically and the soul shall worship God to get purity of mind by filtering practical influence of ignorance, for which, devotion and practical service to God are essential. In the subsequent time of Rāmānuja, the atheists, who were already converted into theists by Śaṅkara became theoretical devotees in order to become God and Rāmānuja stressed on theoretical devotion to God by saying that the soul is a part of God and not total God. By this, Rāmānuja pulled down the ambition of the devotee from Monism (Soul is God) to whole-part status (Soul is a part of God). Total pulling down to ground is not good because such steep fall will discourage the soul! Later on, Madhva was surrounded by theoretical devotees aspiring to attain at least status of part of God. Madhva advised these devotees that the devotee shall not aspire either to become God or to become part of God because such status may be given to any devotee by the will of God only and not by aspiration or effort of devotee. Thus, He destroyed the whole aspiration based devotion. He advised practical devotion (karmayoga) consisting of service and sacrifice and told that to become servant of God is the aspiration that should be possessed by a devotee. In this way, if you really analyse the deep concepts of these three philosophies, one will realise that the ordinary soul is neither God nor part of God nor even servant of God. They gave an impression that every ordinary soul has already this inherent divine status (as God, as part of God and as servant of God) without any effort since they wanted to encourage the ordinary soul to put spiritual effort to attain such inherent divine status.

Shri Datta Swami revealed all the background and stated that this divine status is not inherent status of any soul and is given by God by His will only. Datta Swami said that the devotee can aspire to become the servant of God (as told by Madhva) without aspiring for any fruit further for the service done. He said that the practical service and sacrifice (Karmayoga) generated from theoretical devotion (Bhaktiyoga), which is again generated

from the Spiritual knowledge (Jñānayoga) given by divine preacher or Sadguru must be done to God without aspiring any fruit in return. In such case, it is left to God whether He makes the soul as God or part of God for the sake of doing a divine programme for the welfare of the world. He makes the soul as God while becoming incarnation or Sadguru and makes His climax-devoted soul as part of Himself to assist Him in the divine mission. The devoted soul must aspire to become servant of God only and shall not aspire to become part of God or God. Aspiration to become part of God or God Himself makes the soul to become permanently disqualified to become either part of God or God Himself.

Shri Datta Swami says that the main aim of God to create this creation is to enjoy the true love of a devotee, who shows the true love on God through total surrender developed by total attraction towards the divine personality of God and further says that the love is true only when it is without aspiration for any fruit in return. He gives the example of a mad fan spending from his pocket only for the sake of his pet hero and committing suicide when the hero dies! Such true love is very rare since every worldly bond is based on false love only, which stands for happiness of self and not for happiness of others (*Ātmanastu kāmāya...- Veda*). If the creation is to watch it like a cinema to get rid of boredom, God need not enter into the creation in a role. He entered in the role (*Tadevā'nuprāviśat...- Veda*) only to taste the bliss coming from the true love of a real devotee in the shooting of the cinema by merging with the role totally (*Sat ca tyat ca...- Veda*). Such discovery of Shri Datta Swami regarding the true love without any aspiration for fruit in return makes the Spiritual effort very very difficult because every Spiritual effort is based on the fruit in return only either in this life or after life (*Ihā'mutra phalavirāgaḥ...- Śaṅkara*). The worldly saying is that even a fool does not work without any aspiration for fruit (*Prayojanamannuddiśya, na mando'pi pravartate...*).

Shri Datta Swami became the cause of a lot of ego and jealousy in the devotees because He opened the true philosophy in a straight way without any initial sugar coating like inherent status since the receivers of knowledge are well developed in the IQ. The reason for the ego and jealousy of a devoted soul in the field of Spiritual philosophy of Shri Datta Swami is that He never mentioned about the false inherent status of the soul and mentioned the real status of every ordinary soul as totally disconnected from God, which can aspire to become only a servant of God without aspiration for any fruit in return at the maximum. Then, He told that any soul by Spiritual effort will become either servant or part of God or God as per the will of God, which is based on the eligibility of soul. The eligibility of soul again means the attitude

of practical participation in the programme of God through practical service and practical sacrifice based on theoretical devotion generated from theoretical Spiritual knowledge blessed by Sadguru. On the whole, the result of this philosophy ends in the God's selection of few souls to become God or a part of God and this leads to ego and jealousy of other devoted souls. Hence, Shri Datta Swami gives stress on crossing the first two gates of ego and jealousy by every devotee even to recognise God, not to speak of attaining God!

The philosophy of Shri Datta Swami is again complicated because He says that the contemporary human incarnation of God alone is relevant to humanity just like the energetic incarnation of God is relevant to the energetic beings of the upper worlds. In the case of contemporary human incarnation and the human devotee, the repulsion between common human media of God and devotee will be the main source of ego and jealousy of human devotee. Shri Datta Swami says that since energetic incarnation of God is irrelevant to humanity, the energetic incarnation does not appear to a living human being even after tedious effort. He further says that if the human devotee misses the contemporary human incarnation on the earth, while he is alive, due to repulsion between common media, for the same reason, the same human devoted soul after death entering into energetic body and reaching upper world misses the energetic incarnation in the upper world also due to the same repulsion between common energetic media of God and devotee. This will lead to permanent loss of God here as well as there and hence, forever (*Mahatī vinaṣṭih...*- Veda). One side force is developed to recognise the contemporary human incarnation and on the other side, permanent loss of God is advised due to ego and jealousy. Hence, the philosophy of Shri Datta Swami is as much inconvenient as much it is true! Shri Datta Swami feels that the right time has come to reveal the truth of Spiritual knowledge since the receiver of knowledge is very much capable of overcoming the ego and jealousy based on the tremendous IQ developed in the recent times of progress of scientific logic.

*Śaṅkaraṃ Lakṣmaṇaṃ Madhvaṃ, Dattasvāminamāśraye ।
Śrīsadgurūn caturvedān, prajñāna caturarṇavān ॥*

(I surrender Myself to Śaṅkara, Rāmānuja, Madhva and Datta Swami, who are the divine preachers like the four Vedas and like the four oceans of excellent spiritual knowledge.)

[Śaṅkara is incarnation of God Śiva, Rāmānuja is the incarnation of God Viṣṇu, Madhva is the incarnation of God Brahmā and Datta Swami is the incarnation of God Datta. All the three Gods, Brahmā, Viṣṇu and Śiva exist in God Datta united like the three divine philosophies exist correlated in the philosophy of Datta Swami.]

Chapter 7

July 24, 2021

O Learned and Devoted Servants of God,

[Swāmi told that the answers given to Ms. Purnima must be read on Guru Pūrṇimā day since the word Pūrṇimā exists in Guru Pūrṇimā. Dr. Nikhil told that Guru Pūrṇimā is the conversation between preacher (Guru) and the devotee called Pūrṇimā! Swāmi appreciated this comment very much.]

1. Why is the contradicting behavior observed in the incarnations of the same God i.e., Rāma and Paraśurāma?

[Ms. Purnima asked: Why Paraśurāma killed all the kings belonging to one particular caste called Kṣatriyas? Some kings like Kārtavīryārjuna might have done wrong, in which case, He should kill only those specific evil people only. Rāma killed only Rāvaṇa and not all Brāhmiṇs. Both Rāma and Paraśurāma are said to be the incarnations of same God Viṣṇu. How such contradicting behavior is observed in the same God?]

Swāmi replied: You are born in the family of Kṣatriyas and I am born in the family of Brāhmaṇas. Hence, you are supporting your own caste and scolding the other caste. I have double responsibility to answer this question because externally from the point of the medium, I am Brāhmaṇa and internally from the point of mediated God Datta, I am Paraśurāma because God Viṣṇu is the incarnation of God Datta. Before answering this question, let Me tell you one firm point that caste shall be decided by the qualities and subsequent deeds only and not by birth. I am a Brāhmaṇa because of My spiritual knowledge and patience and not because I am born in the family of Brāhmaṇas. You are also Kṣatriya for asking this question with anger and emotion and not because you are born in the family of Kṣatriyas. In your question, the reverse concept is radiating because you said that what Rāma (Kṣatriya) did was with knowledge and patience whereas, what Paraśurāma (Brāhmaṇa) did was with anger and emotion. Your question might have been correct if Rāma was simply a Kṣatriya and Paraśurāma was simply a Brāhmaṇa. In such case, I will say that Rāma was the real Brāhmaṇa and Paraśurāma was the real Kṣatriya because of their corresponding qualities and deeds. God Kṛṣṇa said that caste shall be decided by their qualities and subsequent deeds only and not by birth (*Guṇa karma vibhāgaśah* – Gītā). There may be some ignorant people, who may say that Kṛṣṇa wrote this concept because, He was not a Brāhmaṇa since generally Brāhmaṇas only

stress on the concept that caste is by birth. Because Kṛṣṇa was Yādava (OBC), He must have created such a revolutionary concept. All these concepts are based on ignorance and emotion only because, Paraśurāma, Rāma and Kṛṣṇa were the incarnations of same God Viṣṇu or God Datta. Based on this point, I will prove that neither Paraśurāma nor Rāma nor Kṛṣṇa are wrong. Since all these three are the same one God, there is unity and correlation in the actions and words of these three incarnations. Only God Datta present in Me can explain this concept because the same God Datta existed in Paraśurāma, Rāma and Kṛṣṇa. Hence, you have put this question to the exact person.

What Kṛṣṇa said is exactly correct, which is that the caste must be decided by qualities and subsequent deeds only and not by birth. You should not say that the soul enters a specific caste when the qualities of the soul and the qualities of that caste synchronize. Based on this concept, you will argue that a soul containing Brāhmaṇa qualities will be born in the caste of Brāhmaṇas and the soul containing Kṣatriya qualities is born in the caste of Kṣatriyas only. It is also true that the soul will take birth in the atmosphere, which is congenial to its inherent qualities. Up to this, you can develop the theory that the decision of the caste by qualities and deeds and the decision of caste by birth coincide with each other and do not contradict with each other. This means that a Brāhmaṇa soul is Brāhmaṇa by its inherent qualities and the caste of Brāhmaṇas in which such Brāhmaṇa soul is born are both perfectly having Brāhmaṇa qualities only. In such case, the Brāhmaṇa soul, born and brought by Brāhmaṇa family must express only Brāhmaṇa qualities. When the material of the soul and the material induced into the soul by the surrounding congenial atmosphere are one the same, definitely the same material must be expressed by the soul. A fruit having sweet taste and soaked in sugar solution for a long time must be sweet when it is tasted. In such case, how Rāvaṇa born in the family of sages expressed the demonic qualities? Similarly, a fruit salty in taste soaked in salt solution for a long time must be salty when it is tasted. In such case, how Prahlāda born in the family of demons expressed the sage-qualities? You may say that these two are rare cases. Okay. Your theory covers 99% of cases but does not cover 100% cases. Though, your theory exists in general, rarely it fails because the soul sometimes may not enter the congenial atmosphere. The inherent qualities of the soul prevail over the qualities of surrounding atmosphere. The soul of Rāvaṇa was demonic inherently and hence, could not be influenced by the surrounding qualities of sages. The soul of Prahlāda was divine inherently and hence, could not be influenced by the surrounding qualities of demons. Hence, what shall be theory that can cover all the cases including Rāvaṇa and

Prahlāda? Such general theory that covers all 100% cases is that you should decide the caste by the expressed qualities only (which are the inherent qualities of the soul) and you should not decide the caste by the qualities of surrounding atmosphere in which a soul has taken birth. Therefore, the theory shall be built-up in this way – the expressed qualities of a soul will only decide the caste of the soul and not the birth, which is related to qualities of surrounding caste. We don't know whether Rāvaṇa's soul and Prahlāda's soul are demonic or divine while the two souls are entering the wombs of their mothers. We can only know that Rāvaṇa is demonic and Prahlāda is divine when their qualities were expressed after their birth. From the expressed qualities only you can infer the soul as demonic or divine. The fire on hill is unseen. Its smoke coming down is only seen. From the seen smoke, the unseen fire is inferred. You cannot say that the fire is on the hill without seeing the smoke. Therefore, it is perfectly logical to decide whether a soul is of upper caste or of lower caste only when you see the qualities of soul expressed in the world. Hence, the theory of Kṛṣṇa in the Gītā is 100% logical and true. Hence, Kṛṣṇa has no illogical caste feeling because He always supported the decision of caste by expressed qualities only and not by birth. Since this concept is very much logical, Kṛṣṇa established this concept in the Gītā and not as you think that He established this concept because He is not a Brāhmaṇa. Kṛṣṇa is God or Brahman, Who created Brāhmaṇas from His face. The caste is decided by qualities and not by birth. If Brāhmaṇas have the caste feeling by birth, why they are not worshiping the photos of Rāvaṇa? Why Brāhmaṇas are keeping the photos of untouchable Śabarī and untouchable hunter (Tinna or Kaṇṇappa) in their prayer rooms? Why Brāhmaṇas are washing the feet of statues of Rāma (Kṣatriya) and Kṛṣṇa (Yādava) and taking the washings as holy water (tīrtham)? Does these acts prove that Brāhmaṇas support the concept of caste by birth? Such Brāhmaṇas are called as sages. Such sages made Romaharṣaṇa born in a low caste as president (Brahmā) of the sacrifice done by them. I don't completely support all the Brāhmaṇas. There are certainly some ignorant and foolish Brāhmaṇas, who supported caste by birth and felt that they are Brāhmaṇas even though, they do not possess the qualities of Brāhmaṇas. The scripture says that such a so called Brāhmaṇa shall be called as '*Brahma bandhu*' (related to Brāhmaṇas but not a real Brāhmaṇa). Any person born in any caste preaching spiritual knowledge to the society is a real Brāhmaṇa.

Coming to the case of Paraśurāma, He is God and you cannot rub bad qualities on Him. He did not punish the entire caste because a few only were sinful. In that time, almost all Kṣatriyas became demons because of their ruling power and immense wealth. One of these two is sufficient to spoil a

soul and what to speak when both joined together like Rum and Whisky together in inducing unbalance! This incarnation of Paraśurāma was taken by God with the initial plan of killing almost all the kings. Such a wish belongs to God originally and not to Paraśurāma after His birth. It is also not true that He killed all the kings based on their birth as Kṣatriyas. For example, He did not kill king Daśaratha, who was a good person. Hence, such ignorant blame on God Paraśurāma is climax of foolishness. You cannot differentiate Rāma from Paraśurāma. In the time of Paraśurāma, 99 were bad and hence, 99 were killed. In the time of Rāma, only one was bad that one was killed. It is an accidental coincidence that all those 99 happened to be Kṣatriyas and that one happened to be Brāhmaṇa. This is called as *Kāka tālīyaka*, which means that the palm fruit has fallen because the crow landed on that palm tree. Actually, the fruit was ready to fall and would have fallen even if the crow has not landed on the tree. An ignorant fellow says that the fruit has fallen because the crow landed on the tree.

Paraśurāma told that He is ready to fight in the war or ready to give a curse (*Śūpādapi śarādapi*). People say that He told like this because His father was Brāhmaṇa and His mother was Kṣatriya. This is also not correct because the genes coming from father and mother carry only certain physical mannerisms only and not at all the inherent qualities. Rāma was a born Kṣatriya to fight with Rāvaṇa, but, in how many occasions He was calm and peaceful like a Brāhmaṇa. As per the context, God attained the qualities of Brāhmaṇa and the qualities of Kṣatriya. In the occasion of fight, God is Kṣatriya and in the occasion of expressing peace and patience, God is Brāhmaṇa. The caste is always related to the expressed qualities as deeds.

I find in these days that the person born in one caste tries to suppress other person born in other caste blaming that the ancestors of the other person oppressed their caste in previous times. This is horrible injustice. It is like a small story – one tiger was drinking water of a stream at higher level and a goat was drinking water of the same stream in the lower level. The tiger wanted to kill the goat and eat it. The tiger told the goat that it is contaminating the water by mouth. The goat with all humbleness told that the tiger is first drinking the water and such blame is not valid. The tiger told that the grandfather of the goat made such contamination and grandfather of the tiger was affected and the tiger jumped and killed the goat!

The unity of Hinduism cracked due to this meaningless concept of decision of caste by birth.

2. Swāmi, people say that we should treat equally all the human beings as one. I could not understand this. Please explain.

[A question by Ms. Purnima]

Swāmi replied: There is oneness in the external phase of human being whereas, in the inner phase there is unity and diversity. The external body of every human being contains same five elements, which are energy and matter. Energy subtle is space (Ākāśa) and energy gross is radiation or fire (Agni). Matter exists in three states: 1. Gas (Vāyu), 2. Liquid (Jala) and 3. Solid (Pṛthivī). The inner phase is pure awareness, which is called as Ātman or soul. This pure awareness contaminated with qualities is called as Jīva or individual soul. In both sugar solution and salt solution water is common unity. Similarly, in both a good person and bad person the Ātman is one and the same. But, the qualities are different like sugar and salt. Due to qualities, the individual souls are different. Due to the basic pure awareness the souls are one. Hence, in the inner phase, there is unity in diversity. Even in the case of incarnations of God, the same story continues. The bodies of the incarnations are one and the same made of matter and energy. The inner souls as pure awareness is also one and the same. But, due to difference in the qualities of awareness the individual souls differ from each other. Buddha is quite peaceful and Narasimha is quite furious. Since the qualities differ, there is unity in diversity in the case of incarnations of God also. When you see the human beings, you must find their unity as unity and their diversity as diversity. Unity should not be viewed as diversity and the diversity should not be viewed as unity.

In the Gītā, it is told that scholars see a Brāhmaṇa, cow, elephant, dog and untouchable person as one only. This does not mean that all these mentioned items are totally the same entities. In all these items, there is unity in diversity. In all these items, the external bodies have unity because, all of them are made of five elements only. In the inner phase, the souls (pure awareness) are also one the same. But, the qualities of these souls differ from each other. Hence, as said above, there is external unity and there is internal unity (soul) in the internal diversity (individual souls). There is no total external and internal unity. If you go near to a cow, it may not harm you. If you go near to a dog, it will bite you. Hence, both cow and dog are not the same total unity. If the qualities of all these items are also one and the same, there is total unity in both external and internal phases. Śaṅkara saw an untouchable person in drunk state and asked him to go away to give a side in the path. Śaṅkara did not say this based on the birth of the untouchable person since, caste is not decided by birth but, decided by the expressed qualities only. The untouchable person as a drunkard showed bad qualities. Based on

these seen bad qualities, Śaṅkara decided him as untouchable. Śaṅkara did not decide him as untouchable based on his birth even though, he exhibited good qualities. Hence, Śaṅkara was logically correct to tell him to go aside because a drunkard may do any unexpected damage to anybody. Then, the untouchable asked Śaṅkara that whether Śaṅkara is asking the body to move away or the soul. Here, there is unity in both the body (five elements) and soul (pure awareness). But, there is difference between Śaṅkara and untouchable person in the qualities that contaminated the soul (Ātmā) to make the soul as individual soul (Jīva). Śaṅkara is made of pure sattvam quality and the untouchable is made of rajas and tamas qualities. Had the untouchable been also peaceful (sattvam) like Śaṅkara, then, Śaṅkara should not have told him to move away. If Śaṅkara said a peaceful untouchable person to move away, Śaṅkara must be blamed as ignorant since He is not based on the concept of decision of caste by qualities and deeds (as said by God in the Gītā) and Śaṅkara becomes wrong if He had said the peaceful untouchable to move away! This clearly shows that God Datta in the form of untouchable is wrong and Śaṅkara is correct. What is the answer here? The answer here is that there is an additional point on the side of God Datta about which Śaṅkara did not pay attention. Sometimes, God appears with negative qualities to test the awareness of the devotion of the devotee. Śaṅkara should have waited for some time before saying that the untouchable should move away. Śaṅkara behaved as ordinary human being confined to the path of pravṛtti in which justice and injustice are separated based on good and bad qualities respectively. Śaṅkara is the topmost leader in the path of nivṛtti. Being in nivṛtti, Śaṅkara should have noticed this point of nivṛtti, which is that the devotee of nivṛtti should not confine to justice and injustice only, but, should rise above that to recognize and vote for God even against justice. As a follower of nivṛtti path, Śaṅkara should have waited for some time doubting whether the untouchable is God in disguise, Who came to test the strength of the devotion. In those days of Śaṅkara, generally, seeing such a great saint like Śaṅkara, every person moves aside giving path to Śaṅkara. In such case, why this untouchable person is coming straight in the path as if he is going to dash Śaṅkara? This unusual behavior should have been analyzed by Śaṅkara. Assuming that the untouchable drunkard is an ordinary human being, will such drunkard in unconscious state of drinking will move away by the words of Śaṅkara? Does Śaṅkara not have this much wisdom? The unusual behavior is always an indication for doubting God in disguise. Śaṅkara did not apply this point of nivṛtti, being Himself leading the path of nivṛtti. In this point, God Datta tested Śaṅkara on His nivṛtti side and not on His pravṛtti side because, Śaṅkara is perfectly correct on pravṛtti side.

Actually, God Datta appeared only to Śaṅkara and then, Śaṅkara realized this concept of nivṛtti and fell on the feet of God Datta. Actually, Śaṅkara is God Śiva or God Datta. All this drama was played for the sake of the disciples following Śaṅkara. Both concepts of Pravṛtti (that the caste shall not be decided by birth but, shall be decided by qualities only) and nivṛtti (that God sometimes shows negative qualities to test the depth of the devotion of the nivṛtti devotee) were taught to the disciples of Śaṅkara.

Chapter 8

SATSAṄGA ON GURU PŪRNIMĀ 24-07-2021

July 25, 2021

O Learned and Devoted Servants of God,

(In the Satsaṅga with devotees, following flashes of concepts were radiated from Shri Datta Swami.)

1. Friendship (*Sakhyam*) is given eighth place in the nine stages of devotion in which, the last ninth step is total surrender (*Ātmanivedanam*). You can enjoy full freedom in friendship and this friendship is given lot of importance before marriage through words like boyfriend and girlfriend! Thus, friendship gives lot of bliss since it is devoid of fear, respect and any other formalities. One enjoys maximum in the natural freedom with a friend. After marriage such freedom disappears and the sweet memories of friendship remain as memories only. Hence, God always gives lot of importance to enjoy this friendship bond with the devotees having climax love towards Him. In this friendship, power should be not be exhibited, which causes fear generating respect. In the upper world, God is bored with this respect given by devotees, who always have fear for God since they fully know His power. In the path of Vāmācāra worship, the freedom with love is in the climax so that the devotee scolds God with abuses only and not with praising prayers. In the world, we also find very close friends calling each other with abuses by which they enjoy to the maximum extent. It is said that the divine mother or God enjoys more this way of Vāmācāra worship and gives boons quickly whereas, She delays giving boons to the devotees of other path called Dakṣiṇācāra in which devotees praise God with full respect and fear. This is the background reason why God always tries to hide His power without exhibiting miracles as far as possible to enjoy the friendship with devotees. He came down from the upper world already bored with the Dakṣiṇācāra. Arjuna acted as a very good friend of Kṛṣṇa as long as Kṛṣṇa remained as an ordinary human being. Kṛṣṇa enjoyed the friendship with Arjuna to the full extent and Arjuna is given as an example for the stage of friendship in the devotion. But, when Arjuna saw the cosmic vision of Kṛṣṇa, Arjuna shivers with fear praising Kṛṣṇa. Arjuna also says “O Lord! I might have used some ignorant words towards You previously treating You as my friend.

Please don't remember those words now and please excuse me for using such joking words due to love (*Sakheti matvā...*).” In this prayer, all the love of Arjuna towards Kṛṣṇa disappeared completely and Kṛṣṇa lost the enjoyment of maximum love of the devotee. Kṛṣṇa showed this miracle in inevitable circumstances because, without showing this miracle, Arjuna will not come to the right path.

2. When the war was going on between Rāma and Rāvaṇa, in Laṅkā, both Sītā and Maṇḍodarī (wife of Rāvaṇa) went to the temple of Goddess Pārvatī for doing prayers for the victory of their husbands. Both prayed for their husbands. Maṇḍodarī asked Sītā about the details of the prayer of Sītā. Sītā replied that She prayed for the victory of Her husband Rāma. Now, Sītā asked Maṇḍodarī about the details of her prayer. Maṇḍodarī replied that she prayed for the victory of justice, which may be present on any side. In this situation, people praised Maṇḍodarī to be greater than Sītā because Sītā was selfish while Maṇḍodarī was selfless supporting the justice. But, if you analyse this properly, Sītā is greater than Maṇḍodarī, the reason is that Sītā knows very well that Rāma is God. As a nivṛtti devotee, She voted God against Justice. Maṇḍodarī voted justice against injustice just like a devotee of pravṛtti.
3. Why nivṛtti is said to be greater than pravṛtti? In pravṛtti, there is only partial surrender to God whereas in nivṛtti, there is total surrender to God. In pravṛtti, God takes up partial responsibility of the devotee whereas in nivṛtti, God takes the total responsibility of the devotee. Hence, the fruit of nivṛtti is said to be the greatest (*Nivṛttistu mahāphalā*). In nivṛtti, God becomes the greatest, Who is treated to be greater than both justice and injustice. For such greatest surrender of the devotee, God takes up the greatest responsibility of the devotee and this is called ‘*Mārjāla kiśora nyāya*’, which means that the mother cat carries its child with its mouth and the child has full safety. On contrary, pravṛtti is said to be ‘*Markaṭa kiśora nyāya*,’ which means that the child holds the stomach of the mother moving from one place to the other. In this, the safety is completely dependent on the grip of the child only and mother has no responsibility. In pravṛtti, the devotee receives fruits as per the merits and sins of the devotee and God does not interfere in this.
4. The upper worlds are representing the various levels of spiritual progress. The first basic world is called Bhūloka, which is sub-divided into four sub-worlds called ‘Martyaloka’ or ‘Karmaloka’, ‘Pretaloka’, ‘Narakaloka’ and ‘Pitṛloka’. The second upper world is Bhuvanloka or Jyotirloka. The third upper world is Suvarloka. These three worlds constitute the field of pravṛtti. The human being on the earth or

Martyloka goes to the second upper sub-world called Pretaloka and stays there for 10 days in the inquiry of God. On the 10th day, the soul with its energetic body receives the judgment from God and as per the judgment, the soul will have to go 1. To the 3rd upper sub-world, called Narakaloka (hell) to enjoy the fruits of sins or 2. The fourth upper sub-world called Pitrloka to stay peacefully due to the absence of both merits and sins or 3. The second upper-world, called Bhavarloka, to enjoy merits without devotion (like social service done due to love on the souls without love to God) or 4. The third upper-world called Suvarloka (heaven) to enjoy fruits of merits. From the fourth world onwards, nivṛtti starts. The fourth world is Maharloka, which is reached by the devotees worshipping energetic incarnations. The fifth world is Janaloka, which is reached by the devotees worshipping contemporary human incarnation. The sixth world is Tapoloka, which is reached by the climax devotees of nivṛtti. The seventh world is Satyaloka, which is reached by the devotees from Janaloka. The eighth world is Goloka, which is reached by the devotees from Tapoloka.

5. Projection of own merits is ego and suppression of others' merits is jealousy. Your merits are given by God. Merits of others are also given by the same God. If you realise this one point, where is the place for ego and jealousy? Your merits are not your own merits and why should you feel ego for the merits, which do not belong to you? Similarly, others' merits also do not belong to others and in such case, why should you feel jealous about others? Your defects belong to you and others' defects belong to them. You don't feel ego for your defects because ego comes only due to merits. Similarly, you do not feel jealousy for others' defects because, jealousy is only felt for the merits of others and not for defects. This analysis understood clearly will remove ego and jealousy even in the worldly life or pravṛtti. In nivṛtti, you feel ego-based jealousy on seeing the contemporary human incarnation. If you take the incarnation as another human being, you need not feel jealousy because, the merits of the incarnation taken as ordinary human being by you, can be treated as the merits of a co-human being as explained above. The merits of the human incarnation belong to the God component only whether the God component is in the human incarnation or not. Since you don't believe that God component exists in the human incarnation (because, you have already decided human incarnation as a mere human being only), you need not feel jealousy about the human incarnation because, all the merits of the human incarnation belong to God existing outside the human incarnation. If you believe that God exists in human incarnation,

and then also you need not feel jealousy about the human incarnation because, all those merits belong to God present in the human incarnation and do not belong to the human being of human incarnation. In this way, you can avoid ego and jealousy in worldly life (Pravṛtti) as well as in spiritual life (Nivṛtti). The human incarnation never says that It is God. At the maximum it only says that God is in it. If it says that it is a messenger of God, the attention of devotees towards the incarnation is not much drawn thinking that the incarnation is out of God and hence, may go wrong in knowledge. The messenger might have heard the knowledge from God but, might have not understood it properly and might have given wrong knowledge. The other two options (that He is God and that God is in Him) give some confidence that the incarnation will speak true knowledge since He is speaking in the presence of God. The immediate flash reaction in every soul is ‘why I am not the God and why God is not in me’? The devoted soul will be peaceful to hear the knowledge of the incarnation provided you say that the incarnation is not God or God is not in the incarnation. The other way to pacify the devotee is that the devotee is God or God is in the devotee. This is the most complicated situation like giving injection to a playing child!

6. Every human incarnation tries to hide its divine power from the devotees because, God expects the devotee to love Him based on His divine personality and not based on His omnipotent power. If the devotee loves the God based on His omnipotent power, there is no real love in the devotion of the devotee. The love in the devotion of such devotee, is not real because, such love is based on the concept that the devotee can use the power of God for some selfish motive. It is only false love because, in reality, God is only an instrument to be used for selfish happiness (or for happiness of the worldly bonds loved by the devotee) and not the ultimate goal of happiness. The devotion in which God is made as an instrument is called ‘instrumental devotion’ or ‘*Sādhana bhakti*’. The devotion in which God is made as the ultimate goal is called ‘goal devotion’ or ‘*Sādhya bhakti*’. In the former devotion, God is instrument whereas, in the latter devotion, God is the goal. We can understand this concept with a small example – a girl loved a boy based on his beauty and good qualities while information about his salary and his wealth is unknown. This is real love. If the girl loves the boy, after knowing his salary and his wealth, this is false love. In true love, the ultimate goal is the boy. In false love, the boy is an instrument to be used for attaining self-happiness through his salary and wealth. The son of a king appears as beggar and tries to win the true love of a girl. If the son of the king

leaks the information that he is son of a king, any girl will love him irrespective of his beauty and qualities. This is the reason why the human incarnation of God always tries to hide His divinity. However, in the initial stage, some devotees are to be attracted by expressing miraculous powers because the starting trouble exists, which is that no human being is attracted to mere spiritual knowledge. Especially, in this Kali age unless miraculous powers are exhibited, which attract devotees for fulfilling selfish desires and for solving selfish worldly problems, there is no other way. In previous ages, this much fall in standards was not there because, many souls were blessed by God with miraculous powers through their penance. When Śaṅkara entered the bolted doors of the house of Maṇḍana Miśra, through miraculous power, Maṇḍana Miśra along with sage Vyāsa and Jaimini were not astonished at all for this miraculous power. In fact, Maṇḍana Miśra scolded Śaṅkara for exhibiting such a cheap miracle! Had there been people like us in the place of those three great persons, we will immediately fall on the feet of Śaṅkara praising Him as God without the need of a very long debate with Śaṅkara. In contrast, Maṇḍana Miśra argued with Śaṅkara for several days continuously and then only agreed Śaṅkara as the human incarnation of God.

7. Gopikas recognised Kṛṣṇa as human incarnation of God due to their close contact with the human incarnation in the previous birth. Gopikas were sages, who recognised Rāma as God in human form in the previous birth itself. Based on this previous experience (*Pūrvajanma Saṃskāra*), Gopikas recognised Kṛṣṇa as God immediately in that birth. This point is also told in the Bhakti Sūtram of sage Nārada.
8. Everybody wants salvation (mokṣa) without knowing its actual meaning. Everybody thinks based on their watching of cinemas that salvation means going to a beautiful divine garden and wandering in it enjoying the most pleasant breeze in that garden! This is not at all the real salvation. Salvation in reality means, liberation from all your present worldly bonds, which are bonds with parents, children, spouse, wealth etc. If this real meaning is known, nobody will ask for salvation and everybody will run away as soon as the word salvation is heard. Similarly, everybody uses the word '*Yoga*' as a style of spiritual fashion without knowing its real meaning. People are misunderstanding its meaning as gaining perfect health through some practices so that one can strongly enjoy these worldly pleasures with more effectiveness. Yoga means the fortunate union with the relevant form of God that came for our sake only. For a human being, Yoga is the attachment to

contemporary human incarnation of God and mokṣa means the subsequent and spontaneous liberation from the worldly bonds due to the strength of Yoga.

9. Śaṅkara told that every soul is inherently God irrespective of its spiritual efforts. Rāmānuja told that every soul is inherently part of God irrespective of its spiritual efforts. Madhva told that every soul is inherently the servant of God irrespective of its spiritual efforts. This inherent status is forgotten and spiritual efforts must be put by the soul to regain this original inherent status. In these three philosophies, there is no generation of ego and jealousy because; the inherent status is given to every soul without any partiality or without the will of God. This is a sugar coated bitter antibiotic pill, which pleases every soul due to the equality showed to every soul. The philosophy Shri Datta Swami is the highest truth as well as most inconvenient, which says that the inherent status of any soul is that it is totally a different item without any connection with God since soul is simply a created item like the rest creation and God is the creator. There is no trace of similarity between God and soul because, God is unimaginable and soul is an imaginable part of the imaginable creation. All the above types of status are given by God to the soul based on the will of God and not based on the will or effort of the soul. The soul can become eligible to attain any above said status to be given by God through spiritual efforts. But the eligibility should not have aspiration to attain the above said any status. At the maximum, the soul can aspire to become the servant of God (Madhva) without aspiration for any fruit in return proving the true love to God. The other two types of the divine status may be given by God based on His will and aspiration for any type of these two will disqualify the soul permanently.
10. A devotee asked the question '*why to create all these worldly bonds, which attract the soul and why God puts the test so that we shall vote for God against all these worldly bonds*'? The answer is that unless all this arrangement is organised, the true love of a devotee that can easily surpass all the worldly bonds for the sake of God can't be tested and enjoyed by God. The greatness is really expressed only in the game of examination with strong factors trying to defeat the candidate. If one sits in a place without fire and says, '*see, I am not burnt at all*', what is wonder or greatness of that person? If one sits in fire and says '*see, I am not burnt at all*', such person is greatest and such situation is most wonderful. To avoid the misery of one group, if you cancel the play of

the game itself, is it a wise decision? The defeated group will try again and again to play and win the game.

11. Ego and jealousy are always hidden in the soul, which are the real reasons for speaking in a different way. Let Me tell an assumed example: A beautiful film actress met a saint and was involved in sex with him. Some people have taken the video and made an uproar saying that they are involved in illegal sex, which is unethical. What they say outside is completely different. What is present in their minds in hidden way? Only ego and jealousy. In this issue, the ego is that why that beautiful film actress did not choose me? The jealousy in this issue is that why she chose that saint? Hence, ego and jealousy are the most powerful qualities to spoil a soul.
12. People criticise that why Goloka, the highest spiritual world is given to Gopikas, who are involved in illegal sex with Kṛṣṇa spoiling the purity of Pravṛtti of the world. You shall not view this issue in a very narrow way involving breaking the ethical worldly bond with life partner in the case of Gopikas. The fruit of Goloka is not simply based on breaking the worldly bond with life partner alone for the sake of God Kṛṣṇa. This fruit is based on the breakage of all worldly bonds of Gopikas for the sake of God Kṛṣṇa. There are three strong worldly bonds (*Eṣaṇā trayam*). They are bond with life partner, bond with issues and bond with wealth. If these three strong worldly bonds are crossed for the sake of God, we can treat that the soul has crossed all the worldly bonds for the sake of God when God competes with the worldly bonds. If you win three strong boxers in a city, it means that you have won every citizen including other boxers in that city (*Pradhāna malla nibarhaṇa nyāya*). Apart from crossing the bond with life partner by dancing with Kṛṣṇa, those Gopikas passing in the other two tests only were granted that highest fruit. Kṛṣṇa stole the butter preserved for their children and this is a joint test for crossing bonds with issues and wealth. In this joint test, several Gopikas failed and complained to the mother of Kṛṣṇa. Only twelve Gopikas passed all the three tests and got the highest fruit. If you say that the highest fruit was given to Gopikas based on mere one test, which is crossing the bond with life partner for the sake of God, it is wrong. Several Gopikas who failed in the joint test, passed the third test which is dancing with Kṛṣṇa secretly in the midnight in Bṛndāvanam. Hence, your understanding is totally false in the basic level itself.
13. Some Hindus maintain tuft while maintaining full hair on the head in such a way that the tuft can be mixed with the full hair whenever it should not be visible to others and tuft can be separated to be visible in some required

occasions! The background of this tuft shall be understood. A house holder must maintain full hair on the head. In fact, this full hair is the meaning for the word *Śikhā* as we see the usage of this word in several Sanskrit epics (*Vardhiṣyate te śikhā*) is used. A saint shall shave the full hair on head. In the ancient days, the house holders were taking head bath daily three times. They also liked full shaving of the head, which is convenient for bathing. But, a house holder shall not shave the head fully. Hence, the house holder gets his head shaved fully except keeping a little hair as tuft so that the custom of house holder is not violated and the custom of saint is not adopted. This was the actual history of the tuft. At present, the full hair is maintained and tuft also side by side! If cow can't be donated due to financial problem, one rupee can be donated for the sake of the donation of cow. Now the person maintaining full hair and tuft also simultaneously is the person who donates the cow along with one rupee! Such customs do not represent Hinduism. Hinduism is represented by your support to universal spirituality. In Hinduism, there are several sub-religions (Vaiṣṇava, Śaiva etc.) which are united by the basic unimaginable God or Parabrahman as one by Śaṅkara. Similarly, based on the same reason, the religions of the world shall be united. If you propagate this concept, you are true Hindu representing the universality of Hinduism.

14. This festival Guru pūrṇimā is related to Guru or preacher. The word Guru means he, who removes the ignorance like darkness by giving knowledge like light. Hence, this festival must be celebrated with full spiritual conversations (Satsaṅgas) only and not by cooking special items of food as we do in other festivals. God said that the celebration of the ritual called Jñāna yajña or discussion of spiritual knowledge is far better than celebration with materials like food items (*Śreyān dravyamayāt...- Gītā*) and also said that He is always pleased by Jñāna yajña only (*Jñānayajñena tenā'ham...- Gītā*).
15. We say that attachment to God as nivṛtti and attachment to world is pravṛtti. The meaning of pravṛtti is attachment and the meaning of nivṛtti is detachment. As far as pravṛtti meaning attachment to world, it is quite okay. But, how you are calling the attachment to God as nivṛtti because, nivṛtti means detachment and not attachment. The answer for this is that the attachment is abstract whereas, the detachment is visible. Even in pravṛtti, we measure the attachment with the scale of detachment only. Let us take the case of a bad person who is attached to a prostitute and a good devotee who is attached to God. Both cases belong to attachment only and the first case belongs to Pravṛtti and the second case belongs to

Nivṛtti. If we say that both are not taking meals in the daytime, we can say that both are 50% attached (to prostitute or to God respectively). If we say that both are not taking meals in the day as well in the night, we can say that both are 100% attached (to prostitute or to God respectively). You may ask that in such case, both Pravṛtti and Nivṛtti shall be called as Nivṛtti only. We are calling Nivṛtti only as Nivṛtti but, not Pravṛtti as Nivṛtti. The reason is that the measurement of attachment to God is very very important for the soul and hence, the word Nivṛtti (detachment) is used in spiritual field only.

16. I thought that God Datta is doing miracles through Me and gives the credit to Me. I thought that I can compensate this by giving the credit of My knowledge to Him. But, I found that the same God Datta is speaking all this Spiritual knowledge through Me! This means He is giving the credit of knowledge also to Me as in the case of miracles. I lost the hope of repaying His kindness to Me. Hence, if the final background curtain of Māyā is withdrawn, I will become mad of His kindness and ocean of love towards His devotees. Hence, the final curtain of Māyā or super-illusion is essential to maintain dualism in which the process of divine devotion becomes alive based on that God and devotee co-exist with equal absolute reality. In this dualism, ignorance of total truth must also exist so that the devotee thinks that God is giving the credit of miraculous power to the devotee and in return the devotee is giving the credit of his knowledge to God. Dualism blended with some ignorance can only give the real entertainment to God in this creation.
17. Suppose, one person in North India does not take cooked rice and eats only wheat breads. He thinks that taking meals means only taking wheat. Another person in South India does not take wheat and takes only cooked rice as meals and for him, taking meals means taking cooked rice only. The North Indian says that he is fasting on a day saying that he has taken only rice but not wheat. The South Indian says that he is fasting on a day saying that he has taken only wheat but not rice. In both cases, fasting (Upavāsa) means not taking meals (Annam). This type of the concept goes as long as both do not understand the meaning of *Annam* or meals. Similarly, any religion goes on as long as the basic Spirituality is not realised. If you go into the basic meaning of the word of *Annam*, both will realise that their superficial concepts are wrong because the basic meaning of the word *Annam* is that which is eaten by mouth (*Adyate iti Annam*). Similarly, if the religious people go deeply into Spirituality, those people will realise that the religion is not true knowledge but, blind tradition without analysis. Both will realise that both are taking food and

both are not fasting. The Spirituality further says that real fasting or Upavāsa is not mere foregoing food (Lañghanam), but, forgetting to take food while immersed in the devotion of God. When the religious devotee becomes Spiritual disciple, he/she will enter the most correct path towards God.

18. You need not break your head in discussing about the process of creation of this world from God. Scholars in logic discuss very seriously in two lines on this subject: 1. Satkāryavāda, which means that the product exists in the cause because; only existing item can be born. 2. Asatkāryavāda, which means that the product does not exist in the cause because, if it already exists before its birth, how do you say that it is born? In a lump of mud (cause), the shape of pot exists as per the first school and does not exist as per the second school. If we see the lump of mud carefully, we do not find any shape of the pot. The first school (especially Advaita philosophers) says cleverly that the shape of the pot exists in the cause in the form of lump of mud (*Kāryam kāraṇe kāraṇa rūpeṇa asti*). On deep analysis this argument means that the product is absent in cause and this results in the argument of second school only. Even if you say that the cause (lump of mud) is having the potency to give any shape with the help of the hands of the pot maker (*Śaktirūpa kārya vāda*) it does not make much difference because, such potency (*Śakti*) may be treated as part of the cause existing in the cause itself thereby we can say that the product is existing in the cause as potency (*Satkāryavāda*) or we can say that the product is not existing in the cause because, such potency is coming from outside through the hands of the pot maker (*Asatkāryavāda*). However, the difference between the two schools is only that the former school says that pot as potency exists in the cause and the latter school says that the pot as potency exists outside the cause in the hands of the pot maker. There is another peculiar school that says that the product is not at all born from the cause since, the product does not exist in the cause and the non-existent item can't have birth. This peculiar school is called as *Ajātivāda* of Gauḍapāda. This school results in saying that the created world is non-existent and this is the *Śūnyavāda* of Buddhists. All these schools fight with each other in the subject of creation of world from God. Added to this confusion, another fight comes that whether the creation of the world from God is apparent modification (*Vivartavāda*) or real modification (*Pariṇāmavāda*). There is no end to these fights in the spiritual knowledge of various schools like Advaita, Viśiṣṭādvaita and Dvaita.

I want to put a full stop for all these endless quarrels based on worldly logic (logic dealing imaginable items of imaginable world), which deals with

the production of an imaginable product from an imaginable cause. The process involving imaginable cause and imaginable product is obviously imaginable only. The discussion about imaginable process involving imaginable items is also imaginable. In the imaginable domain, there is always plurality with equal validity. Hence, as far as this worldly logic is concerned, I suggest that all these schools are simultaneously true based on the simultaneous existence of plural things resulting in plural angles having equal simultaneous existence. After giving this suggestion to the scholars of worldly logic (I don't care whether they accept or not because, I am not interested in discussing the various schools of worldly logic.), I am interested in discussing the process of creation of this world from God. I am confined to the spiritual field only involving God and world and not confined to the worldly field involving only items of the world. I am Professor in the Department of Philosophy and not in the Department of Logic!

Coming to My own field, which involves the process of creation of imaginable world from unimaginable God, first of all, I like to say that the process of creation of an imaginable item from an unimaginable item is not at all found in the imaginable world and hence, I request the Department of logic not poke its nose into this discussion. You have no work at all in this field. Since the cause is unimaginable, or omnipotent, it means our cause can do not only all imaginable things but also, all unimaginable things. Therefore, we are not bothered about any imaginable or unimaginable process of creation because, our unimaginable God can do any process whether it is imaginable or unimaginable. When such open option is left to us to choose any way of process of creation we like, don't misunderstand us that we will select any way as we like, like a mad man. We will select such a way (whether it is imaginable or unimaginable) so that our unimaginable God becomes greatest. Brahman (*Br̥hi-vṛddhau*) means greatest and hence, the path of the process of creation shall be such that it shall impart greatest greatness on our unimaginable God. The Veda also says that nothing or none is even equal to our unimaginable God and there is no question of thinking about something or somebody to be greater than our unimaginable God. All our logic is concentrated to find out the process of creation that alone imparts greatest greatness on our unimaginable God. We will not choose every path because, unimaginable God can do anything in any path. The selected path shall be such that our God does only in that way which is proper for a greatest person and He will not do in any other path even though such path is very much unimaginable. For example, a person can cut anything or anybody with his sharp sword. If you ask him to cut the head of his own issue and when he refuses, you mock at him saying '*you told that you can cut anything, but,*

you could not cut the head of your issue and therefore, I will not believe your omnipotence to cut anything or anybody. If you want to prove that you cut anything or anybody, cut the head of your issue and prove that you are omnipotent'. How foolish is this logic? Will that person cut the head of his issue to prove that he is omnipotent? Hence, the path chosen by us will be such that our God will not do any improper thing like cutting the head of one's own issue and does anything, which is proper that establishes His greatest greatness. If He does an improper thing, you cannot say that He is not omnipotent because, He does not have the power to do improper thing. He is not doing improper thing not due to lack of potency to do that improper thing and He is not doing that because, the power to do all proper things only is protecting the omnipotence and not otherwise. If God does improper thing to prove His omnipotence, you will immediately raise the above objection that God is lacking the power doing all proper things only! Kṣemendra is given the highest place since he told avoiding improper things is the best potency in writing epics (*Aucitya vicāra carcā*). Hence, our utmost proper step is to see that God is established in the place of greatest greatness. Such greatest greatness is that God does any unimaginable thing, which is proper only and not improper thing that reduces His greatest greatness.

God is the only absolute reality and this is His greatest greatness. He wanted to create this world not only for mere cheap entertainment, but also to taste the highest love of devotee without aspiration for any fruit in return except the attraction of His divine personality. In this process of creation of the world, the greatest greatness is to create something which did not exist before its creation. This leads to *Asatkāryavāda*. After creation, He made the world to exist with absolute reality by donating His absolute reality to the world so that the world appears as true as Himself and give real entertainment. If the created world does not become absolutely real, He can't get complete entertainment. We are getting real entertainment with our external world because the world appears as real as ourselves. If you rub relative reality on the world and treat the world as your imagination, you can't get real entertainment with your imaginary world as you get from the equally real external world. Hence, it is the most appropriate path to keep greatest greatness with God to say that He created unreal world and made it absolutely real equal to Himself to give real and full entertainment to Him. The initial stage before creation is *Asatkāryavāda* that makes the world unreal and the final stage after creation is *Satkāryavāda* that makes the world absolutely real like God. There is no question of saying that the world is not born (*Ajātivāda*) because the born world along with the souls is absolutely real like God.

At the same time, when God wants to do miracles in this world, the part of the world required for miracles becomes relatively real like imaginary world, which freely allows miracles. When Śaṅkara reached the bolted doors of Maṇḍana Miśra, till then, the bolted doors were having the absolute reality gifted by God. But, when Śaṅkara wanted to perform the miracle by passing through bolted doors, the bolted doors became relative reality like the imaginary bolted doors and Śaṅkara could pass through them. For the disciples standing outside the bolted doors simultaneously looked as absolute reality. This dual behaviour of the bolted doors (one side relative reality for Śaṅkara and on the other side absolute reality for disciples) existing side by side brings greatest greatness to the unimaginable God present in Śaṅkara in full merged state. In this way, with the only aim that God is greatest having unimaginable omnipotence, we choose any imaginable path or unimaginable path or a mixed path of imaginable and unimaginable powers to achieve our goal in speaking about God.

19. Madness to God, which is said to be the final step in the life before death (*Unmādo maraṇaṃ tataḥ...*) is the total disappearance of Spiritual effort since it has ended and reached the fruit. The next step to the madness is the divine fruit that is given by God as per His will. The devotee is mad and hence, does not aspire for any fruit because a mad person continues in that state of madness only throughout the life. Hence, it is told that death is only the next step to madness and death leads the devotee straight to the abode of God only. Rādhā, Mīrā, Prahlāda, Hanumān etc., are such devotees, who have reached the state of madness. When one specific devotee became mad, his Spiritual preacher wept not for the madness of his disciple but wept saying that he could not get such divine madness! When madness is reached, all the Spiritual effort stops indicating that the Spiritual effort has come to its end. This madness in the initial stage is called interest or Śraddhā and the Gītā says that the person having devoted interest to God becomes God (*Yo yat Śraddhaḥ, sa eva saḥ...*- Gītā). This interest in advanced stage is called madness and in that stage, God becomes the servant of the devotee. In the stage of interest, the devotee becomes God (Monism). The devotee in madness of God is greater than the human incarnation of God. Rādhā is greater than Kṛṣṇa. Hanumān is greater than Rāma. This is practically proved. Kṛṣṇa was decorating the feet of Rādhā. Rāma was defeated in the hands of Hanumān in the context of protection of King Yayāti. Hence, either Monism or Dualism gives their results only when the devotee is not aspiring for the results. The results are given by God based on His free will. In the stage of madness, there is no question of existence of even a trace of any aspiration. But, in

the stage of interest, the aspiration may exist or may not exist. If the interest is to become God through Monism, never the devotee becomes God. If the interest of the devotee is on God only, such initial stage will lead the devotee to the final state of madness in which God becomes the servant of devotee, which is far far greater than Monism of Human incarnation of God! When Uddhava came to Bṛndāvanam and preached Gopikas about the Spiritual knowledge (that God alone is absolute real and all this world is unreal like a dream and therefore, one shall not be fascinated to any form of God because name and form are unreal), Gopikas replied '*we are filled with Kṛṣṇa from top to bottom and there is no space in us that can allow your spiritual knowledge*' and such blind fascination to Kṛṣṇa is the final state of madness in devotion to God. People also thought that Śrī Rāmakṛṣṇa Paramahaṃsa was a mad person intoxicated with the devotion to God.

August 01, 2021

20. A rich man always hides his wealth and exposes himself as very simple and poor man. Similarly, the true human incarnation always hides its miraculous powers expressing Itself as an ordinary human being. The human being having little wealth always tries to expose himself as a very rich man by expressing the little wealth as immense wealth. The extremely poor man also exposes himself as very simple and as a poor man only like the ordinary devotee having no miraculous powers. The rich man spends any amount of wealth to the necessary requirement when the occasion comes and does not try to expose his wealth. The true human incarnation also spends its miraculous power whenever the real need comes in the case of a deserving devotee. The two extreme ends are good, which are very rich man and very poor man. Here, as a special case, the middle path is bad, which is person having little wealth and a bad devotee expressing himself as incarnation. Similarly, the Sadguru having full Spiritual knowledge and the ignorant disciple receiving that knowledge are the both good extreme ends. Only the middle path is dangerous like a scholar having little knowledge and preaching. A pot filled fully with water or a vacant pot does not produce sounds and hence, a true devotee and a true human incarnation are always best, whereas the middle false human incarnations having little miraculous powers without preaching the true Spiritual knowledge is always dangerous. But, this middle false human incarnation and demonic devotees showing little miraculous powers are also good in one angle that they are proving the existence of unimaginable God through those expressed little miraculous powers.

Hence, God allows such people also for the benefit of fundamental proof that is essential to condemn atheism.

21. People doing good deeds and social service without belief in God go to Bhuharika or Jyotirika. People doing good deeds and social service having faith in the angels having little miraculous powers (Pūrvamīmāṃsakas) or having faith in God for getting selfish boons go to Suvarika or heaven. People worshipping energetic incarnations go to Maharika and people worshipping contemporary human incarnations go to Janalika. From Maharika and Janalika, the devotees go to Tapolika if they have developed the final stage of madness. From Tapolika mad devotees of energetic incarnations enter the next Satyalika. From Tapolika mad devotees of contemporary human incarnation enter Golika, which is above Satyalika. Starting from Maharika up to Tapolika, these three worlds develop the Spiritual effort of the devotee. The first three worlds starting from Bhūrika up to Suvarika are the worlds of Pravṛtti and the next three worlds starting from Maharika to Tapolika are the worlds of Nivṛtti. Above Tapolika the two worlds called Satyalika and Golika are called the worlds of divine fruits.

August 02, 2021

22. The present stamped Spiritual preachers are not doing their actual duty as expected by God. They are mostly dealing with the human psychology and suggesting various methods to pacify the pain experienced by the human beings suffering from the punishments of their sins. A patient is suffering with fever and the so called doctor is not giving proper medicine to cure the fever and is concentrating on advising certain external remedies like keeping wet cloth on the forehead. The actual medicine to be given to them is the programme of reformation (Realisation, Repentance and Non-Repetition of Sin). At least, they are not advising the people to pray God and develop devotion so that at least God will postpone the present punishments to a future date to be paid with interest. What is the use of the external remedies without curing the disease with the proper medicine? The present Spiritual preachers acting like full time psychiatrists are spending 90% of their time in advising people with superficial psychological remedies to forget the pain in difficulties without curing the cause of the pain. They shall concentrate all their time about God only, Who is the only divine doctor.
23. Pravṛtti is to gain benefit to please yourself using God. Nivṛtti is to please God using yourself even if undergoes loss. The greatest fruit of Nivṛtti is that God makes eternal bond of love with you in which there is no

business and accounts and hence, Nivṛtti is said to give the highest fruit (*Nivṛttistu mahāphalā...*). But, this fruit shall not be in your mind at all and you shall always proceed with real love having one-way traffic only. To please God, you may have to fight against even justice of Pravṛtti and must be prepared to go to hell and enjoy the punishment with full willingness and joy. All the 16,108 wives of Kṛṣṇa refused to give their feet-dust to cure the headache of Kṛṣṇa fearing that they will go to hell by doing so. But, Gopikas gave their feet dust to sage Nārada telling that they are ready to go to hell for the sake of happiness of Kṛṣṇa. Rādhā, the leader of Gopikas did not care for hell and fought openly against justice for the sake of Kṛṣṇa. The punishment for such sin committed in pleasing God is enjoyed by God for the sake of devotee with full pleasure since God is overwhelmed by the unimaginable Nivṛtti devotion of the devotee. Not only this, punishments of all the previous sins of such extreme Nivṛtti devotee are also enjoyed by God and the soul is totally liberated from all sins forever (*Sarvapāpebhyo mokṣayiṣyāmi...- Gītā*). Such a devotee always stays close to God in the upper world accompanying God in His work on the earth also so that there is never a trace of separation at any time between God and devotee.

Chapter 9

July 28, 2021

O Learned and Devoted Servants of God,**1. Would You agree Holy Mirza Ghulam Ahmad to be the Promised Messiah of the age?**

[Vestabashan Gubalicanakan asked: Dear Shri Datta Swami, I am grateful that You have answered one of my questions, however, I did not get the answer that I was looking for. Hence, I would like to know if You believe Holy Mirza Ghulam Ahmad, may peace be upon him, to be the Promised Messiah of the age, or perhaps a human incarnation of God. From my understanding, I have concluded the fact that You may believe he, Holy Mirza Ghulam Ahmad, may be the Promised Messiah of the age, however, I was not so sure about Your answer overall. It must also be noted that various other individuals had also claimed to be the Promised Messiah, but the only thing that distincts Holy Mirza Ghulam Ahmad is the very idea that an eclipse happened on the month Ramadan after his claiming that he is the Promised Messiah of the age, and Holy Mirza Ghulam Ahmad declared this eclipse as a sign that he is indeed the Promised Messiah of the age, and no other individuals that claimed to be a Promised Messiah has done such a thing. So, with regards to this, would You agree Holy Mirza Ghulam Ahmad to be the Promised Messiah of the age? With kind regards, Vestabashan Gubalicanakan]

Swāmi Replied:- Messiah means the messenger carrying the message from God. We must decide that the message is from God provided the message is logical standing for the fire test of sharp analysis of our brains. This is the only path to decide whether the message is from God or not.

2. What is the inner meaning of the verse 'sahasraśīrṣā puruṣaḥ' mentioned in the Veda?

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, Swāmi, God is said to be '*sahasraśīrṣā puruṣaḥ*' in the Veda which means God is a thousand headed personality. Does it mean that God has the intelligence of a thousand brains? Or does it mean that God exists on earth as human incarnations at multiple places simultaneously in different bodies (heads)?]

Swāmi Replied:- 'Sahasra' means several and not exactly thousand. The word several stands for various energetic and human incarnations taken in the world since the beginning of creation. For the concept of several incarnations in the same time, it all depends on the requirements of divine programme at various places in the same time.

3. Is the worry self-imposed or caused by previously committed sin?

[Swāmi, is every worry we get is because of our bad karma? Suppose I see a person with thick black hair or a person in attractive shape, I feel upset that I don't have all that. If I watch videos of celebrity home tours and travel vlogs, I feel disappointed for what I don't have. Is this a self-imposed worry or a worry caused by previously committed sin? How to feel truly grateful for whatever I have?]

Swāmi Replied:- You must aspire for God's grace and not for all these things mentioned by you. Since God possesses everything, if you get His grace, can't you get everything? Some devotees make God as their servant through madness of devotion. Such devotees do not aspire anything from God because whatever belongs to the servant (God) belongs to the owner (devotee) also.

4. Is it good to talk with God in mind continuously? Or is it better only to talk with Sadguru (Human incarnation of God) directly?

Swāmi Replied:- Both are one and the same. But, you will get confused with the brief replies given by God to your consciousness because some forces (Samskāras) will be also talking to you and it will be like hearing a gospel in the railway station in which all sorts of noise are interfering. If you ask Sadguru, the answers will be clearer due to elaborate explanation.

5. Why is God called as 'Sattva Priya'?

[When God has created all the three qualities (Sattva, Rajas and Tamas) with equal importance, why is God called as 'Sattva Priya'- the one who likes Sattvam?]

Swāmi Replied:- A good question indeed. In one angle, Sattvam means good quality whereas Rajas and Tamas mean bad qualities. God always likes good qualities as far as Pravṛtti or worldly life is concerned. But, these three qualities have different meanings in another angle. Sattvam means awareness, which is the basic form of knowledge (merely to know something). Rajas means inert energy. Rajas means fine powder. The inert energy also is like fine powder containing quantised particle nature. Tamas means condensed matter of inert energy. Both matter and awareness are forms of inert energy only. This means that Rajas or inert energy is the beginning material of the creation indicating God Brahmā. Sattvam is knowledge discriminating good from bad, which is necessary for ruling of the creation indicating God Viṣṇu. Tamas is firmness like solidified matter and such firmness is required in the final destruction of the entire creation indicating God Śiva. God is said to be Sattvapriya meaning that God likes the deep Spiritual knowledge as said in the Gītā that God is fond of the Spiritual knowledge (*Jñānayajñena tenā'ham...*- Gītā).

6. Swāmi, how to get over this habit of cross talking?

[Swāmi, how to get over this habit of cross talking? I don't have the patience to listen to the other person completely. I interrupt in between even before the other person completes their sentence. This habit of mine is standing as an obstacle while doing Satsang also. I am not able to listen to the divine knowledge completely. Kindly help me. You are my only teacher.]

Swāmi Replied:- You must develop patience at least in hearing others completely and then to think what they said in which angle of sense. At least in this one aspect, you must have patience because unless you hear them patiently and think with calm mind, best answer will not come out from you. For this reason only, I have given an appropriate title to you (even before you tell this), which is “Opposition leader”, who asks questions in fast way even before the leader of the ruling party (CM or PM) answers your previous question. You never exhibited this behaviour in My presence, but, still I gave this title not with reference to Me, but, with reference to others only!

7. Is it wrong to expect a spiritually oriented life partner also?

[Swāmi, You have clearly explained that we should not expect anything from God in Nivṛtti because God always gives the best to us. Is it wrong to expect a spiritually oriented life partner also?]

Swāmi Replied:- In Nivṛtti, the devotee does not ask God for anything or for anybody except God Himself. In Pravṛtti, the devotee can ask such boon. In Nivṛtti, the devotee is filled with God only and there is no vacant space in the devotee except God. When Uddhava preached Monism (Advaita) – knowledge, Gopikas replied that there is no vacant space in them except Kṛṣṇa and hence, not even a single word spoken by Uddhava has entered them! There are two stages in the case of Gopikas: 1) When they were with Kṛṣṇa with lot of interest (Śraddhā) in Him. In that time also they were totally filled by Kṛṣṇa. 2) When Kṛṣṇa left them and went to Mathurā, their interest was intensified to climax resulting in madness. In the 1st stage cunning devotion was adopted and in the 2nd stage care not devotion was followed by them. Whenever you take the word Nivṛtti, you must be aware that Nivṛtti is the field started and developed by devotees only and not by God. Of course, God gives the highest fruit to the devotee on success in Nivṛtti. Except this one end favour, God always opposes Nivṛtti by creating several hurdles. But, in a successful devotee the speed of devotion increases due to these hurdles and in this angle, actually God is helping the true Nivṛtti devotees. A failed Nivṛtti devotee stops in the path of Nivṛtti due to these hurdles. This is the reason that the successful devotees in Nivṛtti are very very few only (*Sa mahātmā sudurlabhaḥ...– Gītā*). Truly speaking one in millions and that too after millions of births (*Bahūnām janmanāmante...,*

kaścit māṃ vetti... - Gītā) is successful. All the rest constitute the devotees of Pravṛtti and failed devotees in Nivṛtti. Even though several Sages were born as Gopikas aspiring the goal of Nivṛtti, only 12 Gopikas reached the highest fruit called Goloka! Any boon regarding worldly bonds is asked in pravṛtti only and not in nivṛtti. Nivṛtti starts when all the worldly bonds are dropped from the soul due to the attachment to God. Nivṛtti means drop out of all worldly bonds. Only bond with God remains and this is the purification of love to God. From this point onwards, Nivṛtti starts and ends in two stages of initial interest and final madness, which is the intensification of love to God. As the process of attachment to God continues the worldly bonds start becoming weak and this simultaneous process of attachment and detachment is a mixture of pravṛtti and nivṛtti. Such a mixture is not pure nivṛtti. In pure nivṛtti, only one bond with God remains (*eka bhaktir viśiṣyate...* Gītā). When this pure nivṛtti is reached where all the worldly bonds are dropped, the intensification of bond with God starts and such intensification of the only bond with God is called pure nivṛtti.

8. Some erotic sculptures on Khajuraho monuments resemble illegal sex. Please enlighten me.

[Swāmi, forgive me for asking this question. You mentioned in the 'Pravṛtti-Nivṛtti Sūtram' that legal sex is divine in the service of God and hence, it is depicted on the walls of temples as holy subject. But when I see some erotic sculptures on Khajuraho monuments, they seem to resemble orgies (indiscriminate illegal sexual activity) rather than legal sex. Please enlighten me. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied:- All the sculptures depicting legal sex indicate Pravṛtti, which is meant for the general lot of souls as said in the Gītā (*Dharmāvīruddhaḥ kāmo'smi...*— Gītā). This is generally found everywhere. But in Nivṛtti, the illegal path of sex is mentioned because Kṛṣṇa did dance in the midnight at Bṛndāvanam with married Gopikas. Even King Parīkṣit questioned Śukayogi about this (*Sa katham Dharmasetūnām, vaktā kartā'bhiraḥṣitā, pratīpamācarat Brahman, paradārā'bhimarśanam?*— Śrīmad Bhāgavatam). This question means “O Great Sage! Kṛṣṇa is the preacher, builder and protector of the bridges of justice. How He acted in the opposite way by involving in illegal sex with married Gopikas?” He means that Kṛṣṇa told in the Gītā that He is incarnated to establish justice in the world (*dharmasamsthāpanārthāya...* Gītā). The answer for this question was given by Me on several occasions. The same Kṛṣṇa in the end of the Gītā told “*You have to leave even justice for My sake. I will protect you from the sin of going against justice*”. Here, Kṛṣṇa does not mean that He will protect the devotee from the punishment of sin by using His omnipotent power. It

only means that Kṛṣṇa will protect the devotee by paying penalty from His pocket, which is transferring the punishment onto Him. Actually, as I told that this Nivṛtti is proposed and developed by devotees only. Fighting against justice for the sake of God indicates the mad climax of love of devotee to God. Even though God opposes Nivṛtti, the devotee succeeds by crossing all the divine hurdles and using the hurdles as culverts in the water canal to increase the speed of the devotion-water flow. In this fight with justice, the sin is inevitable for the devotee for which also the devotee does not care. Seeing all this climax madness of devotion, God gives not only the highest fruit (*Nivṛttistu mahāphalā*), but also undergoes the punishments of the sin of devotees to protect them granting an eternal accountless bond with Him. The devotees are already prepared to undergo the punishment by going to hell for the sake of God and this was told by Gopikas to sage Narada. God told in the Gītā that He will liberate the devotee from the sins (*aham tvā sarvapāpebhyo...*) but did not tell about the way of liberation from sins. If God tells the way that He will undergo the punishment of sin, the devotee will not agree. The devotee thinks that God will liberate the devotee from sins using His ultimate power to cancel the sins. But, the actual way is that God undergoes the punishments of the sins and liberates the devotee from the sins! In such fight against justice, involving sin, the illegal path of sex of Gopikas was presented by Sage Nārada in His Bhaktisūtram (*Jāravat ca*). The important point to be noted in this illegal path of sex is that in this path strongest opposition force exists by which strongest resistance-force is developed by the devotee as per human psychology. In the legal path, since congenial force exists, such strongest resistance-force is not developed since there was no such necessity. Hence, Sage Nārada took this illegal path as an example to say that God shall be attained by such strongest force only. However, confining to this path of sex only to attain Goloka is wrong. Gopikas did not attain Goloka just due to the illegal path of sex fighting against the legal path. They fought with justice for the sake of God in all the worldly bonds. The three strongest worldly bonds are with life partner, issues and wealth. Nowadays, you can find everybody confining entire worldly life to these three strongest worldly bonds only. If these three strongest worldly bonds are defeated for the sake of God, it means that the devotee defeated all the worldly bonds for the sake of God. Hence, remember that Goloka is obtained by the devoted Gopikas because they crossed all the worldly bonds for the sake of God and not by crossing one mere worldly bond, which is bond with life partner. Stealing the butter preserved for issues is a test for the bonds with children and wealth (Butter). Only 12 Gopikas, who passed in all the three tests, reached Goloka and not the Gopikas who merely danced with

Kṛṣṇa. Many Gopikas failed in the test of stealing butter also attended the dance at Bṛndāvanam!

9. Śrī BVR Shastry asked: what is meant by Tapas or penance?

Swāmi replied: Tapas means suffering with pleasure side by side. When you are suffering for God such bliss is associated with your suffering. When you are suffering for worldly bonds, misery is associated with such suffering instead of bliss. When you suffer due to the work of your intelligence in gaining the spiritual knowledge, such suffering is at the level of intelligence (*Jñāna tapaḥ*). When you suffer at the level of mind with love to God, it is the penance with mind (*bhakti tapaḥ*). When you suffer at the level of body and its activity, it is penance at the physical level (*karma tapaḥ*).

Chapter 10

August 02, 2021

O Learned and Devoted Servants of God,**1. How does God know the future when He has granted us free will?**

[Śrī Ganesh asked: Pādanamaskāraṃ Swāmiji, Q1) How does God know the future when He has granted us free will? I was thinking about this and I understood it in this manner. As an engineer, when I look at temperature readings of a pump at various points taken at regular intervals, I can predict if the pump is going to malfunction in the near future. Since You are the engineer who created, maintains and destroys us, You can easily predict what will happen. But You have also given us intelligence which is an inherent part of free will to correct problems that we face ourselves. For example, I (the pump) realise that I'm overheating because I am taking too much liquid than I am supposed to, I can choose to either take less liquid or continue to take the same amount of liquid. Since You know my choice You know the consequences of those choices and hence the future. Is this the right way to understand?]

Swāmi Replied:- The knowledge of future mentioned by you that can be known by scientific analysis is within the boundaries of imaginable domain. In this imaginable domain, containing our human lives there are many directions which can't be predicted by the scientific analysis. There is a subject called Astrology composed by Sages through which future can be known to certain more extent than scientific analysis. By God's grace a devotee can know more extent of future. This is the reason that why an Astrologer worships God to get more precise knowledge of the future. The main background of the knowledge of the future is that we can worship God to overcome difficulties whenever they are known to come. For a devotee, who worships God always, all this is not necessary. More than this, a devotee worshipping God not aspiring anything in return is the best because God will always protect such devotee since his devotion is true love. Moreover, the real enjoyment of life exists in enjoying both happiness and misery alternatively like sweet and hot dishes in the meals. Such a devotee never aspires anything from God in return except to love God theoretically and practically to please God. The real enjoyment of life exists in not knowing the future and also to have the full freedom given by God within certain limits of human efficiency. This is the reason that why God coming down as human incarnation will also have the same human ignorance in not knowing the future and possessing the same human limited free will. God enjoys really on the earth under these limitations. Whenever He does a miracle, He breaks

His own superimposed layer of ignorance getting self-realisation since the miracle is necessary in carrying His divine programme. Once, the miracle is over, He covers Himself with the same layer of ignorance. It is like wearing helmet whenever necessary. Nobody wears helmet while staying in the home! A police officer wears uniform outside the house to control the public, but, a police officer unable to control his family members wears uniform inside his house also! Such police officer wearing uniform always inside and outside the house will never enjoy the free atmosphere. The false incarnation or a devilish devotee exposes miraculous power continuously to get respect and fear from others. God coming in true incarnation is bored with such respect and fear in the upper world and comes here to enjoy the friendship from devotees in which real love is expressed without any aspiration in return. Friendship-devotion is said to be last but one step in the steps of devotion (*Sakhyamātmānivedanam...*). Arjuna was an example for this stage of friendship. The last step is total surrender (*Ātmānivedanam*).

2. Swāmiji, You have told me to recite Hanumān Cālīsā for my worldly progress. What should I recite for my spiritual progress?

Swāmi Replied:- Spiritual field is to know the true Spiritual knowledge (Jñānayoga) by which you have to get the inspiration (Bhaktiyoga) and implement in practice (Karmayoga). In this field you are not aspiring for any help from God in return for your theoretical and practical love to God. When you gain profit from God, it is Pravṛtti or worldly life and such is business devotion. When you undergo loss and make God benefited, it is the real devotion shown to your beloved worldly bonds.

3. Please explain the meaning of the following verse of Viṣṇu Sahasranāmam?

[Swāmiji, there are various interpretations for a given Sanskrit scriptural text. For example, one interpretation for Viṣṇu Sahasranāmam for the verse

Vedanta Go Brāhmaṇassyāt Kṣatriyo Vijayī Bhavet |
Vaiśyo Dhanasamṛddhassyāt Śūdraḥ Sukham Avāpnuyāt ||

is that those who recite this will get the knowledge of Brāhmaṇas, the bravery of Kṣatriyas, the wealth of Vaiśyas and pleasure of Śūdras. The other interpretation says that, chanting Brāhmaṇas get knowledge, Kṣatriyas be brave, Vaiśyas be wealthy and Śūdras get pleasure. Can there be different good interpretations of the same text?]

Swāmi Replied:- Good interpretation of this text is that a Brāhmaṇa gets Spiritual knowledge, a Kṣatriya gets victory in war, a Vaiśya gets profit in business and a Śūdra gets overall happiness. But, these four castes are not

decided by birth, but, are decided by their qualities and deeds. This means that any soul having interest in any line of qualities and deeds will get success in that line by the grace of God. But, the real grace of God comes only by theoretical and practical total surrender only.

4. Can the public criticise the contemporary human incarnation because of jealousy only or because of ignorance of spiritual knowledge also?

[Q4) Swāmiji, in Guru Pūrṇimā message, 11th point, You mentioned that the public criticised a spiritual leader for having sex with an actress, because they were jealous of him. It can also be the case of ignorance of the public that it might be a Nivṛtti test for the devotee. Can the public criticise the contemporary human incarnation only because of jealousy? Can it also be because of ignorance of spiritual knowledge?]

Swāmi Replied:- Whether it is an ordinary Saint (Spiritual leader) or God Kṛṣṇa (the human incarnation), the ignorance of Spiritual knowledge from which ego and jealousy come out as two sprouts is the reason. Ignorance is the source of these two cataracts on the eyes. Unless these two are conquered, there is no real happiness in Pravṛtti and also there is no real success in Nivṛtti. When the people criticise anybody including the human incarnation, the actual hidden reasons are ego and jealousy only. Any external criticism is always based on the bites of these two black cobras only. As I told already, the best way is to realise that all the merits belong to God and that all the defects belong to souls. When the fan is rotating and is giving cool air, people praise it, but, the fan is rotating circularly drawing zeroes in the space telling that it is zero by itself and the credit shall go to the current (God) that rotates the fan. When a bad sound comes due to its spoiled bearings, the rod (indicating “I”) above the fan says that the defect belongs to itself indicated by “I”. Thus, every one of us must make the fan as one of our preachers. God Datta as Avadhūta preaches King Yadu about so many examples in this creation as the preachers by explaining the concepts that they convey to us (*Avadhūta Yadu Saṁvāda*).

Chapter 11

August 03, 2021

O Learned and Devoted Servants of God,

Dr. Nikhil asked: Is it impossible to prove that consciousness is absent in deep sleep, on the basis of both experience and logic? A famous teacher of Advaita Vedānta claims in his video that it is an error to say that consciousness is absent in deep sleep. I have tried to put together some of the main arguments made by him below.

1Q:- As per Advaita, only the mind is absent in deep sleep, whereas, consciousness continues to exist. The inability to distinguish between consciousness and mind leads to this erroneous conclusion that consciousness is absent in deep sleep.

Swāmi Replied:- Anybody can distinguish consciousness or awareness from mind. Consciousness is the special work form of basic energy and it is called as awareness. Based on its functions, awareness is classified into 4 categories called internal instruments: 1) Mind or Manas while doing planning (Saṅkalpa like that I shall go to college) and variation (Vikalpa like that I shall go to shop), 2) Intelligence or Buddhi while doing decision (Niścaya) through analysis (Now I shall go to college since it is my duty in this time, I can go to shop even in the evening after returning from college), 3) Citta or Memory while remembering some past happenings and 4) Ego or Ahaṅkāra, which is the basic thought of I representing the total physical and mental personality. Basic current functions in different ways, which becomes sound energy in radio, light energy in bulb, mechanical grinding work in grinding machine etc. Hence, nobody will confuse the basic awareness for its specific function called mind. In meditation, one can find the existence of basic awareness when all its functions are stopped. There also, experience of consciousness (awareness of awareness) alone exists and such experience itself is the awareness. The awareness itself becomes object of itself in the meditation (*Ātmajñānam*). In deep sleep, absence of other external objects of the world (Awaken state) and absence of internal mental objects of dream (Dream state) exist. But, you can't say that awareness of awareness exists in deep sleep because both experience of other objects as well as experience of itself do not exist since experience or awareness disappeared here. When experience is absent, awareness or consciousness is also absent because all the three (experience, awareness and consciousness) are one and the same. You are experiencing yourself or something else. You are aware of yourself or something else. You are conscious of yourself or

something else. In the awoken state, awareness is functioning as mind. This point is true. But, in the same awoken state; you can enter into state of meditation where you are aware of yourself, which means that consciousness is aware of itself. If you say that in deep sleep also consciousness is aware of itself, then, both deep sleep and meditation have to become one and the same. This is meaningless because in deep sleep, awareness does not exist due to which consciousness or experience of itself is absent whereas in meditation awareness of itself exists. In deep sleep, awareness itself is absent and not to speak of its functions and hence, mind is also absent in deep sleep. You cannot say that in deep sleep awareness is aware of the dormant mind because both awareness and mind are absent in deep sleep.

Logic or Tarka is nothing but science because in both, the items of the creation are analysed perfectly. The food digested is oxidised by the oxygen in mitochondria and the inert energy is produced. This inert energy is converted into awareness, which is the electrical pulse in neurons. These electrical pulses are called awareness. In deep sleep, a specific part of the brain does not function and hence, the awareness becomes non-functional or non-existent. Even if you say that neurons exist, awareness or consciousness or experience is absent because the concerned part of brain is shut down in rest. When you shut down your computer, even though current exists, the activity of the computer, which is the experience or consciousness or awareness is also shut down and is non-existent. You can't say that since current is present; the activity of computer exists inside the computer. If it existed, at least the screen should glow. What I mean is that if power supply to the computer (supplier of signals) as well as monitor is stopped, there is no any activity in the computer including the glow of screen. In meditation, only monitor functions so that pure awareness of awareness exists even though the activity of the computer is not seen and experienced. Unless you differentiate meditation and deep sleep, you cannot understand the truth of this concept.

2Q:- The knowledge of the existence of consciousness in deep sleep is not a logical inference (anumāna) after waking up; it is a first-person experience (anubhava). Upon waking up, the person says, "I was sleeping peacefully, earlier. I was not thinking any thoughts or dreams (*Etāvantaṃ kālaṃ sukham aham asvāpsam, na kiñcid avedīṣam*).” This means that the person was (earlier) experiencing the state of deep sleep, even though his mind (thoughts) was absent in that state.

Swāmi Replied:- Such experience came to you only after the deep sleep in awoken state only. If the consciousness is experiencing the state of deep sleep, this statement is the infinite climax of ignorance because no person in deep sleep experiences the absence of mind. If it is experiencing

the absence of mind, it must be like yourself experiencing the absence of horn on the head of rabbit in the awoken state existing in the external world. Absence also is experienced. In deep sleep, such experience of absence of anything other than itself (consciousness) is totally absent as per the direct experience. You say that the experience of deep sleep is the first experience. This statement itself is funny. When you are experiencing the past happiness of the deep sleep, deep sleep does not exist during such experience. The freshness or happiness of the rest of the part of the brain is freshly experienced as soon as you awake from deep sleep. Based on this, you inferred the past rest to be its reason and you are saying that you have slept well with happiness. Happiness is experienced now and its reason (rest) is also inferred now. Moreover, you clearly said ***“I did not know anything in the deep sleep”***. This means that you are announcing your state of deep sleep as absence of any experience or awareness or consciousness. You yourself are telling the fact that awareness of any object including itself did not exist in deep sleep.

Once you have inferred fire on the top of the hill by observing its smoke, such logical conclusion comes out automatically as first experience that fire existed on the hill. Every time you need not think that there is fire on hill due to smoke and that smoke and fire are always interconnected (wherever there is smoke, there is fire) as you have seen many times in the kitchen. Every time this logical analysis of inference need not repeat since the final conclusion is stored in the memory (Cittam), which comes out spontaneously on seeing second time the smoke from the hill. Whenever there is absence of logical discussion of inference, you should not conclude that it is direct perception of fire and smoke to give first experience. You have not seen the fire on the hill and how can you say that it is first experience?

3Q:- If the knowledge of the existence of consciousness in deep sleep were a logical inference, instead of a first-person experience, then upon waking up, the person would have said something different. He would have said, “I know I am awake now. I remember, I had lain on this bed, several hours ago. I remember the thoughts I had before falling asleep. I also remember some of the dreams I had. But after that, I do not remember anything. So, I conclude that I must have been in deep sleep.” But even without going through this logical exercise, one effortlessly knows that he or she had slept deeply. It means that knowledge of the state of deep sleep is an experience and not a logical inference.

Swāmi Replied:- You told just above that the person is experiencing the happiness of the deep sleep saying that he did not know anything in deep sleep. Now you say something different about the state before deep sleep. All

these things are utter failures because in deep sleep, the consciousness is not aware of: 1) Absence of mind as in the case of experiencing absence of horn on the head of rabbit and 2) itself as in meditation. ***“You are having the first experience of happiness coming from the rest of the part of brain after awakening from the deep sleep only. You inferred the reason of this happiness to the rest in the deep sleep. You also directly say that you are not aware of anything including yourself or consciousness.”*** This is the essence of the logical analysis of deep sleep.

4Q:- On the basis of logic too, one can establish that the knowledge that consciousness existed in deep sleep is not an inference. Drawing an inference requires a previously-established invariable concomitance (vyāpti) of the observation and the conclusion. So far, whenever we have seen smoke, we have also seen the fire which is the cause of the smoke. This is invariable concomitance (vyāpti), which means that the cause and effect are invariably found together. Hence, in a new situation, when we only see smoke (observation), but not fire, we can infer the existence of the fire (conclusion).

Swāmi Replied:- What I have told above is exactly said by you now. The logic applies only for the first incident of seeing smoke coming from top of the hill. From the second vision of the same incident onwards, the logical conclusion drawn in the first incident that was stored in memory comes out spontaneously and such conclusion is also the logical conclusion only and not the first experience of finding smoke from fire in the kitchen for the first time. How can you tell that the unseen fire existed on the hill without seeing the fire? The first experience is based on the vision of both fire and smoke together.

5Q:- a) There is no previously-established invariable concomitance between the observed non-existence of experience and the conclusion of the absence of consciousness.

Swāmi Replied:- a) When you observed the absence of horn on the head of the rabbit for the first time, since there is no concomitance of such experience before that first observation, shall we also conclude that there is no validity for the absence of horn on the head of the rabbit?

Śrī Sarvapriyananda ji says that there is no earlier concomitance of observation of absence of experience and conclusion of absence of consciousness and hence, absence of consciousness cannot be established based on absence of experience. This is not correct at all because, experience and consciousness are only one item. I have already told that 1) I am experiencing the existence of pot 2) I am conscious of the existence of pot. Both these are only alternative statements of the same concept. Since there are no two items like smoke and fire, concomitance cannot enter this topic. In this topic, there is no question of inference. It is 100% perception only.

Applying this to the horn of the rabbit, here also there is no inference because, only one item that is the absence of horn is perceived, which can be told as 1) I am experiencing the absence of horn or 2) I am conscious of the absence of the horn. When there is no question of finding a place for inference in this topic, how can you say that my example of absence of horn is perception only and not inference? Did I tell that my example is inference? Not only my example, even your example is not inference. When experience and consciousness mean one and the same and when there are no two items or two concepts, where is the question of inference even in your example? You have taken experience and consciousness as two different items and you are bringing false concomitance between these two falsely different items.

We have spoken about inference while speaking that we are inferring the happiness during deep sleep (unseen fire) based on the happiness experienced after waking (seen smoke). This is the actual topic of inference. Suddenly, you have jumped to a different topic by creating funny difference between experience and consciousness and making a further funny concomitance between them. When both words mean same item and when they are not different items, where is the place for concomitance? When there is only fire and no smoke at all, how can you speak of concomitance in such single item? We started with a specific topic on inference and ended with concomitance between single item represented as two items falsely. This disconnected jump is bringing 100% confusion!

The word vyāpti or concomitance means extension of a concept from one place to other place. This word is not registered to the authority of inference only. Any concept found in one place can be extended to the other place if the concept applies to other place also. You have told that inference is not applicable to the example of experience of absence of horn on the head of the rabbit. In forest I have seen the rabbit without horn and I concluded that wherever there is rabbit, horn will be absent on its head. Rabbit is the cause (Hetu) and absence of horn on the head of the rabbit is the achievable result (sādhya). This is the concept that is built up in the forest (sapakṣa), which means the place where the achievable result is ascertained. When I saw another rabbit in a garden (pakṣa), which means the place where the achievable result is doubted, I extended the concept of sapakṣa to the pakṣa and this extension is vyāpti by which I have decided that the second rabbit is also not having the horn or the second animal is also rabbit. Even though, the second rabbit is identified as rabbit by the perception and also the absence of horn is also identified by perception, there is no harm if I follow the procedure of the inference to support my perception. It is a double verification of the authority of perception. The absence of horn is caught by

experience and hence, it can be treated as a second item through the authority of ‘anupalabdhi’ (non-recognition or non-existence). Whether the item exists or doesn’t exist, in both cases, the final phase is non-attainment only. Hence, from the view of the final word ‘non-attainment’ irrespective of the earlier status of the item (that it is subtle and hence not attained) even the non-existence as earlier status can end in the same final word, which is non-attainment. This shows that the absence of horn has the authority of anupalabdhi and hence, can stand as second item (sādhyā). Anyway, all this discussion is unnecessary because, the Advaita philosopher made experience and consciousness as two items and played with the inference while the truth is that experience and consciousness are one and the same.

b) The observed non-experience of any object of the mind, can only lead to the conclusion that the mind is absent. One cannot say that consciousness is absent.

Swāmi Replied:- b) If consciousness is absent, mind also becomes absent and this is the case of deep sleep. In meditation, consciousness is present while its functioning faculty called mind is absent. Deep sleep is like absence of water and water wave together. Meditation is like presence of standstill water and absence of water wave. By this logic, you cannot say that deep sleep and meditation are one and the same. Based on this single point, that the commonality is absence of water wave (Mind), one lake containing standstill water without waves and another lake containing no water without waves must be one and the same. One commonality does not bring total similarity and oneness, which is very bad logic.

c) Hence, the absence of consciousness in deep sleep cannot be established on the basis of logic.

Swāmi Replied:- c) The absence of consciousness is established by direct experience supported by logic as well as science. Nobody in deep sleep experiences either presence of anything or absence of anything. In deep sleep, the experiencing subject itself is absent and hence, it itself cannot experience its own absence. Due to this, absence of total experience is the result of deep sleep. Please don’t forget that experience itself is awareness or consciousness.

d) Finally, the absence of consciousness in deep sleep can neither be established on the basis of experience, nor on the basis of logic. Hence, the Advaita claim that consciousness exists in deep sleep is valid.

Swāmi Replied:- d) This is the most topmost climax of fun to say that consciousness exists even though its existence can’t be established by experience or logic! Even the unimaginable God is established based on the logic and experience. Unimaginable God exists as the source of unimaginable miracles, which are seen and experienced like the smoke from

the top of the hill and based on this logical experience, the existence of unimaginable God is established (*Astītyevopalabdavyah...*- Veda). Your consciousness is really greater than the greatest unimaginable God, which can't be established by logic or experience in deep sleep! The absence of any type of experience during the deep sleep, which was inferred after awakening from the deep sleep, establishes absence of consciousness in deep sleep perfectly. You must remember that the absence of any experience is not experienced during the deep sleep. In the absence of every type of experience, no experience exists and the direct proof for this is the absence of any type of experience during the deep sleep. Such total absence is established through the inference made after awakening from the deep sleep. From the happiness coming from the total rest taken by the part of the brain leads to the conclusion of absence of every type of experience in the deep sleep. Experience itself is a form of work and if experience existed, it would not be total rest characterised by total absence of work. Awareness is only subject form of work. To be aware of something is work like visualising, talking, walking etc. Awareness is the subject form of work (Kriyāpadam) like vision, talk, walk etc. God is not this petty awareness, which was born from food (*Annāt puruṣaḥ...* Veda) in course of creation. Awareness indicates work only and in the case of a living being such subject form of work happens to be the subject (Jīvātman) also. But, in the case of unimaginable God since subject is unimaginable and omnipotent, only subject form of work stands without becoming subject. This means that the subject is doing the work of awareness because the subject is omnipotent with unimaginable nature. Unimaginable awareness can be used as the alternative word for God in the sense that the unimaginable God is aware of something due to His omnipotent unimaginable nature and not because the unimaginable God is awareness as in the case of a living being. In the imaginable domain, you can clearly say that any item which is not awareness can't be aware of any other item or itself. But, this worldly logic is not applicable in unimaginable domain. Even though unimaginable God is not awareness, He is aware of everything including Himself. The very basic foundation for all this crooked logic is to feel oneself already as the ultimate unimaginable God and to live with false satisfaction and climax ego. Only Śaṅkara was that unimaginable God (*Śivaḥ Kevalo'ham...*) and He told that every soul is God so that the atheistic soul will become theistic. His disciples could not drink the molten lead and He taught the actual truth to His matured disciples.

The Gītā did not condemn the theory that says that soul is born daily and dies daily (*Atha cainam...* - Gītā). From the point of awareness (Jīva),

it is taking birth and death daily. From the point of its basic inert energy (Ātman) its eternality is also maintained by the Gītā. Jīva can be also viewed as eternal from the point of basic thoughts or qualities, which are like the inert pulses stored in the memory like the pulses in the information disk of the computer. But, by using the word consciousness, you are talking about the current that enters the computer exhibiting the activity of the information on the screen. In the time of death, this bundle of information activated by current (awareness) leaves the gross body and goes to the upper worlds in the activated state only. Here, in this context, current shall not be taken in the sense of inert power (Ātman) only, but it shall be taken in the sense of power supply creating the activity in the computer (jīva). The disk of information along with supply of current can be taken alive in the form of your cell phone, which is active throughout your journey. The constancy of awareness can be justified while the individual soul takes up the journey after death. The put off and put on works of your cell phone daily does not mean that you cannot carry the cell phone in put on condition during your journey. By such constancy, you should not argue that the cell phone can never be put off in your house daily.

In the case of an ordinary human being, the subject is awareness (Cit). The verb or work is to be aware of itself or something other than itself (Cetati) and make other item also to become aware (Cetayati). The awareness is aware of itself or something other than itself and also makes the inert body to become aware of itself or item other than itself. The verbal noun is Caitanyam, which is the awareness existing as the subject as well as the work. In ordinary human being all these three (subject, subject form or verbal noun and work) are one and the same called awareness. But, in the case of God, the subject is unimaginable, the subject form is also unimaginable and the work is also unimaginable. The only commonality between unimaginable God and the ordinary human being is that the final result is one and the same, which is that both God and ordinary human being know the same object. Based on the commonality of the final result we cannot conclude that both God and ordinary human being are one and the same. The final result is not bringing commonality in subject or subject form (verbal noun) or work between God and human being. When all these three are totally different between God and human being one cannot use the word 'awareness' as common for both God and human being. If you say that the final result can be also the awareness and hence, awareness is common for both, you have to say that the awareness of God is unimaginable awareness and awareness of the human being is imaginable. The final result is that in the case of God, the

subject, subject form and work are unimaginable while in the case of human beings the same subject, subject form and work are imaginable.

Chapter 12

August 04, 2021

O Learned and Devoted Servants of God,**1. Can we say that the 12 Gopikas were born as the 12 disciples of Jesus?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāraṃ Swāmi, 1. Thank you for everything. We have learnt from You that the same Unimaginable God incarnated as both Lord Kṛṣṇa and Lord Jesus. You also revealed that there were 12 Gopikas who passed all the tests of Lord Kṛṣṇa and attained God. Can we conclude that the same 12 Gopikas were born as the 12 disciples of Jesus?]

Swāmi Replied:- The unimaginable God in both is one and the same in the sense that both Kṛṣṇa and Jesus did unimaginable events called miracles. Regarding the qualities (Sattvam, Rajas and Tamas) of the medium, which is other than unimaginable God, there is difference between Kṛṣṇa and Jesus. Kṛṣṇa showed all the three qualities whereas Jesus showed only Sattvam quality. The number coincides, which does not mean that those 12 and these 12 are one and the same. The 12 of Kṛṣṇa passed all the tests fully whereas in the 12 of Jesus, one devotee failed in the test and that devotee was Peter, who told thrice that he does not know his divine Spiritual preacher called Jesus. It is just a coincidence of the number.

2. Swāmi, in what way is Satyabhāmā referred to as possessing Rajas quality?

Swāmi Replied:- Rajas indicates dynamism and anger. Satyabhāmā was very hasty and used to get anger frequently. The food materials related to promotion of Rajas are also hot substances like chillies etc.

3. Swāmi, how to accelerate quickly from cunning devotion to care-not devotion?

Swāmi Replied:- Cunning devotion is the best type of devotion recommended by God. In fact, the essence of Yoga is only cunning devotion, which is conquering illusion by illusion like plucking a thorn with another thorn. All the rotating wheels (Cakras) or whirlpools are worldly bonds obstructing the swimmer of the worldly ocean. The Kuṇḍalinī moving in curved way is the process of escaping the wheels without damage to self and to the worldly bonds. This means that the devotee shall escape the opposing worldly bonds with cunning talent to reach God. Actually, Nivṛtti is the field discovered, developed and dragged up to climax by the devotees only and

not by God. However, God gives advice of cunning devotion in order to avoid clash between self and worldly bonds that disturbs both. God never advised about care-not devotion because God cares very much for Pravṛtti (worldly life) and not for Nivṛtti (personal Spiritual life between Him and devotee). Care-not devotion is again a totally discovered field by devotees only. The climax devotees entered care-not devotion only when the cunning devotion failed. Even if the cunning devotion fails, God never advises to enter care-not devotion. This devotion is not to care justice and not to care the hell coming for the injustice for the sake of God. Such step is taken by climax devotees of madness level and such climax step is dependent on the climax level of devotion of the devotee. Such climax level is at the free will of the devotee and never advised by God. If it is advised by God, such devotion is not real because such devotion is not selected by free will of the soul. God will be advising not to enter care-not devotion, but, against the will of God, the devotee shall enter the care-not devotion (if the devotee is in climax state) by which God is overwhelmed with happiness and grants the highest divine fruit of permanent union with Him. But, the devotee shall remember one point i.e., as long as cunning devotion goes on well, the devotee shall not enter care-not devotion and by this God will be pleased.

God's ultimate goal is only Pravṛtti and this is the reason why several scriptures in the world concentrate on Pravṛtti. 99% people can rise to the level of Pravṛtti only. Only 1% can enter Nivṛtti and get the greatest fruit of Nivṛtti, which is total responsibility of the devotee taken by God and eternal union with God. In Nivṛtti, the total effort is on the side of the devotee only and God will not assist it. Moreover, God will oppose the effort in Nivṛtti and also will never support any sin committed by the devotee and allows punishment for that sin. Since the devotee is ready to undergo that punishment for the sake of God, God undergoes the punishment of such sin and gives the eternal fruit to the devotee with unexpressed pleasure inside.

4. Swāmi, is a soul once liberated always remains liberated of the worldly bonds?

Swāmi Replied:- Once the soul is liberated from worldly bonds due to climax attachment with God, the devotee can never be entangled by worldly bonds even if the soul is born again and again in this world along with God to assist Him in His mission. Once the divine nectar is tasted, who will drink this bloody coffee again?

5. Swāmi, people say that a married bond stays for 7 Janmas. Is that true?

Swāmi Replied:- You said that people say it and this is not said by God or the Veda. There are so many sayings created by worldly people suiting to the needed worldly contexts. To support a worldly concept liked by somebody, that somebody will create some authority in his support. If support from the Veda is not obtained, he will say “People say like this”! It is said in the Aṣṭāvakraśaṃhitā that the mother in this birth is becoming wife in the next birth and Sages told King Janaka that his wife was his mother in the previous birth. How one soul can be the wife continuously for 7 births in the light of the above said scripture? All these worldly bonds are limited to this birth only, which are like the temporary cinema shooting bonds. Śaṅkara says that a temporary thing is unreal in all the three times (past, present and future). The cinema shooting bond did not exist before shooting and after shooting and hence, temporary. Such bond does not exist in the shooting also and therefore, such bond is unreal in past, present and future. It is a bond among co-actors in the cinema which is not only temporary but also unreal. The bond between any actor and producer (God) is permanent in all the pictures. Only bond with God is permanent and real. The bonds among actors are unreal.

6. Based on absolute truth, can we say to see 2 souls marrying is adultery?

[Swāmi, the Sages in the Daṇḍakāraṇya realised that all souls are not only females but wives of God. If we see the world considering this as absolute truth, we get to see 2 females (souls) marrying and 2 females in adultery etc. Kindly rectify my vision.]

Swāmi Replied:- God, the creator is said to be Puruṣa and the creation created by Him is said to be Prakṛti. The soul is also part of creation called as Parāprakṛti. When God is said to be Puruṣa or male, naturally the 2nd item, Prakṛti, creation must be female. The word ‘*Puruṣaḥ*’ is masculine gender and the word ‘*Prakṛtiḥ*’ is feminine gender. In this way, the souls along with the creation are taken as females. The souls along with the creation are maintained by God and maintainer is called husband (*Bhartā*) whereas maintained is called wife (*Bhāryā*) as said in the Veda (*Striyah satih puṃsah...*- Veda). Realising this point, the male Sages wanted to convert themselves into females and tried to hug God Rāma. Mīrā also asked her Spiritual preacher called Tulasīdās “*Are there males in souls also? I am thinking that Kṛṣṇa alone is the male.*”! This is the truth behind the bonds among the souls and the bond between God and any soul. The bonds between the souls in this world are unreal because they are temporary since they do

not exist before this birth and after this birth. Such a temporary bond is unreal and does not exist even in the present time. This concept was taught by Sage Aṣṭāvakra and other Sages to King Janaka. Caitanya Mahāprabhu used to suffer with high fever every day due to separation from Kṛṣṇa and he was always covered by white sandal paste (Gaurāṅga) and the paste was dropping down as white powder for every 10 minutes due to the fever of the body. Every day Kṛṣṇa appears and hugs him and then only the body gets normal temperature! Śrī Rāmakṛṣṇa Paramahaṁsa stayed in Bṛndāvanam for one month and everyday He was wearing saree and jewels feeling Himself as Gopika!

7. Swāmi, what is the difference between 'Sarvasva Śaraṇāgati' and 'Niṣkāma Bhakti'? At Your Divine Lotus Feet, Laxmi Thrylokya

Swāmi Replied:- Sarvasva Śaraṇāgati means surrendering everything including self to God, in which nothing remains unsurrendered. Niṣkāma Bhakti means devotion to God (both theoretical and practical) without aspiring anything in return. The former is the climax devotion and the latter is the initial devotion.

8. How can God take the sins of the soul even before reformation of the soul?

[Pādanamaskāraṁ Swāmi, You have revealed a mind boggling truth in the 23rd point of Guru Pūrṇimā Satsaṅga (24-07-2021). Till now, I have learnt that only some sins acquired by us (souls) will be personally taken by God (i.e. suffered by human incarnation) depending upon our reformation and non-repetition of sin. And some punishments of the sins will be postponed by God upon the worship of God. But now, You have revealed that all the sins will be taken by God for a climax devotee. I have some questions related to this. 1. Just because the soul loves God, how can God take all the sins of the soul even before reformation of the soul? Kindly enlighten me.]

Swāmi Replied:- Such transfer of punishments of all sins from the devotee to God takes place by the will of God only and this does not happen by mere love to God. It happens only in the state of madness of devotion, which is the climax of real love to God. In such climax state of madness, do you think that reformation has any place? Reformation applies to the soul only when his/her intelligence is working without any trace of madness. You must also remember one point that the devotee is prepared to undergo any punishment for the sake of God. Here, the devotee is not aspiring God to take the punishment since the sin is done for the sake of God. This is the basic point. Overwhelmed by this unimaginable devotion, God liberates the soul from all sins by taking the punishments of all the sins of the soul on to Him. If you object this, God will be suffering more than undergoing the

punishments of all those sins. If you are unable to tolerate the suffering of God due to the punishments, how can you tolerate more suffering that comes by not suffering those sins? God suffers for all those sins with immense pleasure and not with any misery. This is the reason to say that unimaginable God has unimaginable love for His devotees.

9. Every soul wants to love God when He takes all our sins and such love is not be true?

[When God is giving this offer of taking all our sins (like 100% off in a shopping mall), every soul wants to love God which would be artificial fabrication. Does God like it? Does God encourage it?]

Swāmi Replied:- The love of the devotee to God as described above was not based on the aspiration for any fruit in return. The devotee is prepared to go to hell for the sake of God not thinking that he/she will get such a divine fruit of getting rid of all the sins by pretending that the soul is prepared to go to hell. God is omniscient and knows everything about you, which you may also not know!

10. How would Lord test if one does not believe in the existence of Hell and Heaven?

[Gopikas were ready to go to Hell for the sake of Lord Kṛṣṇa and they gave the foot dust to Nārada Muni to reduce the headache of the Lord. If the Gopikas didn't believe in the existence of Hell and Heaven but loved God crossing justice, how would the Lord test them?]

Swāmi Replied:- Lord tested them to show the true love of Gopikas towards Him. When Sage Nārada asked Kṛṣṇa that who is the highest devotee of Kṛṣṇa, Kṛṣṇa replied that Gopikas were the highest devotees. Sage Nārada had some doubt about this thinking that Kṛṣṇa is telling their name due to His romantic affair with them. Then Kṛṣṇa performed this test. Kṛṣṇa acted having headache and told that only the feet-dust of a real devotee can cure His headache. Nārada asked all the devotees including all the wives of Kṛṣṇa. Everybody refused telling that if Kṛṣṇa wears their feet dust, they will go to hell. Gopikas gave their feet-dust immediately. Nārada told them that they will go to hell for donating feet-dust to Kṛṣṇa. Gopikas told that they were prepared to go to hell for the happiness of Kṛṣṇa. They told that their happiness is only the happiness of Kṛṣṇa and even hell is heaven for them if Kṛṣṇa is happy! This entire test was done to preach Nārada and other devotees. It is not to test Gopikas again.

11. Why does God have special place for His devotees?

[When God said He would take all the sins of the devotee and suffer for Himself personally, it shows the ocean of love of God on His devotees. Why does God have this

special place for His devotees? Is it our ego to expect God to love every soul equally no matter if it is a devoted soul or a non-devoted soul?]

Swāmi Replied:- How can you equate a gold medalist in the class with all other classmates? The teacher teaches all the students with equal attention and love. This does not mean that he shall give a gold medal to every student in the class. If each student is given a gold medal, what is the value of the special effort put up by that specific student, who got the gold medal?

12. Can we define true devotee as the one who doesn't vote for God against justice because God suffers their sins of violating justice?

[Now that we know this truth, the real devotees would never want God (human incarnation) to suffer for their sins. Hence, true devotees would decide not to cross justice for the sake of God because they very well know that God will suffer their sin of crossing justice and perhaps all their sins. Hereafter, we can define true devotee as the one who doesn't vote for God against justice for the above reason. Isn't it? Please correct me. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied:- God never asked any devotee to cross justice and go to hell for His sake. He also warned Gopikas again and again (as Rāma in the previous birth and as Kṛṣṇa in the present birth) about the result of the sin for coming to Bṛndāvanam in the midnight leaving their justified families. If the devotee fears for the hell and returns back, God would be happy for that. But, Gopikas threatened Kṛṣṇa that they will jump into Yamunā River and said that they are prepared to go to hell for the sake of Kṛṣṇa. Kṛṣṇa was overwhelmed by their real climax love (care-not devotion) and granted them the highest fruit called Goloka. Once they went to Goloka, they never suffered for any of their sins afterwards. This means that they were liberated from all the sins by God as said by God in the Gītā (*Ahaṃ tvā sarvapāpebhyo...*- Gītā). God did not say there about the process of liberation of Gopikas from all their sins. Everybody thinks that God being omnipotent, He can cancel all their sins since there is nobody to question Him. Even Sage Śuka replied to Parīkṣit in this line only because he said that what Kṛṣṇa did shall not be repeated by other souls because Kṛṣṇa is God. This is not the proper answer and God Datta Himself gave the proper answer in elaborated way as all of you know. Now, God Datta also says that Kṛṣṇa (God Datta Himself) undergoes the punishments of those sins committed for the sake of God and also those sins committed previously so that the constitution written by Him is maintained. The actual point is that Kṛṣṇa suffered all these sins not merely for the sake of protection of constitution written by Him, but, the actual reason is that Kṛṣṇa suffered for all the sins of Gopikas due to His overwhelming love for Gopikas since Gopikas were prepared to undergo punishment of the sin done for the sake of God. God is

enjoying all their punishments with full willingness and full pleasure. If you are objecting such enjoyment of punishments, God will be suffering more than suffering the punishments of sins. If you are unable to tolerate the suffering of God (due to suffering the punishments), how can you tolerate more suffering of God on preventing the above mentioned suffering? This means that you are making God to suffer more in order to avoid lesser suffering!

Chapter 13

August 06, 2021

O Learned and Devoted Servants of God,**1. Pādanamaskāraṃ Swāmi, Swāmi, how to come out of self-centeredness and self-protective behaviour so that I can walk towards God?**

[A question by Ms. Bhanu Samykya]

Swāmi replied:- As long as the soul is in worldly life, self-centeredness is inevitable. The influence of worldly bonds brings multiplicity of the bonds in the mind. The self becomes the centre of such worldly bonds with which the self is entangled. In Spiritual life, the bond with God is very powerful and even the self gets dissolved in such powerful single bond with God. In the madness of devotion to God, the self dissolves.

2. Swāmi, will God abandon a disciple in any case. Are there any precautions to not to come to that least state?

Swāmi replied:- God never abandons any soul. The parents always try to help their children however much they may be bad. God always tries to reform the soul and uplift it. As the creator, God loves every soul. In the process of reformation, God may become harsh to a bad soul and this anger is also based on love towards that soul only. Externally, God may appear as if He is abandoning that soul, but, internally, God is waiting for a trace of reformation to appear in that soul thrown into the liquid fire. God says that He will throw the soul forever, but, He waits for a trace of reformation to appear in that soul. As soon as it appears, He will pull out that soul and start the process of reformation. God is infinite ocean of love to every soul.

3. I feel jealous about good devotee and fall into comparison instantly. Please help me.

[Swāmi, I feel jealous when I read any good devotee stories instead of feeling motivated. I'm unable to understand that there is only one God for all souls. I'll fall into comparison instantly. Please help me to overcome this state.]

Swāmi Replied:- Jealousy has positive face by which the devotee can improve himself/herself by seeing better devotees. Jealousy is a very strong force that can be diverted into development of the soul. Jealousy itself motivates and develops the progress. You need not remove jealousy, which

is impossible. You have to simply divert it towards the line of progress of the soul.

4. Can the bond with God be fixed like only as father or change with soul's mood?

[Swāmi, bonds from all sides (father, mother, son, husband, friend etc.) should be diverted to God only, right. Does it mean that we can assume God as any bond we like for a whole lifetime in only one aspect i.e., assuming God only as father for whole lifetime? Or can it change according to soul's mood? This is very much bothering to my immature understanding of God. Swāmi, You are so kind in selecting me and teaching me spiritual knowledge for a kind of rigid ignorance that I have. Thank You a lot for everything Swāmi. Assuming You as my best friend I'm asking this question, please forgive me if this is wrong. I'm unable to digest this all kinds of relationship towards God. Please enlighten me.]

Swāmi Replied:- Once Gopikas praised Kṛṣṇa “O Kṛṣṇa! Truly You are our father, mother, teacher, friend, husband and ultimate goal”. One devotee asked Me that how same God is father and husband! Another devotee asked Me that how God Brahmā married His own daughter called Sarasvatī. All these are misunderstandings of brain having no deep logical power. All worldly bonds are like tubes in which water-love is flowing. In the bond with God, no water-love is flowing. Even if it is flowing, it is based on fulfilment of selfish desires only and hence, such love is not real and totally false only. Now, a Nivṛtti-climax devotee has drawn water-love from all tubes and diverted into one tube with God only due to which all other tubes are vacant. Now, what name can you give to this one bond with God? When there were several bonds, in order to distinguish one from the other, you have to give different names to different bonds. When there is only one bond with God, there is no need of any name to that bond or you can call that bond by all names. This is the case of Sarasvatī also, who concentrated all her love on the creator only and her love is not divided by any other channel. It is only single bond with God, which contains the entire love of the soul. Such a state is called ‘*Ekabhakti*’ (*Ekabhaktir viśiṣyate... - Gītā*).

If you say Sarasvatī as the daughter of God Brahmā, then who is the mother of Sarasvatī? Any child must have biological father and mother. God Brahma simply created Sarasvatī and it does not mean that He is her Father. Lord Kṛṣṇa also said that He is the Father of all souls (*Aham Beeja prada pitaah-Gita*) and He married 16,108 wives. If an engineer invents an engine, does it mean that the engine is born to him and his wife? Some scientist is said to be the father of computer. If you inform this to his wife, she will go to court filing a case against her husband that he got an illegal child without her notice!

When all love is divided in various worldly bonds, you can give the name to each worldly bond so that it can be distinguished from all other worldly bonds. When all the love is withdrawn from all worldly bonds and is concentrated in only one bond with God, no significant name is needed because it is only one bond that remains without any second bond. You can call that bond as that bond with God. Alternatively, the name of any one worldly bond also can be assigned to that one bond as per the personal liking of the devotee. Prahlāda called God as Father. Dasharadhā called God as Son. Lakshmana called God as Brother. Hanumān called God as Master and so on.

5. How to overcome 'Rūpa-Bhrānti' when I see different human forms of God?

[Swāmi, I'm unable to come out of 'Rūpa-Bhrānti' when I see different human forms of God. God is beyond the visible and forms of Human Incarnation but I cannot understand that. The physicality looks real and I cannot relate physicality with God. Kindly enlighten me Swāmi.]

Swāmi Replied:- Name and form is relative reality whereas the unimaginable God present in all the incarnations is the absolute reality. God Datta is present in all the incarnations. God Datta Himself is very beautiful. But, He likes to remove this Rūpabhrānti (fascination for beauty) by appearing in forms lacking beauty completely. For the sake of climax devotees, who are not yet liberated from the fascination for beauty, God Datta appears in beautiful forms only. Devotees attached to unimaginable God only are always attached to any form of God. Devotees attached to God through sweet devotion (*Madhurabhakti*) like Gopikas are also satisfied with beautiful form of God like Kṛṣṇa. God serves all devotees as per their tastes.

6. Is rape the result of intensive sin of this birth itself?

[Swāmi, You said "Intensive sins of this birth only gave misery". But is it same in case of rapes? Because I understand that victim in this birth might be the criminal in past birth and so, it's the payback time of bad karma. How can that statement be true?]

Swami Replied:- The point depends on the individual case. It is known by God only. If the punishment succeeds, it is a fresh case of sin. If the criminal escapes the punishment, it is the case of retort for the sin of the previous birth.

7. Some saints sit in Tapas for long years even though their body is damaging. Does it show their complete spiritual knowledge?

[There are few cases of Sādhus and Saints who sit in Tapas or meditation for long years even though their body is getting rotten. Does it mean that they already have complete spiritual knowledge in one of their past births and now doing Tapas with

devotion? Or is it because of their strength of desire to attain God or a boon from God? Can normal souls be devoid of pain without being in spiritual path in normal working conditions of body?]

Swāmi Replied:- It is a natural state of penance in which the pain of the body is not realised before the bliss of God. Here, pleasure becomes greater than suffering. When God liberates His climax devotees from all sins by suffering their punishments, God feels pleasure, which is greater than His suffering. Nobody will suffer if the suffering is greater than the pleasure. When you eat a chilli dish, you suffer a lot by shedding tears, vibrating tongue etc. But, you are getting pleasure inside, which is greater than your external suffering. If your pleasure is lesser than your suffering, you will not eat that dish at all! When suffering and pleasure coexist, pleasure is always greater than suffering. If it is vice versa, both will not coexist at all. Similarly, love is the abstract feeling like knowledge and devotion and fascination is the language expressing the feeling-love like practice or Karmayoga. Kṛṣṇa is sitting at the feet of Rādhā and decorating the feet and this is the expressed fascination of the love of Kṛṣṇa. When love and fascination coexist, love is always greater than fascination because any amount of fascination becomes inefficient to express the infinite ocean of love of God.

8. What is the good side of seriousness and how to divert it to God?

[Swāmi, God is said to love 'Līlā Vinodam' i.e., 'sportive playfulness'. But most of the time, I'm very serious and not playful. This makes me assume that I am not entertaining God much. What is the good side of seriousness and how to divert it to God? What is the bad side of seriousness that I have to let go? And what is that playful attitude that God loves? Does a soul need to be playful to entertain God? Or is playfulness required only to get entertainment from the world without getting 100% involvement in the world?]

Swāmi Replied:- Love is in two stages:- 1) Śraddhā or interest, 2) Unmāda or madness. In the 1st stage, there is playfulness of God. But, in the 2nd stage, it is very very serious. God will not play in the 2nd stage. Both these stages are good in the Nivṛtti (Spiritual) line. Any one of these two stages is useless in Pravṛtti (worldly) line. These two stages in Nivṛtti are like drinking water and drinking milk in the awaken state. These two stages in Pravṛtti are like drinking water and drinking milk in dream state. Anything connected with God gains truth in it. Anything connected with the world is without truth. Nostradamus said that the great genius, a scientist-cum-scholar in the Vedas will come to bring Universal Spirituality from a part of country surrounded by 3 oceans. Do you know what these three oceans are?:- 1) Ocean with tsunami waves only without normal waves (devotees enjoying with God only neglecting the world completely). 2) Ocean with normal

waves and with tsunami waves rising now and then (worldly people-cum-devotees. 3) Ocean with normal waves only without any tsunami wave (only worldly people). 1st ocean is the best, 2nd ocean is good and 3rd ocean is the worst.

9. What should we understand from the story of Sage Durvāsa and King Ambarīṣa?

[Swāmi, there was a story of king Ambarīṣa where he was fasting on Ekādaśī day. Sage Durvāsa (who was an incarnation of Lord Śiva) was invited to his place as a guest. It was a rule to donate food to the sage on the next day and then break the fasting. But, Sage Durvāsa arrived late deliberately. By then, King Ambarīṣa drank water and broke the fasting. This makes Durvāsa furious and He curses the king. But Lord Viṣṇu comes and saves the king from the curse. Swāmi, here both Durvāsa (Śiva) and Viṣṇu are same God. What should we understand from this story?]

Swāmi Replied:- You should not bother about the actors. You shall bother about the roles and the concept conveyed by the drama. Here, the ultimate concept is that a devotee can become greater than God. Durvāsa is the human incarnation of God in which God and soul became one through Monism (Advaita). Ambarīṣa is a devotee, who strictly believed in God and the final story shows defeat of Durvāsa (God) before Ambarīṣa (the devotee). Rāma was defeated by Hanumān while protecting King Yayāti. Kṛṣṇa was defeated by Arjuna while protecting Gaya. This shows that the devotee can achieve a greater position through Dualism-devotion than through Monism. A devotee can become greater than human incarnation through unshakable pure love. Kṛṣṇa sat at the feet of Rādhā decorating her feet! This story also shows that one should not care much about the steps of a ritual, but, shall care much about the firm devotion to God, which alone wins ultimately.

10. What do we have to realise in the incidents of physical attack or accidents?

[Swāmi, when we face some problems for example, physical attack or accidents, all we can infer is that "I have done a bad karma in the past and God had already reduced the intensity as much as he can". But, problems usually come to reform the soul only and not as revenge from God. Hence, what do we have to understand in such cases where we cannot realise where we have to change ourselves by looking at the accident? Do we have to analyse anything in those situations to reform ourselves or should we just leave them thinking that one of our bad karma has ended?]

Swāmi Replied:- Your question is giving 90% of the answer. Any damage must be viewed as the punishment of some specific sin indicating the need of reformation for the soul. If one leaves the accident thinking that it is the punishment of some bad sin, what is the use of even such punishment? One must recognise the need of the reformation after

undergoing any punishment. The very aim of the punishment is to make the soul realise the need of reformation and not mere revenge like tit for tat.

11. How should we introduce Lord Datta as universal God to make universal spirituality possible?

[Swāmi, Lord Datta is the God in all incarnations of all religions. Isn't it? But Lord Datta is familiar only in Hinduism as a Hindu God only. Then, how can universal spirituality is achieved when only Hindus claim that Lord Datta belongs to their religion. How should we introduce Lord Datta as universal God to make universal spirituality possible? Please enlighten me. - At Your Divine Lotus Feet, Bhanu Samykya]

Swāmi Replied:- The very word Datta means given. It means that the unimaginable God is given to the world of souls through imaginable and visible medium called incarnation. Datta does not mean any specific form that is given or that is taken. Datta means simply first energetic form and specific details of such form can be selected as per the liking of devotee of any religion. Such specific first energetic form selected by the devotees of a religion contains unimaginable God merged with It. Whatever energetic or human form that is already selected by the religion contains this first energetic form. The unimaginable God is beyond the concepts of with form and without form. The first energetic form (Datta or Father of Heaven) can be assigned any form, the religion likes. The resulting energetic or human forms of any specific religion are already established and in such forms, God Datta or Father of Heaven exists with whom the unimaginable God already merged. In this way, we can bring the correlation between the religions through Universal Spirituality.

Chapter 14

August 09, 2021

O Learned and Devoted Servants of God,**1. What should I do if I lose interest in world while going through Gītā?**

[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

I am getting attracted to Śrīmad Bhagavad Gītā and losing interest from school studies while doing homework. I think only of writings in those books and Kṛṣṇa. What should I do?]

Swāmi Replied:- You have to put forced interest on your studies because Pravṛtti or worldly life is the supporting foundation for the Nivṛtti or Spiritual life. Pravṛtti becomes very essential if you do not have any background of ancestral property that is sufficient to support your future worldly life.

2. Upaniṣads say, "Know Brahman". At the same time, it says that Brahman cannot be known. How is it reconciled?

Swāmi Replied:- “Know Brahman” means recognising the mediated God, who is the contemporary human incarnation on this earth for a human being. The attributeless Brahman or Nirguṇa Brahman is the absolute unimaginable God, who can never be even imagined.

3. Why is God not able to protect His own temples?

[If Gods like Śiva, Brahmā, Viṣṇu and Kṛṣṇa are so powerful as told in Hinduism then why They were not able to save Their temples which were destroyed by Islamic invaders? Why Śiva didn't kill & repel invaders by opening His 3rd eye in Kāśī?]

Swāmi Replied:- Temples contain only statues installed by human devotees only in which the Father of Heaven or Datta does not exist directly. These statues are only representative models of God useful for the devotees to develop personal theoretical devotion. Hence, the invaders could not touch God directly. The statues were again reinstalled and in this way, they could not harm God directly or indirectly in any way and even the process of the development of theoretical devotion could not be disturbed in any way. In fact, the invaders insulted their God only because the unimaginable God and Father of Heaven is common to all the religions existing on this earth. The anger and foolishness bring damage to themselves only.

4. Why is Mahā Mr̥tyuñjaya mantra didn't work for me?

[Me and my entire family chanted Mahā Mr̥tyuñjaya mantra to save my ill dad, but he didn't recover from his illness and ultimately died. Why it didn't work for me if it is such a powerful mantra?]

Swāmi Replied:- Mantra is not an electronic instrument that can be played by anybody to get the universal result. Even if you treat Mantra as an instrument, current-devotion is necessary to play the instrument. Death is fixed for every soul and why should you worry about such inevitable thing? The current-devotion becomes strong and effective if you develop devotion due to the divine personality of God without aspiration for any fruit in return.

5. What does it mean when Lord Kṛṣṇa said, only "witness" the situations?

Swāmi Replied:- Witnessing the world means detachment from the worldly bonds resulting due to strong attachment to God.

6. Did Śiva eat corpses like Aghoris do?

[Did Śiva eat corpses like Aghoris do? Are, Śiva worshipping, human flesh eating Aghori Sādhus Hindus? Are their rituals accepted in Hinduism?]

Swāmi Replied:- God Śiva represents burial ground, death and destruction of world indicating that all these are also divine activities only. Beyond this, the mad activities of Aghoris are not divine at all and are not accepted by Hinduism.

7. Is attaining spiritual enlightenment my only chance of inner peace in this life?

[If I am ugly, single, poor, unlovable and unhappy, is my only chance at happiness/inner peace in this life through attaining spiritual enlightenment and destroying my ego identity?]

Swāmi Replied:- All the characteristics mentioned by you are very much congenial for the Spiritual development and you are the best and luckiest soul blessed by God.

8. Why shouldn't there be just one religion and that religion is love?

Swāmi Replied:- The general word "love" is not correct because love for sin and crime also come under that general word. Love for God and love for justice in worldly life shall be the meaning of your word "love".

9. How long does a soul wait for the next incarnation? What prayers should I chant as a Hindu for dying early?

Swāmi Replied:- Whenever there is need for Pravṛtti and Nivṛtti, God incarnates on the earth and there is no time limit (*Yadā Yadā hi...- Gītā*).

The human life is the best grace of God and you should utilise it to attain the grace of God. It is climax of foolishness to wish for earlier death.

10. Can God change the past and if He did, how would we know?

Swāmi Replied:- God can change past, present and future. This can be known by you when God wishes that you should know.

11. Thought of previous sins leading me to inferiority complex and depression. How to come out of this feeling?

Swāmi Replied:- When you do not repeat the past sins, all your past sins get destroyed forever. In such situation, there is no question of inferiority complex.

12. Is marriage without a religious certificate a sin?

Swāmi Replied:- The religious certificate indicates that you got married in the presence of God. That is very essential and such certificate need not be given by a religion. If you perform marriage with prayer to God, the certificate is attained.

13. If one committed the sin of accepting dowry from spouse; how to rectify that sin?

Swāmi Replied:- Put that dowry as fixed deposit in the name of your wife.

14. Why is Draupadī considered to be chaste when she had 5 husbands?

Swāmi Replied:- There was lot of background of previous birth of Draupadī and Sage Vyāsa along with God Kṛṣṇa revealed this with a divine vision given to Kuntī, the mother of Pāṇḍavas. It is an exceptional case, which does not influence the general Pravṛtti.

15. What shall a person who is continuously suffering, shall do to get some immediate relief from misery?

Swāmi Replied:- He shall pray God to give some relief so that he can concentrate his attention on God. God will certainly respond his prayer.

16. Why Jesus told the woman at the well that she should ask Him for water?

[13 Jesus answered, “Everyone who drinks this water (water of well) will be thirsty again, 14 but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.”]

Swāmi Replied:- The water offered by Jesus was the true Spiritual knowledge that pacifies the ambition-thirst for worldly bonds.

17. In Bible, how Abraham got salvation when he was not associated with any human incarnation of God?

Swāmi Replied:- Every generation is having the opportunity of human incarnation of God. It might have not been identified by those people.

18. If Jesus is the truth, then is it possible to love Jesus without loving the truth or to love the truth without loving Jesus?

Swāmi Replied:- The absolute truth is the unimaginable God and any medium containing the unimaginable God also becomes the absolute truth as long as the medium exists alive. Love is an abstract quality and can't be loved by itself. Love is the process or action of loving an item. Without the item, how can you love the love? Another similar mad slogan is to treat the existence (Sattā) itself as an item. Existence is the quality of existence of the item. These people giving the status of item to a quality must consult psychiatrists to cure their mental defect.

19. Why is Jesus only considered as God in flesh?

[In Bible, why only Jesus is considered to be God in flesh or Human incarnation. Several others came before Him (like Abraham, Moses, Elijah, Solomon etc) were treated only as a messenger of God or Prophet. Why did God send only messengers before Jesus and came Himself as Jesus after that?]

Swāmi Replied:- Messengers are also incarnations of God only. They express the power of the status of a messenger only so that ego and jealousy of co-devotees is pacified. A complete human incarnation also projects Itself as the messenger of God before people having 100% ego and jealousy. The same incarnation also projects Itself as the son of God before people having 50% ego and jealousy. The same projects Itself as God before people having 0% ego and jealousy.

Chapter 15

August 10, 2021

O Learned and Devoted Servants of God,**1. What is the difference between attaining human incarnation and attaining energetic incarnation?**

[Śrī Anil asked: Pādanamaskāraṃ Swāmi, in Your knowledge, You mentioned about a Gopika (Candralekhā) who died instantly standing at the door step pulled simultaneously by both devotion to Kṛṣṇa and bond to family. She attained the energetic incarnation of God (Videhamukti) and could not attain the human incarnation of God, Kṛṣṇa (Jīvanmukti). What is the difference between these two cases of attaining human incarnation and attaining energetic incarnation? Even other Gopikas, after death, attained Goloka, which is also the abode of energetic incarnation only. Please clarify.]

Swāmi Replied:- Mukti or Salvation means both Jīvanmukti (liberation from worldly bonds while alive on earth due to bond with contemporary human incarnation) and Videhamukti (the liberated soul in energetic body reaching energetic incarnation in the upper world after death). Candralekhā could not get the liberation on earth due to incomplete liberation from worldly bonds on earth and hence, could not go to the upper world as fully liberated soul to reach the energetic incarnation, but, due to the simultaneous emotional pain and emotional joy she was liberated from all her past sins and past merits and reached the energetic incarnation in the upper world. However, she could not liberate her soul from the fear of her worldly bonds for the sake of God and was born on the earth again because of the controlling influence of the worldly bonds. Fear related to worldly bonds is neither merit nor sin, but, any feeling related to worldly bonds strongly will bring back the soul to this earth. At the same time, the soul is fully liberated and hence, participates in the service of God.

2. Why did God Datta came as untouchable Caṇḍāla separately to show the path to disciples of Śaṅkara?

[Pādanamaskāraṃ Swāmi: Why did God Datta came as untouchable Caṇḍāla separately to show the path to disciples of Śaṅkara? Śaṅkara, Himself being God Datta should have taught those lessons to His disciples by some means? [Ref: All this drama was played for the sake of the disciples following Śaṅkara. Both concepts of Pravṛtti (that the caste shall not be decided by birth but, shall be decided by qualities only) and Nivṛtti (that God sometimes shows negative qualities to test the depth of the devotion of the Nivṛtti devotee) were taught to the disciples of Śaṅkara.]

Swāmi Replied:- Preaching theoretically makes some impression, but, preaching practically through a play brings very strong impression. God Datta played double roles as the untouchable and as Śaṅkara.

3. Do the women of Islam frustrate because of many restrictions?

[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.

Muslim women are kept under many restrictions, don't they feel frustrated? Why don't they get converted to Hinduism or Christianity?]

Swāmi Replied:- All these customs belong to culture and external traditions. Religion is related to the internal Spiritual knowledge and devotion. Just for the sake of external culture, one need not change the internal religion related to the soul.

4. Why were the Prophet's wives told to stay home in the Quran?

[In Islam, why were the Prophet's wives told to stay home in the Quran? Were they not protected by Allah in public? Would Allah not protect me if I go out in public? Are women obliged to act similarly to the Prophet's wives in Islam?]

Swāmi Replied:- This point is also related to the external culture and trends of the public life and has nothing to do with the subject of God.

5. Why can't God just end the Devil's life instead of sending His own Son to come and lose His life on Earth?

Swāmi Replied:- Devil is not a problem to God and devil is only a problem of the devotee. Devil can be controlled by God at any time. When devil harms any soul, it is only the punishment of the soul. If the punishment of the sin is absent, due to the absence of sin devil can't touch any soul. When the son of God sacrificed His life and underwent the sufferings of punishments of sins of His devotees, the love of God to His devotees is also clearly expressed.

6. Where was Jesus between the age of 12 and 30?

[Where was Jesus between the age of 12 and 30? What was He doing? Why do we not know what Jesus did during His lost years? Why were those years skipped in the Bible?]

Swāmi Replied:- The importance is about the Spiritual knowledge served by Jesus and not about the penance done by Jesus during these hidden years. The mother will not allow her children into the kitchen while she was cooking. While serving the cooked food by her, she exposes herself very closely.

7. How can just by faith one can do such miraculous acts?

[Jesus's disciples tried to expel demon from a possessed person, but they could not do it. Then Jesus told "O unbelieving and perverse generation! How long must I remain with you? How long must I put up with you?" Then He expelled the demon from that person. Afterwards the disciples came to Jesus privately and asked, "Why couldn't we drive it out?" Then Jesus told them "Because you have so little faith," "For truly I tell you, if you have faith the size of a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you." Swami in this incident, Jesus gives importance to faith. How can just by faith one can do such acts? What is the meaning of faith referred here by Jesus?]

Swāmi Replied:- Here faith means love and attraction towards the personality of God without aspiration for any fruit in return from Him. Such faith of the size of even an atom is not seen in any devotee, not to speak of the size of a mustard seed! Every faith is only a swelling and not real strength. God being omniscient gets bored by all these types of dramatic actions of the devotion!

8. What did Jesus mean when He said, "Do not suppose that I have come to bring peace to the earth? I did not come to bring peace, but a sword?"

Swāmi Replied:- People think that Spiritual path means bliss or at least peace. Spiritual path certainly gives bliss, but, such bliss is always associated with strenuous work of God involving lot of worries. In the service of God, once, Hanumān tried to commit suicide!

9. If Jesus Christ, Buddha, Muhammad and any other heads of religions met for a conference, what would the conversational topic be?

Swāmi Replied:- The topic will be one and the same Spiritual knowledge while all these human forms of God speak that same Spiritual knowledge in different languages.

10. Kṛṣṇa being supreme God must have infinite Kalās instead of 16?

[Bhagavān Śrī Kṛṣṇa is said to be the master of 16 Kalās but I have a query that He is the supreme God so He must be having infinite Kalās. Can You please remove my confusion?]

Swāmi Replied:- The number 16 means complete number of powers. Any complete number indicates infinity because there is no limitation of boundary in completeness.

11. Does worship of Śiva or Jehova or Allāh not proper?

[In Bhagavad Gītā, Kṛṣṇa says, (O Arjuna), "All worship ultimately reaches Me even if some worship different Gods. They all worship Me in improper way." Does it mean worshiping Śiva is not proper way or worshiping Abrahamic God Yahweh / Allāh?]

Swāmi Replied:- The worship based on good quality called Sattvam is very much liked by God. If the worship is based on bad Rajas and Tamas, God likes the devotion but doesn't like Rajas and Tamas in it.

12. Why did God create Mom and Dad for us and for our lives?

Swāmi Replied:- Both Mom and Dad are introducing God, who is protecting and taking care of you a million times more.

13. Who owns the oldest physical copy of the Vedas, Upaniṣads and Mahābhārata?

Swāmi Replied:- The oldest Sages maintained copies of these in the form of palm leaves.

14. Should a disciple think of becoming the next Guru after his Guru's physical departure?

[Should a disciple agree to take the credit of accomplishing a mission from his Guru or think of becoming the next Guru after his Guru's physical departure? Should such a thought even cross his or her mind? If such a thought comes then what to do?]

Swāmi Replied:- Guru must be always improving his knowledge through constant study and must feel as a student throughout the life. Similarly, a student must feel as Guru by teaching the known concepts to weaker students.

15. If women are the cause of misery in all religions (Hindu, Muslim, Christian), then why don't we mistreat them?

Swāmi Replied:- Gender is worse nonsense than the caste. At least in the caste, the surrounding atmosphere may introduce certain qualities due to long constant association of parents, relatives etc. How two souls born in the same caste surrounded by similar atmosphere can differ in the qualities? The height of ignorance of caste system is up to the top of Everest whereas the height of ignorance of gender system is up to the sky!

16. If I aspire to be born in some family, will I be re-born in that family?

[If I aspire and desire to be born in some other family which I am seeing in this birth as a lovable, complete family, will I be re-born in that family? Every day I pray to God for the same.]

Swāmi Replied:- The fruits of your deeds shall be also examined to see whether such fruits are congenial to your prayer or not.

17. According to Hinduism, how can I know that I have attained liberation when I am alive?

[According to Hinduism, how can I know that I have attained 'Mokṣa' or liberation when I am alive, or do I have to die first to know it? How do I know if I am going on the right path?]

Swāmi Replied:- The right path is your attachment to God and the liberation is a spontaneous process resulting due to your attachment to God. You have to observe only about your attachment to God always and there is no need to observe the detached worldly bonds that have fallen automatically on the ground.

18. What is the difference between Ācārya, Upādhyāya and Guru?

Swāmi Replied:- All these three belong to the human level only. Sadguru belongs to the divine level. Ācārya stresses more on practice. Upādhyāya stresses more on theoretical knowledge. Guru is more concentrated on removing your ignorance in the form of misunderstandings of the true concepts. Sadguru is the human incarnation of God, who is your theoretical preacher, practical guide and the ultimate goal to be reached by you.

19. Why did Śrī Kṛṣṇa become Arjuna's charioteer and why not to anyone else?

Swāmi Replied:- Charioteer is the practical guide for the journey of any soul. Kṛṣṇa was Sage Nārāyaṇa and Arjuna was the Sage Nara, who was closely associated with the Sage Nārāyaṇa. Their background bond was very very strong and in fact both are inseparable. In every incarnation of Nārāyaṇa, Nara will be associated spontaneously.

20. Why is glorifying God a good thing?

Swāmi Replied:- Glorifying God is always true unlike glorification of a human being. Speaking truth is always a good merit. It is said that praising God is only speaking truth and it is not praise at all because praise means speaking lies (*Yathārtha vyāhṛtiḥ sā hi, na stutiḥ Parameṣṭhinaḥ...-Kālidāsa*).

21. Is feeding hungry dogs a good deed?

Swāmi Replied:- Feeding any hungry living being to save it from hunger death is a very high meritorious deed.

Chapter 16

August 10, 2021

O Learned and Devoted Servants of God,**1. Why are the Vedas given more importance than the epics?**

[Smt. Anita Renkuntla asked: Swāmiji, Pādanamaskāram 🙏 🙏 🙏 🙏 Thank You for everything You have bestowed upon me. I have got a few doubts while reading a discourse. You have revealed that Veda was told by Lord Brahmā to angels who were souls existing in energetic incarnation. The preacher and the receiver were in the same medium called energetic form. But the epics like Rāmāyaṇa, Mahābharata and Bhāgavatam were written by Sage Vālmīki and Sage Vyāsa, who were human beings. These three epics are more relevant to humanity than Vedas. But why are Vedas given more importance compared to the epics?]

Swāmi Replied:- God Brahmā is the energetic incarnation of God Datta. God Brahmā told the Vedas to the Sages, who were the greatest human devotees. Epics were written by Sages only. God Brahmā did not tell the Vedas to angels and angels are not at all energetic incarnations. In the Vedas, there were no insertions because they were protected by oral recitation from one generation to the other. Hence, the Vedas are the topmost authority. Epics were polluted by the insertions done by ignorant followers. Hence, epics are not standard authority unless they are logically analysed deeply. Even the Vedas shall be logically analysed because the interpretations are different as done by several human beings. Any authority shall be logically analysed.

2. Swāmiji, I am confused with the terms like Kaivalyam and Sāyujyam. How are they different from each other?

Swāmi Replied:- Kaivalya means oneness. Sāyujya means association. Two metals like copper and gold may mix homogeneously to become one solid solution. Even in that solid solution, atoms of copper exist differently from atoms of gold. Solid solution is said to be one, but, it is a two component system. When unimaginable God merges with the medium, there can be Sāyujyam and real Kaivalyam also. God may merge and exist in dualistic state with the devoted soul and this is Sāyujyam. God may merge and may exist in monistic state as in the human incarnation. Kaivalyam is not possible in worldly examples, but, is possible in the case of unimaginable God.

3. Are the dips taken in holy rivers help for the spiritual awakening?

[The previous human incarnations preached differently regarding washing off sins. People or devotees used to take a dip in holy rivers. They were advised to go on pilgrimage to Kāśī. Even Śaṅkara said that a sip of Gaṅgā water would wash away sins. Were all these for their spiritual awakening? Because one of Your Bhajan says-

Jñāname tejamu Kāśī arthaṃ ade,

Jñāna prāptiye Kāśī gamanam...

Why do Nāgasādhus, who also attends Kumbha Melā to have a dip in Holy waters of Triveṇī Sangam? Do enlighten me if I have misunderstood the concept. At Your Divine feet 🙏 🙏 🙏 🙏 🙏 🙏 Anita Renkuntla]

Swāmi Replied:- What was told by Śaṅkara is Arthavādam, which means encouraging the devotee through a lie. The mother while feeding the child says that if the child eats food, the moon will come down. This is a lie, but, it encourages the child and hence, it is not a sin. If you believe the statements of Arthavādam as perfectly true, you can do all the sins and then at the end, sip a drop of Gaṅgā water by which all the sins are destroyed! Does your consciousness agree to this and believe it as truth? Your consciousness itself will oppose this interpretation. Datta Swami revealed the actual meanings of the words like Kāśī and Gaṅgā, which are alone true. Do you think that Nāgasādhus are incarnations of God Guru Datta to reveal the real meaning of the Spiritual sayings? They are just emotional devotees following strange paths, which are not necessary to get God's grace. Taking bath in Gaṅgā and then visiting temple of Viśvanātha certainly will create some initial devotion. These sayings were told in olden days when Gaṅgā was very pure to have a sacred bath and Kāśī was full of Spiritual scholars involved in Satsaṅgas (Spiritual debates) shining with Spiritual knowledge (*Kāśate iti Kāśī...*). Today, Kāśī and Gaṅgā are totally in the opposite sense and you cannot rub the meaning of olden days on Kāśī and Gaṅgā today.

4. What do the following signify?

[Ms. Mohini asked: Pādanamaskāraṃ swāmiji.i) when ladies go to church they will wear scarf on their heads while praying, is there any reason for this swāmi? ii) When I was small kid my grandmother said if you have a tattoo (God symbol) on your hand, you will go to heaven. Is it correct? Then what is the essence of tattoo?]

Swāmi Replied (i and ii):- Both these are only external cultural traditions, which have nothing to do with the Spiritual line. Of course, such things may promote devotion psychologically to certain extent because an impression created by elders will work in positive direction only at least to some extent. But, you should not give more importance than this psychological rubbed impression. In reality, such traditions have no connection with the reality, but, through brainwash psychology, they may

have some good affect. Even without these traditions, there are several devotees, who have reached very high level in the devotion.

5. Does eating of onion and garlic affect our qualities?

[Smt. Archana Shukla asked: Pādanamaskāraṃ Swāmiji 🙏 Why it is said that to attain Sāttvika guṇa will have to stop eating onion and garlic. Is it so that eating both these items our Rajas and Tamo guṇa will increase? But I saw many who are not consuming both onion and garlic still they have Tāmasika and Rājasika Pravṛtti. Is our guṇa depend on our eating habits? Please enlighten me. On Your lotus feet 🙏 🙏 🙏]

Swāmi Replied:- Certainly the habits of eating are related to different qualities as said in the Gītā. Onion and garlic have certain specific medicinal values, which can be used whenever required. When not required, they can be avoided. It is a point of pure medical science and Āyurvedam. One has to select or leave these based on the constitution of the body reacting towards any food material including onion and garlic.

6. What does the Bhagavad Gītā say about life after death?

[Śrī Hrushikesh asked: Dear Swāmi, Request You to give Jñāna Bhikṣā by answering the below questions asked on the social question-and-answer website by Tulasi Maharani (Fiona). What does Bhagavad Gītā say about life after death? Daṇḍavat Praṇām at Your Lotus Feet, Hrushikesh]

Swāmi Replied:- The Bhagavad Gītā clearly says life after death in the upper worlds like heaven and hell (*Kṣīṇe puṇye..., Trividhaṃ narkasyedam... - Gītā*).

7. How to discard old photos or idols of Gods and Goddesses?

[Mrs. Priyanka asked: Pādanamaskāraṃ Swāmi, I had a doubt on how to discard old photos or idols of Gods and Goddesses. People have advised me to leave it at temples so that somebody who wants it can take it. But what if it got spoilt or old or I want to change the photo? How should I proceed?

Also, many people give idols of Gods and Goddesses as a gift during occasions. Sometimes, we end up getting many statues of the same God. It ends up being re-gifted to someone else in future or adds onto the pūjā room of the house. Soon, we end up having multiples of them. How can we deal with this correctly? At Your lotus feet, Priyanka]

Swāmi Replied:- You can leave all such photos in temples under a holy tree. If you like you can keep the idols and photos in prayer room or on the walls of your house. If you feel that many exist, you can present some of them to your co-devotees.

8. Is the theory of karma so cleverly designed so that it can neither be refuted scientifically nor confirmed?

[Śrī Hrushikesh asked: Dear Swāmi, Request You to give Jñāna Bhikṣā by answering the below questions asked on social question-and-answer website. Has the theory of karma been so cleverly designed that it can be scientifically neither refuted nor confirmed?]

Swāmi Replied:- Every design of the universe is done by the unimaginable God whose capacity of planning is unimaginable.

9. What is the difference between Vedāṅga, Upaveda, and Vedānta?

Swāmi Replied:- Vedāṅga means a part of Spiritual knowledge because the Veda means knowledge and Aṅga means part. Upa-Veda means some separate knowledge which is very close to the Spiritual knowledge in the sense that it is as sacred as the Spiritual knowledge. Vedānta means the climax of Spiritual knowledge.

10. What are some things in the Bible that raise more questions than they answer?

Swāmi Replied:- We should not comment on any holy scripture. All Holy Scriptures are equal with each other in merits established by God and in defects inserted by followers.

11. What do the 4 petals in Mūlādhāra and 6 in Svādhiṣṭhāna signify?

[Why are there petals 4 in the Mūlādhāra and 6 in the Svādhiṣṭhāna? What does it symbolize? Daṇḍavat Praṇām at Your Lotus Feet, Hrushikesh]

Swāmi Replied:- The number of petals has no significance as far as the concept of Spiritual knowledge is concerned.

12. Is the below given correlation about good and bad sides of the souls right Swāmiji?

[Śrī Ganesh V asked: Pādanamaskāraṃ Swāmiji, Recently in Guru Pūrṇimā Satsang, You had mentioned that whatever good is about a particular soul it is because of God and whatever bad is about a particular soul is because of the soul himself. So jealousy gets removed. I find this as an excellent way to remove ego and jealousy. Having said that, I also find that there is logical consistency in Your statement which makes the above mentioned point more profound and beautiful. In the beginning of time, You created souls to be perfect examples of what humanity should represent and You gave them little freedom. When freedom was asked by us, You granted them. But with that freedom we started committing sins and we became sinful in nature and hence turned bad. So it is true that whatever good is there in us, it is because You had already given us those qualities and whatever bad is there in us, we had developed it over time by the freedom that was wished by us. Is the above correlation of the two different points right Swāmiji? At Your divine feet, Ganesh V]

Swāmi Replied:- Both the points are perfectly true. But, at the same time, the boring of souls due to continuous discipline is also justified and due to this reason only, the freedom is granted to the souls by God. At the same time, God took all the care about the discipline through scriptures and Spiritual preaching. From the side of God, there is no other way that can be justified more. At the same time, all the souls did not use the freedom in any wrong way. Only few souls went in wrong line. For those souls also, the facility of reformation is created through which any soul can escape the punishments of all the sins. Moreover, another golden path is also created, which is pure Nivṛtti in which the punishments of all sins of the climax devotee are taken by God so that the soul is totally liberated. In view of all such facilities, the maximum justice that is possible was rendered by God to souls.

Chapter 17

August 11, 2021

O Learned and Devoted Servants of God,**1. Pādanamaskāraṃ Swāmi, Swāmi, Why did Lord Datta incarnate so many times in the state of Maharashtra compared to any other state in India?**

[A question by Ms. Laxmi Thrylokya]

Swāmi Replied:- The word ‘Mahā’ comes from the word ‘Mahat.’ Mahat means the absolute unimaginable God who merged with the first energetic form called Datta. Since Datta is very famous in that state, that state is called Mahārāṣṭra, which means the state of God Datta. God reaches that place where He is loved much.

2. Although God has given free will to soul, only the will of God gets executed at the end. Isn't it?

[Although God has given free will to every soul, only the will of God gets executed at the end. Isn't it? Suppose I want to beat a person and raised my hand, but the person is a devotee and God is protecting that person. In this situation, I wouldn't be able to beat that devotee and somehow God stops the act. Hence, God's will got executed. Is this a special case or general case of all deeds?]

Swāmi Replied:- If your beating somebody is justified, God will see that you beat that somebody. If it is not justified, God will stop your beating. God's action is based on justice and not on devotion. If you are the climax Nivṛtti devotee of God and if your beating is not justified, God will appear before you and will advise you not to beat by explaining the whole background to you.

3. How can God dislike some parts of His own creation?

[God has created everything and everyone. But He has likes and dislikes. For example, God created three qualities of Sattvam, Rajas and Tamas. But He likes only Sattvam. God created all kinds of luxuries but He likes poverty. God created science and logic but He likes devotees who love Him beyond logic. God created all the beauty but He likes to take least attractive human form most of the time. God (Lord Kṛṣṇa) liked Vidura who is obedient and disliked Duryodhana who was egoistic. These examples stand against the statement that God likes His entire creation. How can God dislike some parts of His own creation?]

Swāmi Replied:- God likes the entire creation and strictly speaking we have to say that God loves this entire creation. Sometimes, He may like

somebody and reward him/her based on his/her for the merits and may dislike somebody for his/her sins giving punishments. Even in giving the punishments, the ultimate aim is only to uplift the soul through reformation. God will not neglect the sinner like an outsider. The horrible hell indicates His tremendous love for the sinner to reform the soul as early as possible by giving punishments as much as possible. Both rewards and punishments indicate His tremendous love for all souls.

4. When God doesn't like homosexuality, how to understand Lord Rāma hugging Lord Hanumān, Lord Kṛṣṇa hugging Caitanya Mahāprabhu?

[Swāmi, You said that God doesn't like homosexuality and that's why He discouraged the sages in Daṇḍakāraṇya when they approached Lord Rāma to embrace Him. Hence, they were given birth as females to embrace Lord Kṛṣṇa. When it came to Caitanya Mahāprabhu, Lord Kṛṣṇa came to hug Him every day. Isn't it Homosexuality? We often see the photo of Lord Rāma hugging Lord Hanumān. Isn't that Homosexuality? Kindly enlighten me.]

Swāmi Replied:- Hugging need not be always connected to sex. Hugging is the general indication of love. Even parents hug their children. In the forest Sages did not aspire for simple hugging of God. The Sages wanted to become females and then hug God with the idea of heterosexual only because they were astonished with the beauty of God Rāma (*Puṁsāṁ mohanarūpāya...*). Even though theoretically homosexual idea came to Sages, they also did not like to implement it practically by hugging with such homosexual idea. They wanted to implement their theoretical homosexual idea by transforming it into practical heterosexual path only by becoming females through their miraculous power. Rāma did not object simply based on this single idea because this is only one test of life partner. Other two tests of children and wealth have to be conducted simultaneously to give full pass of 3 tests, which are the three strongest worldly bonds (Eṣaṇātrayam). Moreover, the real birth of female only brings that inherent idea so that the real test of life partner can be also done in real sense.

5. Whether the liberated souls know that they are already liberated?

[When I was learning about Śrī CBK Murthy Garu who happened to be Your greatest devotee, I heard this below incident. He asked You to liberate Him and You replied that he was already liberated. Swāmi, my question is whether the liberated souls know that they are already liberated?]

Swāmi Replied:- A liberated soul is liberated whether he knows about his liberation or not. Even if he forgets his liberation, the liberation will not become false. Sometimes, God covers ignorance on liberated souls also so that they can act very well the role of an ignorant soul getting liberation due

to climax love with God. Such acting is for the benefit of the world of devotees, who are to be liberated.

6. Can we say that a soul is liberated as long as it is serving contemporary human incarnation of God?

[Can we say that a soul is liberated as long as it is serving contemporary human incarnation of God and the same soul is bonded when it is under the influence of worldly thoughts?]

Swāmi Replied:- The first phase is pure Pravṛtti in which the soul is under the continuous and constant influences of the worldly bonds. The second phase is mixture of both Pravṛtti and Nivṛtti in which as the bond with God gains strength, the worldly bonds become gradually weak. In the third phase, only one bond with God (contemporary human incarnation) remains. These three levels of detachment from worldly bonds show the three levels of attachment to God. Even a liberated soul accompanying God in human form undergoes these three phases to set an example for the devotees to be liberated. Actually, such liberated souls do not recognise that they are acting because in such case, they can't act perfectly. Such Spiritual progress of the liberated soul, in fact, is not real at all. Even the human incarnation covers its brain with lot of ignorance only to enjoy the world drama fully. The incarnation has the facility to come out of its ignorance at any time and this facility is not with the liberated soul. But, if the incarnation wishes, the liberated soul can identify itself as the truly liberated soul at any time.

7. Why does God take a medium and also acts like an ignorant when He is completely omniscient?

[Swāmi, Lord Hanumān got a curse that He forgets his strength until someone praises Him. But, You revealed that Hanumān is none other than Lord Śiva Himself. Why does God take a medium and also acts like an ignorant when He is completely omniscient? We (souls) are really ignorant and God is acting ignorant. Now, both are appearing as equals. Even a normal soul can claim that he/she is divine entity acting with ignorance. You taught us that Prajñānam (Divine Knowledge) and Premā (Love) are the identity marks of human incarnation of God i.e. monistic incarnations. But, You didn't tell us how to identify other divine personalities like Lord Hanumān, Mother Sītā, Rādhā, Mīrā Bai, Caitanya Mahāprabhu, etc. who are dualistic incarnations of God. Kindly enlighten me. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied:- Hanumān is the incarnation of God Śiva came to act the role of servant of God in human form. He has already come down with tonnes of ignorance covering His brain, which is very very essential for that role. The curse given by Sages is just a superficial superimposition about which Hanumān laughed very much in His mind. God covers Himself with ignorance to get real entertainment in His creation. If the omniscience of the

incarnation becomes active, it will bore God like seeing a cinema, the story of which is already known! Now, the point is that an ignorant soul can also act as incarnation covered with ignorance. Not only this, even a devil after getting some miraculous powers from God also can act as incarnation and everybody will easily believe such case due to the exhibited miracles! The problem raised by you becomes more serious in the case of the devil than an ignorant soul! But, the Veda and the Gītā say that God's incarnation can be recognised by 1) excellent Spiritual knowledge that is really useful for devotees in giving the right path, 2) unimaginable love for devotees and 3) miraculous powers. Among these three also the 1st is given topmost importance because it helps the humanity in real sense by showing the correct path giving very deep sharp analysis. Analysis is always the correct and the only path to recognise the truth. Love and miraculous powers have no place for logical analysis. Love is full of emotion and miracles are beyond the logic. Hence, finding out the truth in any context can be perfectly done by logical analysis only. Knowledge is always the best ground for finding out the truth. Hence, God told Arjuna to analyse His knowledge (the Gītā) completely and thoroughly before accepting Him (*Vimṛśyaitadaśeṣeṇa...-Gītā*). Based on this, the Veda says that God is the true infinite knowledge (*Satyam jñānam anantam Brahma*) and also says that the excellent impressive knowledge in the level of consciousness is God (*Prajñānam Brahma*). The Gītā says that when the true knowledge is to be preached, God Himself descends down (*Jñānītvātmaiva...*). When Śaṅkara entered the bolted doors of Maṇḍana Miśra, Sage Jaimini and Sage Vyāsa along with Maṇḍana Miśra did not appreciate Śaṅkara for His miracle, but, appreciated Śaṅkara when Śaṅkara argued and gave excellent true Spiritual knowledge. When even miraculous powers can't establish a human being as incarnation of God, do you think that a mere ordinary human being claiming as "**God covered by ignorance**" can be accepted as the incarnation by wise world?

A true incarnation can be identified by i) knowledge (Prajñānam Brahma – Veda), ii) love (Raso vai saḥ - Veda) and bliss (Ānando Brahma – Veda) and iii) miraculous powers (Satya Kāmaḥ- Veda). Kṛṣṇa told the Gītā (knowledge), loved Sudāma and Gopikas giving them bliss (love and bliss) and lifted Govardhana hill (miracle). These three identity marks belong to God Brahmā, God Viṣṇu and God Śiva respectively and happened to be the basic identity marks of the incarnation of God Datta. Pouṇḍraka is not having any one of these three identity marks and can be eliminated from Kṛṣṇa in the first filtration itself. Pouṇḍraka can be treated as ordinary human being claiming himself as God covered by ignorance as mentioned by you. Rāvaṇa is having one identity mark (miracle) since he lifted Kailāsa hill. But, Rāvaṇa

did not show spiritual knowledge like the Gītā and love-bliss. Hence, Rāvaṇa can be eliminated from Kṛṣṇa in the second filtration based on knowledge and love-bliss of Kṛṣṇa. When even Rāvaṇa having at least one common identity mark (miracle) could be filtered from Kṛṣṇa, is it not more easy to filter Pounḍraka from Kṛṣṇa?

Chapter 18

August 12, 2021

O Learned and Devoted Servants of God,**1. Shall we not strictly follow our traditional practices?**

[Dr. J.S.R. Prasad, Prof. of Sanskrit, Central University of Hyderabad: Q1: It is told that traditional practice (Ācāra) generates justice or Dharma (*Ācāraprabhavo dharmah*). Hence, shall we not strictly follow our traditional practices? In the Gītā also, God told that we shall follow our old and older ancestors in practicing justice (*pūrvaiḥ pūrvataraiḥ kṛtam*).]

Swāmi Replied:- The next line of your quotation is that God Viṣṇu is the protector of justice (*dharmasya prabhuracyutaḥ*). Let us take the case of Prahlāda. The ancestors of Prahlāda practiced opposition towards God Viṣṇu. In your quotation, due to the protection of God Viṣṇu only, the justice generated from traditional practice is gaining the value. Hence, in the case of Prahlāda your quotation supported by the Gītā is generating mutual contradiction. If Prahlāda follows the traditional practice of his ancestors in opposing God Viṣṇu, the authority itself gets contradicted since God Viṣṇu is the protector of justice generated by traditional practice of ancestors! Now, what shall be done by Prahlāda? Therefore, the correlation of the authority must be done by good logic and not by bad logic (*dustarkaḥ suviramyatām* – Śaṅkara). The good logic is like this:- Here, you must supply the new word ‘*Śiṣṭaiḥ*’ to ‘*Pūrvaiḥ pūrvataraiḥ*’. This means that you should follow the practice of good ancestors only. That is why the authority is told to be the practice of good elders (*Śiṣṭācāraḥ pramāṇam*). Since ancestors of Prahlāda were not good, their practice is to be refused. In this way, the correlation must be done, which is always perfectly done by God Datta only not by others. The logicians of *Nyāya* school say that the practice of good elders, which was not criticized by logical analysis must be accepted (*avigīta śiṣṭācāra viṣayatvāt*).

2. Does the Veda support killing of the animals?

[Q2. Mīmāṃsakas say that the killing of animal in sacrifice is justified because it is ordained by the Veda (veda vihitattvāt). What is Your comment on this?]

Swāmi Replied:- It is clearly told by the Veda (*manyuḥ paśuḥ*) that the word animal or ‘*Paśuḥ*’ means firmness due to foolishness (*manyu*). Please note that the word ‘*manyu*’ is directly said to be the animal (*paśuḥ*) and *manyu* is not told to be the nature of the animal (*paśutvam*). Therefore,

the word animal itself means the innocent faith on ignorant elders and preachers. A goat foolishly believes the butcher and follows him, which is going to be cut by the same butcher. The innocent faith of the goat is to be cut and not the goat directly. Such misinterpretations arose from the brains of foolish ignorant reciters of the Vedic scriptures, who blindly recited the Veda without inquiring into its meaning believing the foolish fundamental that sound of the word without meaning itself is God (*Śabdamātra devatā of Pūrvamīmāṃsakas*). These blind reciters of the Veda started tasting the flesh of animals and blindly supported this type of misinterpretation. These priests also tasted wine, which was called as '*somarasa*' and became drunkards also along with non-vegetarian food.

Chapter 19

August 14, 2021

O Learned and Devoted Servants of God,**1. Is self-pleasure a low grade or high grade?**

[Dr. JSR. Prasad, Prof. of Sanskrit, Central University of Hyderabad asked: Q3. Four items are told as the characteristics of justice or dharma (*vedaḥ smṛtiḥ sadācāraḥ svasya ca priyamātmanaḥ / etaccaturvidham prāhuḥ sāḥśaddharmasya lakṣaṇam I*), which are the Veda told by God, Smṛti told by sages, right practice and pleasure for self. But, the Veda says that pleasure of self is of low grade because, everyone is loving others for his/her pleasure only and not for the pleasure of others. Self-pleasure is said to be justice at one place and is said to be of low grade in other place by the same Veda. How to correlate these two?]

Swāmi Replied: The village president is the greatest in the village. But, when he attends the court of the king, he is treated as a person of low grade only. This is not mutual contradiction. A great thing is lower than greater thing and a greater thing is lower than greatest thing. This is not contradiction but shall be taken as correlated concept in view of different contexts. Within the boundaries of worldly life or pravṛtti, self-pleasure is great and justified. But, within the broader boundaries of spiritual life or nivṛtti, the self-pleasure is not great because sacrifice of selfishness for the sake of God is great. The greatness becomes low or high depending upon the context which is that whether it is pravṛtti or nivṛtti.

2. Ms. Thrylokya asked: What is the spiritual significance of twilight in the morning and evening in which devotees concentrate on the worship of God?

Swāmi Replied: God is unimaginable. The first energetic incarnation called Datta or Īśvara is characterized by the unimaginable power of unimaginable God because unimaginable God merged in Īśvara. Hence, just like unimaginable God, Īśvara is also characterized by the unimaginable power called Māyā. The definition of Māyā is that it is the unimaginable power by which even impossible things can be made possible (*Aghaṭana ghaṭanā paṭīyasī māyā*). In the twilight, the impossible thing (that light and darkness cannot stay together) became possible because twilight is a mixture of light and darkness. In this way, the twilight indicates the unimaginable power that indicates God called Īśvara. Due to this special indicating point, the twilight in the morning and evening became holy to worship God.

Chapter 20

August 15, 2021

O Learned and Devoted Servants of God,**1. Why is a Vāmācāra devotee, who is in climax state, gets faster boons?**

[Śrī Ganesh V asked: Pādanamaskāraṃ Swāmiji, I believe that devotees who practice vāmācāra are climax devotees and are associated with God for many Janmās. If they are climax devotees, they do not expect anything in return from God. But You said that the divine Mother gives boons sooner to them rather than those who worship her through dakṣiṇācāra? At Your divine feet, Ganesh V]

Swāmi replied:- Worship means love to God. Love is the life of worship. There may be different types of love. God may be loved as Father, Mother, Brother, Son, Husband, Darling etc. One shall not think that loving God as husband or darling (Madhura Bhakti) is greatest unless all other worldly bonds are sacrificed. Draupadī loved God as brother and excelled all the wives confined to sweet devotion. When Kṛṣṇa's finger was cut, all the wives ran to get a piece of old cloth for bandage. Draupadī tore her new saree for bandage. The type of love is not important but the intensity and purity of love is important. 'Dakṣiṇa' means right side husband and 'Vāma' means left side wife. The sweet devotion belongs to the left side female part and other types of devotion belong to right side male part. The females worshipping God as Father, brother etc., also come under the right part only. The sweet devotion (Madhura bhakti) is treated to be the left side, but, treating God as justified husband also comes under the right side only. Treating God as darling through unjust way strictly comes to the left side called Vāmācāra. The Vāmācāra is treated as wrong path by Dakṣiṇācāra. The Vāmācāra is injustice and sin as per Pravṛtti. But, this Vāmācāra is called Madhura Bhakti when devotees like Gopikas did not fear even to go to hell for the sake of God. In this way Vāmācāra turned to Madhura Bhakti, occupied top most place since the devotee is prepared to accept the punishment of sin for the sake of God. But, Madhura Bhakti becomes successful only when all the other worldly bonds are also sacrificed for the sake of God. The bond with justified life partner alone is not sacrificed unlike the case of prostitute, who sacrifices the bond with life partner to earn money. This Vāmācāra is turned in course of time to mere attraction to body only in which God disappeared. Such Vāmācāra is really a sin giving horrible punishment in the hell. Gopikas are pure devotees of God following Madhura Bhakti, in which all the worldly

bonds are sacrificed and bond with life-partner is just one bond among all the worldly bonds. This Madhura Bhakti has deep spiritual knowledge as basis and this is invented by sages. The Veda says (*Striyah satīḥ puṁsah*) that all souls are females and wives of God, who is the only male (Puruṣa). The sages tried to become females and hug Rāma with sweet devotion. In the next birth, Kṛṣṇa tested the sacrifice of all worldly bonds for the sake of God including sweet devotion. In this way, Madhura Bhakti and Vāmācāra are overlapped in some angles and one shall carefully separate these two. Vāmācāra without Madhura Bhakti is the greatest sin and Madhura Bhakti including Vāmācāra is the greatest spiritual path as proved by Gopikas. In Madhura Bhakti, there is the total surrender of everything including the body to God. The soul shall be very careful in this line because any slip will lead the soul to the liquid fire in the hell. This path will take the soul to the highest fruit if everywhere the soul is very careful avoiding slips. This path sees that any soul can reach the highest fruit called Brahma loka, but, through Madhura Bhakti the soul can go to higher than highest fruit (Goloka) due to the total surrender.

This love is theoretical or practical. The practical love is the life and proof of the theoretical love. In Vāmācāra, the love is oriented towards the beauty of this external body, which is the external personality. The internal qualities like love are related to the internal personality. The dress, jewels etc., are related to the superficial personality. The superficial personality is very much temporary. The external personality, which is temporary limited to this birth, is greater than superficial personality, which changes every day. The internal personality is the real and permanent beauty that follows soul in every birth. The love related to internal personality is also checked to be real or false by practice or karma yoga, which consists of practical service and practical sacrifice of fruit of work. Dakṣiṇācāra is considered to be more dignified and sacred than the Vāmācāra. But, the value depends on the proof given by practice. In fact, Vāmācāra was followed by sages born as Gopikas. The value of worship does not depend upon whether the worship is Dakṣiṇācāra or Vāmācāra. The value depends upon the proof of worship. Gopikas went to Bṛndāvanam in the midnight to dance with God Kṛṣṇa, which is Vāmācāra worship. Gopikas were not given the highest Goloka simply based on their mere participation in the Vāmācāra worship done in the dance at Bṛndāvanam. Those Gopikas, who proved their love in the test of stealing butter preserved for their issues, along with Vāmācāra worship alone went to Goloka. These three bonds (wealth, issues and life partner) are the strongest worldly bonds. If these three strongest worldly bonds are defeated for the sake of God, all the worldly bonds are defeated before God. Hence, Gopikas, who passed these two tests (stealing butter and dancing in

Bṛndāvanam) alone went to Goloka. In stealing butter, both bonds with wealth and issues were defeated and in dancing with Kṛṣṇa, the bond with life partner was defeated. Hence, mere dance with Kṛṣṇa cannot decide that whether such bond is having real love or false love. If the dance was done based on the external beauty of the body of Kṛṣṇa, such love is not real. If the internal love is real, Gopikas could have passed the test of stealing butter also. One may worship God through Dakṣiṇācāra by holy prayers and devotional loving mind and the same devotee may worship God even through Vāmācāra also side by side, the reality of the love to God is not proved by these two types of theoretical worship. Once the reality of love proved by service and sacrifice exists, whether the worship is Dakṣiṇācāra or Vāmācāra or both together, God is pleased with the reality of love and not mere love expressed. This is reason that why God Datta always enters straight in testing the reality of love that can be proved by practice (Karma yoga) alone.

2. How can I overcome thinking about fruit of Nivṛtti?

[Śrī Ganesh V asked: Pādanamaskāraṃ Swamy ji, Despite my best efforts I spend my time and energy thinking about the result in nivṛtti. How can I overcome it? At Your divine feet, Ganesh V]

Swāmi replied:- What is the use of thinking about the result without thinking way of success to get the result? What is the use of thinking about the seat of Engineering course without thinking about the preparation for EAMCET test, which alone gives the Engineering seat? No doubt that the fruit of Nivṛtti is the highest because 1) The devotee will never have separation from God either here or in the upper world and 2) The devotee is relieved from all sins and is totally taken care of like the mother cat taking care of its child (*Mārjāla kiśora nyāya*). But, the fruit is rigidly bound to its way of success. This is the reason that why the Lord told in the Gītā that you should concentrate on the action that achieves the fruit without worrying about the fruit (*Karmaṇyevā'dhikāraṣṭe, mā phaleṣu kadācana*).

3. Who are the devotees who can follow vāmācāra?

[Śrī Ganesh V asked: Pādanamaskāraṃ swāmiji, You have said that there so many spiritual aspirants who practice vāmācāra and have slipped. This certainly indicates that only a selected few can practice vāmācāra. Who are they? At Your divine feet, Ganesh V]

Swāmi Replied:- As I told Vāmācāra became wrong when God was eliminated from the picture. If God is eliminated, vāmācāra becomes highest sin as per the strict rules of Pravṛtti. In the wrong Vāmācāra, illegal sex is done by the human beings. Vāmācāra is also called as '*Samayamata*' in which the divine Mother is worshipped with abuses. The divine Mother is

more pleased with the abuses of Her children due to the excess of love hiding in the abuses. When all the worldly bonds are spontaneously dropped due to madness of devotion to God, the devotee attains final female-birth to follow Vāmācāra, which is called Madhura Bhakti. In the recent times, Mīrā was such a climax devotee.

4. My son wants to know who is his Ārādhya Devatā from You, Swāmiji?

[Smt. Chhanda asked: My 9 years old son has requested me to get an answer of his question. By God's grace, he is having lot of interest in mythology and spirituality and he is showing lot of respect to Swāmiji also. He wants to know who is his Ārādhya Devatā from Swāmiji? Please tell me how will I answer it and I think nobody other than Swāmiji can answer this. At Your divine lotus feet. Please grace Your blessings on us.]

Swāmi Replied:- God Dattātreyā.

5. Oh Swāmi, please allow me to do whatever service I am eligible.

[Smt. Chhanda asked: Oh Swāmi, I am so fortunate to have Your guidance with me. For the last few years I am trying to follow You in most of my worldly matters though with a turtle speed. With Your grace I feel so blessed myself now that my thirst for You is going on increasing continuously. I am not able to satisfy myself in the spiritual path. In the last few years, I was so fortunate that I got the real darshan of Śrī Rāmkr̥ṣṇa Paramahansa, Swāmi Vivekānanda and few other incarnations who are real inspiration for me. After this one day throughout the night in my dream, I saw after a very difficult struggle in my life a highly spiritual and achieved soul came to me and just took my responsibility with him and asked me to come back to my normalcy. I could not recognise him properly but I think it can't be anybody other than You as in all my thoughts it is You who is always pervading in my mind without even intentionally trying. Whomever I am trying to think, finally it is only You. It is possible only by Your grace. Please always guide me as You know everything. You please clarify me if I am wrong.

Now I am trying to put my contribution towards Your divine mission. My heart is always yearning for You and my mind is dwelling on the glory of You and in no time I can feel like I am doing anything in this sacred mission. Please allow me for whatever service I am eligible. You are the DeenDayal. At Your divine lotus feet Swāmi. Chhanda]

Swāmi Replied:- Your spiritual progress is excellent. Try to do some practical service to God, which is the proof of the theoretical devotion. I mean whatever service practically possible for you, which does not mean the quantitative magnitude. The totality of the possible service is the maximum qualitative and practical devotion. Karma Yoga or practice is the final stage of spiritual path.

6. How to stop worrying over unnecessary thoughts and live freely?

[Śrī Soumyadip asked: How to win over self? How to build up self-confidence amidst adversity? How to stop worrying over unnecessary thoughts and start living freely? How to build faith over Lord Hanumān? At the lotus feet of Swāmi. Soumyadip]

Swāmi Replied:- If you frequently remember the divine personality of God, your ‘over self’ will disappear. Always think that you are the younger brother of God Hanumān and always address Him as elder brother. Study the spiritual knowledge and fill your mind with the personality of God so that there is no space in you to allow any worldly thought. By this, you will have the life of infinite freedom. You can build faith in Hanumān by treating Him as your beloved elder brother.

7. Is it always necessary to quote scriptures by the Incarnation of God?

[Śrī Durgaprasad asked: Pādanamaskāraṃ Swāmi, Is it always necessary to quote from scriptures like Veda, as the knowledge itself is anantam (*satyam jñāna manantam*) and the knowledge spoken by the Incarnation gets added to the scripture further. -At Your lotus feet, Durgaprasad]

Swāmi replied:- You have faith in the present contemporary human incarnation of God Datta, which can’t be expected with the case of everybody. Others treat Me as a scholar having good spiritual knowledge. At this basic level, I shall behave in the same frequency. As a scholar, I quote scriptures in support of My concepts. As a true believer in the present contemporary human incarnation, your views are also perfectly correct and My concepts get added to the scriptures.

Chapter 21

August 16, 2021

O Learned and Devoted Servants of God,**1. Why does a soul need to be born as female to attain salvation?**

[Smt. Priyanka asked: Pādanamaskāraṃ Swāmi, A) You mentioned that Madhura Bhakti is the highest form of devotion because it's not only the sweetest form, but also risky in nature. A soul can truly be tested to prove real love towards God crossing their comfort zone/ worldly-justice limits. This can happen provided the soul is born as a female only. Is it because of the reasons below?

Firstly, a female has a special bond with her children because she would have carried the baby in her womb, given birth with a lot of pain and continues to care for her child. Therefore, God can test whether a female has strongest bond with her children or God. For example, Gopikas stored extra butter (their wealth) for the sake of their children. When Kṛṣṇa stole their butter, some of them complained to Yaśodā, thereby failing the test. Here, God tested the gopikas if they could sacrifice their wealth for the sake of God to prove whether their love for God is stronger than the love for their children.

Secondly, society easily judges females for whatever they do including leaving family for the sake of God. This makes females naturally have more fear of society's rules and expectations than males. Lord Kṛṣṇa tested gopikas if they could cross even worldly-justice to leave their husbands and come to Him (real husband of all souls) at midnight to surrender completely to Him.

Thirdly, females are generally more emotional in nature and continue to be care-givers towards their family. They end up having more domestic responsibilities along with taking care of elders in the family. Lord Kṛṣṇa tested whether they could leave even their responsibilities and come to Him.

This makes tests of God (breaking bonds with husbands, parents, children and wealth) much harder for females in order to prove the highest real love for God. Since everything is more challenging for a female to prove real love towards God, it is understandable that ultimately a soul needs to be born as a female and cross all sorts of justice through injustice methods, not even fearing hell to reach God!

Swāmi, these are all points which You only have taught us. I'm merely thinking about all the reasons as to why a soul needs to be born as a female to reach God. Swāmi, are there more reasons?]

Swāmi replied:- A) All these arguments given by you indicate that female-birth is the final birth for salvation. It is true that since Madhura Bhakti is possible for this birth only since God is treated as Male (*Puruṣa*) and soul is treated as female (*Prakṛti*). The idea behind this is the question of

sacrifice of ego, which is inherent quality of males. But, there are several females, who are egoistic more than males. Hence, the female-birth itself is not the final criterion. Unless the ego is totally sacrificed, mere female-birth is not the final step. Apart from ego, all the other points of females like attachment to children etc., are also to be sacrificed. If all these spiritual qualities are acquired, then only, the salvation from all worldly attachments for the sake of God becomes possible. Hence, this does not mean that mere female-birth is the final birth for salvation. If a male devotee acquires all these spiritual qualities with total sacrifice, such a soul will take a female-birth in the final stage. A female, who has not acquired all these spiritual qualities with total sacrifice may take millions of births for salvation (*Bahūnām janmanāmante...—Gītā*). When all spiritual qualities were acquired with total sacrifice, the soul is also tested in just one final female-birth about its attachment to its body and capability of sacrificing fear for hell in the line of traditional justice of the bond of life partner along with the greatest attraction for issues. The sages took millions of births to attain all these spiritual qualities with total sacrifice of all worldly bonds for God. They took just one more birth as Gopikas to follow Madhura Bhakti. Hence, we shall concentrate on the hectic efforts put by sages for millions of births and not on the simple effort put by sages as Gopikas in just one birth! We shall concentrate to achieve sainthood, which is the real status of a true saint and not concentrate on achieving a saffron cloth! Anybody suddenly jumping by wearing a saffron cloth does not become a true saint. Similarly, any female jumping for Madhura Bhakti does not become Gopika! Before becoming Gopika through Madhura Bhakti, the soul shall concentrate on the penance done for millions of births of the same Gopikas as sages previously. Hence, patience is required in the analysis without which sudden jumps lead to very dangerous conclusions! A goat can't become tiger if it simply covers itself with skin of tiger! Fast analysis concentrates on the skin of tiger only and patient analysis concentrates on the goat to actually become tiger by achieving strength and valour of the tiger.

The reasons given by you for the necessity of a female birth in the final stage are perfectly correct and you told that all these reasons were preached by Me only. How can I contradict the reasons preached by Me only? Whatever it may be, the reasons are perfectly correct. The female is always very strongly bonded with the family and responsibilities than a male. Certainly female-birth is the final birth, but this does not mean that the birth of every female is the final birth of the soul! All ores are minerals but, all minerals are not ores.

2. What if a devotee has unconditional love towards God without the feeling that God is the real husband?

[Smt. Priyanka asked: B) On a different note, what if a devotee has unconditional love towards God without having the feeling that God is their real husband? A person may think of God as the real father, brother, son, friend, etc. These relationships can still be sweet or 'madhura' because everything about God is 'madhura'. Is this type of devotion of lesser value than a female's devotion towards God (Feeling of God as husband/boyfriend) for the above said reasons that they cannot be tested in those departments of breaking justice for the sake of God?

For example, didn't Prahlāda, Bhakta Tukārām, Bhakta Kannappa, etc. attain salvation (broke away from worldly bonds) and reached God's abode? Can we consider that Bhakta Kannappa gave away his eyes for sake of God, thereby breaking his bond with his body also? Bhakta Tukārām attained salvation and went to 'Vaikuṅṭham' due to God's grace in his materialistic body itself! Aren't these souls, who were born as males a real example and inspiration of real love towards God? Or are they exceptions or 'avatāra puruṣas', who were born on Earth to set an example among males itself? Did Prahlāda or others had to take birth as females to prove real love towards God?

Ultimately, do males have to take birth as females in order to truly dissolve their male ego and totally surrender to God, understanding that God is the real and one and only husband for everyone and the entire nature? (Prakṛti or nature being female and Puruṣa being God - male). Nowadays, many females also have same amount of ego. Is female ego a different kind from male ego in today's context?]

Swāmi replied:- B) The highest fruit is Brahmāloka or Satyaloka, which is the abode of God. The fruit higher than highest is Goloka, which is specially created and granted to the sages born as Gopikas. It is said that this Goloka is sanctioned to Gopikas only and not to any other devotee as mentioned by you with lot of emotion. The form of God that sanctioned this virtually highest fruit (Goloka) is also said to be Kṛṣṇa and Kṛṣṇa is said to be the highest incarnation (*Paripūrṇatamaḥ sākṣāt, Śrī Kṛṣṇo Nā'nya eva hi*). Sages are highest devotees, Kṛṣṇa is the highest form of God and Goloka is said to be the highest fruit. Of course, there is not much distance from Brahmāloka to Goloka. All the devotees mentioned by you reached Brahmāloka and by just one more birth will certainly reach Goloka. One has reached the destined city and entered its municipal limits after travelling 500 km distance. From the city limits the residence to be reached is just 5 km only. We can say that the traveller almost reached the destiny since he entered the city limits. But, you can't say that the actual house or goal is reached by entering the city limits. The long journey was taken for 10 hours and within half-an-hour the goal-house will be reached. You are tired by reaching the city limits and you want to treat the city limits as the goal-house since you are reluctant to travel another 5km distance! If the mention of Goloka given

to Gopikas is absent, I will not mention about 5km distance. The procedure followed by Gopikas to reach this highest Goloka is the only clear proof of practical sacrifice of all worldly bonds for the sake of God. The clear proof means that nobody can point out anything that is not sacrificed for the sake of God. If you say that one has sacrificed 99 out 100 worldly bonds except 1 bond and if you say that 99 bonds shall be treated as 100 bonds because such opportunity could not come, we say that one more final birth-opportunity will be given to prove the sacrifice of that one bond. Having succeeded in sacrificing 99 bonds in millions of births, can't you wait for one more birth to sacrifice that one bond? Why to lose patience in the final step that leads the final goal? Kṛṣṇa tested 1000 Gopikas in all the worldly bonds and only 12 Gopikas passed tests for all the three strongest worldly bonds. 99% of Gopikas passed the test for life partner and out of those 99% only 10% passed the two tests for issues and wealth. If the test for Goloka is only dance at Bṛndāvanam (test for the bond of the life partner) almost all the Gopikas would have reached Goloka! In such case, why to fight for such weakest bond? One can fight for the tests involving strong bonds. The students will make uproar for difficult tests and will never oppose the easiest test! The sages reached the final stage of salvation from all the worldly bonds and they were expected to pass all the tests in the final birth of Gopikas. But, most of them failed when they were born as female mothers and had to sacrifice wealth (butter) preserved for issues. Most of them did not fail as wives, but failed as mothers! You must protest for the failure as mothers and not for the pass as wives! Kṛṣṇa did not repeat this test elsewhere because sages were born as Gopikas in Bṛndāvanam only. Kṛṣṇa's birth was mainly for Gopikas in Bṛndāvanam only. Eventhough, He met 16,000 beautiful girls, He married them as per the ethics of pravṛtti. In those days, pravṛtti allows multi-marriages for a king (*Rājāno bahuvallabhāḥ*). Those 16,000 girls were not the sages born as Gopikas. One should not mistake Kṛṣṇa as having lust for illegal sex because after leaving Bṛndāvanam He never returned nor He repeated this illegal sex elsewhere in His entire life. You need not quarrel that this illegal sex will spoil the entire pravṛtti because before starting the dance at the age of 16 years, He lifted the huge hill on His finger at the age of 7 years so that nobody can imitate God! God has taken care from all sides about this concept. Such test was never performed by God except in the case of Gopikas and this means that even the students tested in this concept were also very very rare. Every female jumping for dance in Bṛndāvanam is not the greatest and most rare sage, who did penance for millions of births and born as Gopika in the final birth. I again and again repeat one point, which is that Goloka can't be reached by sacrificing mere one bond with the life

partner, but, Goloka can be reached only by sacrificing all the worldly bonds (strictly all possible worldly bonds without any exception) to bring the real full meaning for the word '*total surrender*'.

It is true that all top devotees like Prahlāda reached the abode of God. But, we are speaking about the abode present above the God, which is called Goloka. The question is that why Prahlāda didn't reach Goloka? Prahlāda treated God as his real father leaving the bond with his false father. The devotion with God as Father is also sweet and there is no doubt in this. Now, the question again comes to us, which is not answered and if it is answered, it should not have come to us. The question is, once again I repeat, that is, why Prahlāda didn't reach Goloka? Just like the Gopika left her false husband and reached the real husband, God, Prahlāda also left his false father and reached the real Father, God. For both Prahlāda and Gopika, the same Goloka must have been sanctioned if your logic is correct. Your logic is certainly correct and I feel that there is something lagging in your logic for which Goloka is granted to Gopika only and not to Prahlāda. After serious thinking for a very long time doing penance for true knowledge (*Jñāna tapaḥ*), I found out that the surrender of body to God exists in the case of Gopika and not in the case of Prahlāda. Surrender of activity of the body in the name of service (Karmayoga) does not mean the surrender of the very basic body! One may argue that even Prahlāda might have surrendered the body had he been born as a female like Gopika. Yes. We certainly agree to this point. But, unless it is practically seen, the point can't get approval from the world of climax devotees. Based on assumption of the teacher that a student will pass the examination even if practically the examination is conducted, if the teacher gives pass certificate to the student, will he not be criticised by the public, which says that the teacher is partial to the student? The devoted hunter surrendered the most important part of the body (eyes) to God and this cannot be equated to the surrender of the total body to God. Total surrender of the body does not mean giving up the entire life of the body. The surrender of the body means surrender of the body by a female entangled in serious social rules and serious threats of sin in the form of horrible punishments in the hell. The two scenes are totally different in every angle. We can certainly take these climax devotees as our goals because we are far below in the spiritual level. Hanumān is an incarnation of God to preach the selfless service to God. However much the ego of male may be suppressed, it will not disappear completely in the male birth itself unless the male soul is born as female. For this reason only, Rāma asked sages to be born as females in the next birth. This does not mean that the female-birth is always lacking the ego completely. This only means that the male person may suppress his ego

totally in his male birth itself, still a trace of ego is leftover, which is inherent of male birth. If it is the case of a female, if she suppresses all her ego, no trace of inherent ego of male birth will be leftover in such female because such trace of ego is inherent to male only. Hence, female-birth as the final birth is inevitable in the path of salvation from worldly bonds. In the case of female, ego can come to zero value, but, in the case of male, the ego cannot come to zero value since the trace of ego inherent to the male nature remains unless the male is really born as female again. For this reason only, the male sages, who have suppressed their entire ego were made to take birth of females so that their trace of ego inherent to their male nature could also disappear and reach the value of absolute zero. Similarly, the trace of ego inherent to their knowledge could also become zero since they were born as uneducated. Similarly, the trace of ego inherent to their caste by birth could also become zero since they were born in backward caste. Like this, ego due to gender, ego due to knowledge and ego due to caste by birth were completely removed when the sages were born as Gopikas. Therefore, even Prahlāda had to be born again as a Gopika to reach Goloka even though Prahlāda reached the abode of God already.

3. Will the tests remain the same irrespective of the form of God?

[Smt. Priyanka asked: C) Is Madhura Bhakti possible for a woman, provided that a woman is devoted to Lord Kṛṣṇa only because Kṛṣṇa is the only incarnation of God, who displayed Madhura Bhakti with gopikas?

What if a female devotee is attracted towards Lord Śiva or some other form of God in the same manner? Will all the tests still remain the same, irrespective of which form of God a devotee is attracted towards, as long as they consider God as their real boy friend/ husband?

Swāmi, You are the Master of Logic and all other subjects in this universe. You also hold a sharp sword cutting away any any weeds growing on a fertile land. The weeds are the false knowledge and ignorance present today and the weed-filled land is like our mind. Swāmi, only You can plant the right seeds and help us grow. Your knowledge has the power to transform even the most infertile land to a fertile one. Your knowledge is also like a non-sugar coated antibiotic pill- the hard truth to swallow, which can cure all sorts of diseases present in us due to Your divine grace and will alone. It is the Highest Divine Truth pill, which only a doctor like You can give us. Jai Guru Datta Swāmi. At Your divine lotus feet, Priyanka]

Swāmi replied:- C) All forms of God are one and the same. Even God Śiva tested the wives of sages in the same manner as Kṛṣṇa tested Gopikas. The wives of sages cursed God Śiva. This means that God is telling us the concept that unless the academic course is completed, annual examination shall not be conducted like a class test in the first month itself. Even if there

is a single devotee reaching such final level as Gopikas, God will incarnate to conduct the final test. For God to take an incarnation as the examiner, it is not difficult at all, because God is always fond of coming as incarnation. It is very difficult for a soul to reach such a final stage of Gopikas. Examination will be conducted even if one candidate appears and the rule of examination of God Datta is that there are only two results, which are pass and fail. 100/100 is pass and even 99/100 is fail.

Kṛṣṇa told that He is born again and again, whenever there is a need for Him (*Yadā yadā hi...*- Gītā). Will the examiner, who has set question paper for March examination will not set another question paper for September examination? This examination is the most important final examination because salvation from all worldly bonds including bond with body, bond with life etc., are also tested. For such most important examination, the examiner is always ready and the question paper already set is also ready. Only the candidate has to be ready for which millions of births involved in serious penance are required. Every form of God is one and the same and every form of God is Kṛṣṇa Himself.

Quarterly examination is on 33% syllabus, half yearly examination is on 66% syllabus and annual examination is on 100% syllabus. There are three strongest worldly bonds, which are to be tested in the context of love to God. These are money, issues and life-partner. In quarterly test, money is tested by preaching sacrifice of fruit of work (Karma phala tyāga), which is stealing butter in general. In half yearly test, love to issues is tested along with love to money as a joint test of both strongest bonds by stealing butter preserved for issues. In the annual test that includes both quarterly and half-yearly tests, both strongest bonds (wealth and issues) are tested along with the third strongest bond (life-partner). Even though the third bond is tested in the final female-birth, the other two bonds are also tested in this birth since it is test for all the worldly bonds because if all the three strongest bonds are defeated before the love to God, it means automatically that all the worldly bonds are detached before the attachment to God. In this way, Madhura Bhakti is not test of one worldly bond, but, is the final test of all worldly bonds. One confines to one bond only and treats Madhura Bhakti as a duet song of cinema shooting! It is detachment of all worldly bonds in the final birth due to penance performed for millions of births of the devotee. There is lot of serious background in Madhura Bhakti. Kṛṣṇa is God Viṣṇu, Rādhā is God Śiva and other Gopikas were the greatest sages worshipped by even angels! It is not simple surrender of the body to God, which can be done even by a prostitute for the sake of money. Even the life along with the body is sacrificed when Kṛṣṇa left His gross body. Earlier to this incident, their

husbands died in mutual war, but Gopikas did not give their lives for them. Even when Kṛṣṇa opposed their surrender of bodies through dance, they threatened Him by saying that they will sacrifice their lives by jumping into Yamunā river if Kṛṣṇa is not interested in them! The love fire present in Rādhā or any Gopika is sufficient to destroy this entire world as final dissolution (Mahāpralaya). Rādhā being the incarnation of God Śiva has also hidden third eye, which is the spiritual knowledge (*Jñāna netram*) along with love to God as the fire. Without knowing all this background, Madhura Bhakti is misunderstood and hence, it is told that understanding the Bhāgavatam (Madhura Bhakti) is the real test for the real spiritual knowledge (*Vidyāvatām Bhāgavate parīkṣā*), which alone gave salvation to king Parīkṣit in 7 days! Even the greatest sage Śuka could not follow the real background of the Bhāgavatam. When Parīkṣit asked Śuka that how Kṛṣṇa touched others' wives through illegal sex being the protector of justice in this world, Śuka could not answer this question directly. The answer given by Śuka was irrelevant to the question asked because he said that others should not imitate Kṛṣṇa. The reason for non-imitation was not given by Śuka and only God Datta gave the background reason recently through Datta Swami. The background is that it is the test of one strongest worldly bond (*Dāreṣaṇā*) along with the other two strongest worldly bonds (*Dhaneṣaṇā and Putreṣaṇā*) so that it is the final annual test covering all the three strongest worldly bonds (*Eṣaṇā trayam*) by passing which liberation from all worldly bonds due to love to God (salvation) is achieved by the devotee. If one understands the real meaning of salvation, the real meaning of Madhura Bhakti can be understood. So far, starting from the beginning of creation, millions and millions of years have passed away and so far only 12 devoted souls reached Goloka! Hence, there need not be fear that this concept will spoil the entire world. Even an ignorant soul cannot imitate Kṛṣṇa in this concept because the lifting the hill on finger is a visual miracle done by Kṛṣṇa standing as the compound gate of this concept!

We must remember one point very very seriously, which is that this Nivṛtti-field is not at all introduced by God at any time, who is always limited to the boundaries of Pravṛtti only regarding His creation by saying that His incarnation is only for the support of justice in Pravṛtti (*Dharmasaṁsthāpanārthāya* — Gītā). This Nivṛtti is discovered, developed and dragged to climax by the devotees only. In fact, God always opposed this Nivṛtti, Rāma refused sages to embrace Him as ladies and Kṛṣṇa opposed Gopikas threatening that they will go to hell if they love Him through the line of illegal sex. This Nivṛtti is already mingled with Pravṛtti and such Nivṛtti is the initial phase of interest (*Śraddhā*) by which even a soul can become

human incarnation if God is willing so. The sages sacrificed all the worldly bonds for the sake of God while entering the advanced stage of madness in Nivṛtti. One day they discovered that they could not surrender their body to God since they were males and that alone remains even though they have surrendered all the other items of their lives. Such discovery led to the birth of Madhura Bhakti. Immediately they decided to become females due to their miraculous power and embrace God by leaving their false life-partners for the sake of their real life-partner. Then, God Rāma told them that this leftover test will be done in their next final real female-birth. Hence, we shall not blame God in any way in this matter, who has taken sufficient care also for our discovery! This field is the most powerful field in the spiritual knowledge and at the same time, the most dangerous field if not understood properly and completely. Unfortunately, this field yields the highest fruit called Goloka (*Nivṛttistu mahā phalā*). This field shall be kept secret as far as possible for the possibility of its quick misinterpretation (*Rahasyametaduttamam..., Ātmānaṃ rahasi sthitaḥ...—Gītā*). Apart from this idea, another idea to maintain secrecy was not to develop unnecessary clash with the worldly bonds, who can never understand the climax importance of God and this point is well explained in Yoga by the curved serpent journey of the soul to avoid the rotating wheels like worldly bonds without direct clash by straight journey. This shall be explained in detail whenever there is a pressing need only. God Kṛṣṇa did this test only in the midnight and at a far place of forest called Br̄ndāvanam. The secrecy was maintained by Him for its fast misinterpretation and exploitation only. He declared it as the sin (while threatening Gopikas) and underwent its punishment for the sake of Gopikas for their unimaginable madness of love in which they were prepared to take the punishment in hell. This path has the climax of fear and risk up to its last inch and the highest fruit is given by God since even God was astonished at the climax of madness of the love of devotees towards Him. This highest fruit is not ordained to this path by rule, but, was created by God since even God became mad of the love of devotee and sat at the feet of devotee as servant! God was so much pleased for this unimaginable love of the devotee so that the devotee is relieved not only from the sin committed in this mad path, but also relieved the devotee from all other sins by undergoing all the punishments (*Ahaṃ tvā sarvapāpēbhyo...*).

My answers in which unimaginable concepts of true knowledge are preached are due to the God Datta merged with Me since the unimaginable God giving unimaginable true concepts is already merged with God Datta. These answers are coming from the unimaginable God or Parabrahman through God Datta and through Datta Swami because God Datta merged with

Datta Swami. The entire credit shall go to God Datta only because the unimaginable God is merged with Datta forever eternally. Is this answer not a clean bold for the arguments on Madhurabhakti?

4. Did Prahlāda has such a desire for Madhura Bhakti in the first place?

[Smt. Priyanka Seethepalli asked: Namaste Sarma garu, Swami advised me to send mine and Thrylokya's follow-up question on Madhura Bhakti directly to you. Can you please show this to Swami?

Pādanamaskāraṃ Swāmi, I have a doubt regarding a specific statement You made regarding Prahlāda, that he had to be born as a gopika to reach Goloka even though he reached the abode of God. You also said that Nivṛtti was discovered by souls themselves because the soul itself had a desire to embrace God (like the sages in Tretā Yuga) whereas God always supports Pravṛtti only.

My question is:- Did Prahlāda have such desires in the first place, to be given a chance to be born as a gopika? Or was it that God Himself saw Prahlāda's potential when he sacrificed 99/100 worldly bonds for God and made him born as a gopika to pass the one last final examination to give him a higher status of being in Goloka? While Goloka is higher than Brahma Loka/ Vaikuṅṭham, what if a soul does not have any specific goal to reach Goloka and is content that he/she is in God's presence in Brahma Loka itself? Forgive me Swāmi, if this thinking is not right, but I feel the whole point is to reach God only and be in His presence and serve Him forever, irrespective of the world, whether it is Earth or heaven or higher upper lokas. It is not to achieve some personal status among all the lokas. If the soul is having Goloka as ambition, then is it not false devotion in the first place? Because the goal should always be God only and not a specific world to go to. So, what was the reason that God made Prahlāda or any other soul in his position be born as a gopika in the next birth?]

Ms. Thrylokya's question asked:- What if God has taken a female form instead of the male form of Kṛṣṇa, and Gopikas were born as Males, would the Rāslīlā still be possible? At Your divine lotus feet, Priyanka and Thrylokya]

Swami Replied:-

- 1) Even in Goloka, God exists as God Kṛṣṇa as God exists in Brahmaloaka (Satyaloka) or Vaikuṅṭha or Śiva Loka as God Brahmā or as God Viṣṇu or as God Śiva respectively. If God is absent, such loka or world can't be called as the divine fruit. Both Brahma loka and Goloka are the divine fruits. Is it not said in our scriptures that Goloka exists above Brahmaloaka etc., as higher plane? I am putting this question because it is a historical fact and not a created concept by Me.
- 2) If some devotee like Prahlāda is satisfied with Brahmaloaka where the devotee is servant of God (Rukmiṇī pressing the feet of God Viṣṇu), why shall anybody is to be worried? In Goloka, God is the servant of Rādhā and Gopikas. It is not the question of owner or servant, but, it is the question of extent of love of God. In Vaikuṅṭha (Brahmaloka), God shows

highest love to devotee whereas in Goloka, God shows higher than highest love to the devotee. It depends purely on the aspiration of devotee for the extent of love of God. Aspiration for the love of God is not like other wrong aspirations. Are these facts not in scriptures? I am putting this question because it is a historical fact and not a created concept by Me.

- 3) In Goloka, there is total surrender of the devotee because devotee as female surrendered the body also to God. Is this not true in the case of Gopikas? I am putting this question because it is a historical fact and not a created concept by Me.
- 4) Sages as males could not get the final salvation and wanted to embrace God by becoming females with a feeling of wife or darling. Of course, the path of darling is more risky than the path of wife. Rādhā faced more risk than Rukmiṇī. Rādhā is given higher fruit than Rukmiṇī. Is this not historical fact? I am putting this question because it is a historical fact and not a created concept by Me.
- 5) If sages are satisfied with Brahmaloaka, why did they request God Rāma that they will embrace Him by becoming females? I am putting this question because it is a historical fact and not a created concept by Me.
- 6) Is Goloka not said as higher than the highest Vaikuṅṭha or Satya loka and is it not said that only Gopikas went to Goloka in our scriptures? In such case, does it not mean that the higher than highest birth shall be female?

In this point itself, I want to answer the question from Thrylokya also:-

The reason here is that a specific male soul and a specific female soul can eliminate their acquired ego (due to caste, knowledge, rich, power etc.) and make the acquired ego as zero by their spiritual efforts. Now we can treat both male and female souls equal having zero value for the acquired ego. In this stage, the total value of ego of female becomes zero. But, the total value of ego of male can never become zero because there is a trace of gender-ego in male, which cannot disappear unless the male is again born as female. **Unless the soul gets total value of ego as zero, the total surrender is not possible.** The male sages cannot totally surrender to the female form of God. For this reason only, God Rāma asked the male sages to become females in the next birth so that they can achieve total value of ego as zero. This is the reason that why God is not taking the female form to dance with male sages. This is the reason that why the devotee is always treated as female and wife or darling of God even though the devotee is a male. The Veda says that all souls are females and wives of God only (*Striyah satīḥ puṁsah*). This means that the soul shall be born as female in the final birth in order to get rid of the gender ego and shall

become wife or darling of God by which the surrender of body to God brings the total surrender. At the same time, this does not mean that mere surrender of body to God is the final birth. Such surrender of body must become total surrender, which means that all worldly bonds must be spontaneously dropped due to the unique bond with God. We should always remember that the surrender of body is one of the total surrender and total surrender is the path. Total surrender without surrender of the body is not complete and mere surrender of body without total surrender is also not complete path. We shall not go in the analysis based on gender-fight, but, we shall go based on the patient analysis of the background facts.

Gender-ego is an inherent quality because it is associated with the body that is in constant association with the soul that attains the qualities from surroundings. The nearest surrounding item of the soul is the body having specific modifications related to the gender and hence, the influence of gender becomes inherent. The influence of caste can't be inherent because it is external and fabricated by the human beings only. Based on qualities and deeds the caste is decided. The false caste system based on birth is definitely not inherent, which is not concerned with at least the inherent qualities of the soul. If you decide the caste by the inherent qualities of the soul, the story is different, but, the present ignorant caste system can't give the inherent quality. Regarding education, it is acquired from outside and similarly the richness. Ego means the concept of I that is related to self and its closest body.

If both of you can give a better explanation than Me explaining the above quoted scriptures as the basic historical facts, I shall be very very grateful to you both. Based on very deep logic, I don't find any alternative path as better than the path of Madhura Bhakti, which is the main theme of the Bhāgavatam that gave salvation to the soul in 7 days.

I am discussing this topic in depth because this topic has become a weapon for some religions to mock at Hinduism. No religion shall mock any other religion because the same unimaginable God in the form of Datta or Father of heaven exists as the real internal entity of the divine form of any religion in the world. I invite any scholar of Hinduism to give a better explanation and interpretation of this topic of the Bhāgavatam, which is the highest scripture giving salvation to the soul in 7 days. The triad (Tripuṭī) of this topic is also highest since 1) Gopikas (*Gantā*) are the highest reborn sages, who were being worshipped even by angels, 2) Kṛṣṇa (*Gamyam*) is the highest form of incarnation (*Paripūrṇa tamah*) and His highest abode is Goloka, which is higher than Brahma loka and 3) The path (*Gamanam*)

adopted to reach the highest goal was liberation from all worldly bonds including the bond with life-partner in which even worldly justice is opposed (*Sarvadharmān... Gītā*).

Chapter 22

August 17, 2021

O Learned and Devoted Servants of God,**1. How can knower of concept attains the same result as that of performer?**

[Prof. JSR Prasad asked: Generally, when a specific topic is dealt in the Veda in the end, a statement appears, which means that not only the performer, but also the knower of this concept attains the same result (*Ya evam Veda*). How is this justified?]

Swāmi Replied:- It means that not only the person practicing the concept, but also the person knowing the concept gets the same fruit. Here, there are three steps:- 1. knowing the concept well (Jñānayoga), 2. getting inspiration from the concept (Bhaktiyoga) and 3. practicing the concept (Karmayoga). Śaṅkara told that the final fruit is attained by mere knowledge of the concept. Actually, these three steps form one after the other. In the first step, the knowledge of the details of Mumbai city are known. In the second step, these details (knowledge) generate inspiration to go and see Mumbai. In the third step, the practical journey is implemented to reach Mumbai. What Śaṅkara means is that collection of the details of the Mumbai is the first step taking lot time. The second and third steps are spontaneous and no consumption of time is necessary. Let us say that the first step is $A \rightarrow B$. All the time is consumed in this first step only in which A is totally converted into B. Once B is formed, spontaneously B is converted into C i.e., $B \rightarrow C$. Once C is formed, the third step $C \rightarrow D$ is again spontaneous yielding the fruit D. The time consumed for the first step $A \rightarrow B$ is also the time consumed for the overall conversion $A \rightarrow D$. Similarly, in the first step, Jñāna (knowledge) is achieved. Once knowledge is achieved, the achievement of inspiration from knowledge and the achievement of fruit from inspiration are spontaneous without any consumption of special time. The overall conversion means that once you attained the knowledge, the final fruit is spontaneously achieved. This mechanism of reaction kinetics is applied by Śaṅkara in saying that the attainment of knowledge means the attainment of final fruit of salvation (*Jñānādeva tu kaivalyam*).

2. What is the difference between devotion to Rāma and devotion to Kṛṣṇa?

[A question by Shri PVNM Sarma]

Swāmi Replied: Rāma contains all positive qualities and devotion to Rāma is very simple and logical. Kṛṣṇa showed tremendous negative qualities, which look like highly negative in absence of deep sharp analysis and because of this, Kṛṣṇa appears with high negative qualities leaving no scope for praise. It is very difficult to praise Kṛṣṇa and it is very easy to praise Rāma. In spite of this, if the devotee praises tremendously Kṛṣṇa, such devotee will be looked as mad and blind in the love to Kṛṣṇa. Such blind madness of love to Kṛṣṇa is the climax of nivṛtti devotion. The advanced stage of pravṛtti and the initial stage of nivṛtti are almost one and the same. The initial stage of nivṛtti is interest and love in which Rāma is loved by the devotee. The final stage of nivṛtti is blind madness of love to Kṛṣṇa in which whatever Kṛṣṇa does looks like justice. In the case of Rāma, Rāma did whatever is justice. Hence, Rāma is called as *Ādarśa mānuṣāvatāra* (ideal human incarnation for pravṛtti) while Kṛṣṇa is called as *Līlāmānuṣāvatāra* (playful human incarnation for nivṛtti).

Chapter 23

August 18, 2021

O Learned and Devoted Servants of God,**1. Padanamaskaram Swami, what is the difference between *Ānando brahma* and *Raso vai saḥ*?**

[A question by Ms. Laxmi Thrylokya]

Swāmi replied:- Ānanda means bliss and Rasa means love. Both are divine and belong to God in their purest quality as well as in their infinite quantity. Pure bliss means the continuous happiness and pure love means the attachment to one bond without sharing with any other bond. Both these are possible in the bond between God and pure devotee. For every category, there is an upper limit of bliss and bliss shall not cross that upper quantitative limit. If it crosses, the possessor of that bliss can't withstand and dies immediately. Hence, in the case of bliss, the upper limit itself is the infinite quantity. If such upper limit of bliss continues forever it is called '*Ānanda*'. Raising the quantity of bliss after certain fixed upper limit is not possible. This happiness in the level of the possible upper limit is called bliss. Love is also an emotional force and has an upper limit beyond which it can't be increased. The pure love is the love without aspiration of any fruit in return. Love in return can be aspired, but, if love in return is not attained, your love shall not be affected in anyway and shall remain as one way traffic. Aspiration of return love is not wrong, but, if the love in return is absent, your love to the other side shall not change in anyway.

2. How to justify Shiva representing miracles which happen only when ignorance is removed?

[Swami, Lord Shiva represents Tamas which means ignorance and rigidity. In Datta Vedam, You said that Shiva stands for ignorance of the worldly knowledge and Vishnu stands for the Sattvam which is knowledge of God. In order to perform miracles, God (human incarnation) removes ignorance (*Māyā*) on Himself. How to justify Shiva (*Satya Kāmah*) representing miracles which happen only when ignorance (*māyā*) is removed?]

Swami replied:- Lord Shiva requires ignorance while He is destroying the world because it is a total destruction irrespective of discrimination between good and bad souls. Except this one occasion, Shiva has full knowledge of discrimination and remains in Sattvam. This is the reason why Shiva is white (Sattvam-discrimination) while the final dissolution is absent.

Vishnu is originally white due to Sattvam (*Tatra Nārāyaṇam devam, Śukla Varṇam caturbhujam*— Skānda Purāṇam). But, He requires some Tamas (firmness) also in punishing sinners. In this way both Sattvam and Tamas are mixed so that His colour becomes pale blue. Miracles are related to the original unimaginable God because miracles are unimaginable events. Only in final dissolution Shiva covers Himself with full ignorance so that He will destroy all without discriminating good and bad souls. While world is in existence, Shiva is fully aware of Himself (unimaginable God) and such awareness is with maximum firmness so that His original unimaginable nature is at climax level allowing any miracle to happen without any obstruction.

3. Do the people like public servants, social activists, NGO workers etc., enjoy life more than a person entangled in family bonds?

[Swami, You said that loving worldly people & worldly things is like drinking coffee and loving God is like drinking Amritam (Divine nectar). But, in the world, there are people who live for a bigger purpose such as public servants (ex: IAS or IPS officers), social activists, artists, NGO workers, etc. They don't even have family or children. They just love what they do! Do these people enjoy life more than a person entangled in family bonds? In my opinion, these kinds of people enjoy a drink which tastes better than coffee but less than Amritam. Please correct me.]

Swami replied:- Certainly you are perfectly correct in your conclusion. The soul entangled in worldly bonds only tastes sugarless coffee remaining in the level of earth. The soul entangled in public bonds with love for entire humanity is far better than the previous soul and tastes coffee with sugar reaching the upper worlds. In this middle level, there are two sub types: - 1) Souls doing human service without reference to God reach the upper world called 'Bhuvar loka' or star-world and 2) Souls doing human service with faith in God, but, aspiring profits in return reach still higher world called 'Suvar loka' or heaven. These two sub-levels differ in coffee with less sugar and coffee with more sugar. The highest level of souls are attached to God only and even their social service is based on their love to God only. These souls taste divine nectar of the level of the abode of God. The highest level of souls reaches 'Mahar loka,' 'Janaloka' and 'Tapoloka' for betterment of their spiritual devotion to God and finally reach the seventh world called 'Satyaloka' or 'Brahma loka' or 'Vaikuntha' or Shiva loka. If a soul becomes exceptional due to madness of devotion, such soul reaches the higher than the highest world called Goloka.

4. What is the right interpretation of the following Gita Verse?

[What is the right interpretation of the Gita Verse (2.69)]

*yā niśā sarva-bhūtānām
tasyāṃ jāgarti saṃyamī ।
yasyāṃ jāgrati bhūtāni
sā niśā paśyato muneḥ ॥*

Translation: What is night for all beings is the time of awakening for the Munis (Yogis); and the time of awakening for all worldly beings is night for them.

Does this mean that a spiritual aspirant should study knowledge, sing bhajans and do service during nights when everyone is asleep? Also, Yogis or Munis are awakened (liberated) already. They always focus on God and are detached from other worldly beings and things due to their love for God. Why would they depend on the awakening time of other worldly beings? They are supposed to not care about the world. Isn't it? Kindly enlighten me.]

Swami replied:- Night sleep and day awakening shall not be taken in their literal sense. Night means worldly life. Sleep means taking no interest in the worldly life. Day means spiritual life. Awakening means to be very alert and active. Yogi means not only who attained Yoga (union with God) but also who is in the path of attaining Yoga. When the soul is attracted to God, the soul shows no interest in the worldly attainments, which are like drinking gold-spot drink in dream. Certainly, nobody carries anything or anybody after death. All the worldly aspirations are meaningless if the truth is realised. Muni also means silent and this word indicates the silence of a spiritual aspirant in worldly matters. But, the Muni becomes excellent orator in speaking about God. Unless you take the real sense of these words, you can't get the right sense of the entire verse.

5. Does the meaning of Yoga change with time?

[Swami, You said that the real Yoga is to attain the contemporary human incarnation of God. Radha and Gopikas are the real yogis who attained Lord Krishna. But, Radha when born as Meera Bai was confined to idol worship of Lord Krishna and did not meet any contemporary human incarnation of God. This appears like the definition of Yoga is changed as time advances. Kindly enlighten me.]

Swami replied:- Radha is the incarnation of God Shiva and Meera is the incarnation of Radha. This means that Meera is also the incarnation of God Shiva. Shiva is famous and potent for miracles. In the nights, the husband of Meera clearly heard the conversations of Krishna in human form and Meera. There was no freedom for Meera in the strict control of the palace of king. When there is a necessity, certainly miracle takes place. Same Krishna told that He will come as human incarnation whenever there is a need (*Yadā yadā hi...—Gītā*). The word Yuga also stands for year and generation. In every generation God Krishna (God Datta) comes as human incarnation. Otherwise, God becomes partial in favouring one generation

only without reason because every generation contains both deserving and undeserving devotees. Human incarnation existed in the generation of Meera also and the same human incarnation was appearing before Meera every night in the dress of Krishna and was talking with her. God Krishna also told that He will come in human form on the earth (*Mānuṣīm tanumāśritam*). Plenty of human incarnations existed on the earth and I have dealt about the concept of contemporary human incarnation in detail.

6. Swami, what is the significance of Vibhuti Yogam?

Swami replied:- Vibhūti means miracle. Miracles indicate the existence of unimaginable God, who is mediated with the first energetic form called Datta or Father of heaven. This Datta enters and merges with devoted and selected energetic beings to become energetic incarnations and this same Datta enters and merges with devoted and selected human beings to become human incarnations. Starting from Datta onwards, every incarnation contains unimaginable God in merged state and due to this, miraculous powers are expressed with the incarnations whenever the unimaginable God merged with the incarnation wishes to do a miracle. Vibhūti Yoga means miraculous union. The word ‘miraculous’ means the miraculous power of unimaginable God. Yoga means the union with unimaginable God. On the whole Vibhūti Yoga means inferring the existence of unimaginable God with incarnation in merged state through the miracles exhibited by the incarnation.

7. Why did God accept the proposal of sages to embrace Him and made them Gopikas?

[Swami, it is said that man proposes and God disposes. But when Sages wanted to embrace Lord Rama, He accepted the proposal and made them Gopikas. Isn't this incident standing against the first statement? Please enlighten me.]

Swami replied:- This statement belongs to souls entangled in the worldly life without caring for the spiritual life. God always tries to preach the worldly people that they shall not be so much blind about worldly achievements behind which they are constantly running like mad dogs. In order to reduce the over worldly activity God disposes the proposals of human being. This saying shall not be applied at all to the spiritual field.

8. Is miracle the address of the Unimaginable God or just a proof for His existence?

[Swami, You said that any miracle happens only due to the unimaginable God. Is a miracle the address of the Unimaginable God or just a proof for the existence of the Unimaginable God?]

Swami replied:- Miracles indicate the existence of unimaginable God in a specific medium. But, miraculous powers can also be transferred by

unimaginable God into a soul doing rigid penance in which case (of demons) unimaginable God need not exist in the specific medium (of demons). Miracles exhibited by anybody indicate certainly the existence of unimaginable God as a basic concept. By miracles, you can't be sure of the existence of unimaginable God in a medium performing the miracles. Miracles need not indicate the existence of unimaginable God in a soul. Miracles, love with bliss and excellent true spiritual knowledge exist together in the incarnation of God Datta. In every incarnation of God Datta, the spiritual knowledge and love with bliss exist without any exception. Miracles also exist with the incarnation, but, exhibition or non-exhibition of miracles depends on the will (real necessity) of unimaginable God.

9. Which among the following is the best state of mind?

[Swami, which among the following is the best Avasthā (state of mind) of a true seeker of God to think about oneself?

Option A) I am a devotee/lover of God;

Option B) I am a servant of God

Option C) I am a non-inert property of God]

Swami replied:- The option C is the best. A devotee may change opinion. A servant may ask for service rules. But, a non-inert property like an animal (cow etc.) does not claim anything from the owner and lives with total surrender and one-way traffic love, which is the climax of pure love devoid of business devotion.

10. How to stop expecting love and attention from God?

[Swami, You told us many times to love God without aspiring anything in return. You also said that we should have a one-directional love for God. But, most of us (humans) have this tendency to expect love from the other end. Sometimes, we tend to expect time and attention from the other end. As a habit, we also expect all these from God. How to stop expecting love and attention from God? Kindly enlighten me. - At Your divine Lotus Feet, Laxmi Thrylokya]

Swami replied:- God may test your love to see whether it is one-way traffic or two-way traffic by pretending no care in return. By this, if your one-way traffic gets effected, your love to God is not the climax of pure love. One thing you must remember that God is ocean of love and devotee is a drop of love. If the devotee is putting one step towards God in the path of pure love, God has already put 100 steps in the same path towards devotee. God hides His love for the devotee in order to test the purity of the love of devotee towards Him. All these questions arise when God tests the devotee because the devotee decides seeing the external phase of God. The soul has internal sight. Once God makes you and others to know about your pure love to Him,

a Tsunami wave of love of God jumps towards the devotee and the devotee drops simply and silently merges with the God-ocean. When the depth is less waves appear. The depth of the lake is very less with lot of waves-questions. When the depth is very high as in the case of middle area of the sea, the waves-questions do not appear. During the test of devotee, God-ocean is very deep without any expression-wave misleading the devotee that the depth of love of God-ocean is very negligible.

Chapter 24

August 19, 2021

O Learned and Devoted Servants of God,**1. Padanamaskaram Swami! Why can't we take creation, maintenance and destruction activity of God as His inherent characteristic?**

[A question by Shri Anil]

Swami replied:- The reason is that before creation unimaginable God existed alone without even idea of the creation and for such unimaginable God, unimaginable nature is the characteristic, which is His inherent nature. His inherent unimaginable nature is known to Himself only. Of course, after the creation, the creation is expected to continue with Him in subtle state (*Avyaktam*). But, such continuation is not a must. It may continue or totally disappear depending upon the wish of God. Hence, the unimaginable nature (unimaginable to created souls) is the only permanent inherent characteristic of the absolute unimaginable God.

2. What is the difference between the statements 'Ajātaṃ jāyate...' and 'Asatyam jāyate... '?

[2. Regarding the creation of world what is the difference between these two statements, both seems to convey the same meaning: "That which was never born, took birth (*Ajātaṃ jāyate...*)" and "The non-existent world took birth (*Asatyam jāyate...*)". Does the word 'non-existence' mean that which is born already but unreal to God? What is wrong with the first statement which also convey that world was born for the first time. In any case world shall exist, then only one can say it as 'existence' or 'non-existence'. Please clarify.

3. "A rope may be seen as a snake by a soul in dim light, which is individual ignorance or avidyā. The soul can always turn on a torchlight and come out of the illusion of the non-existent snake." Here by the statement 'the soul coming out of illusion (avidya)' whether it means self-realisation?]

[A question by Shri Anil]

Swami replied (2 &3):- God is omnipotent with unimaginable power to do any impossible thing also apart from possible things. He can do anything in anyway. The only possibility to say that He has not done in this way is only that if He has done in this way, it would harm His greatest greatness because it is an inappropriate way. This single way can be treated as the way of inability of God to do a specific thing in a specific way and this way shall not be treated as the real controlling way of God. In this way, we

have to say that God can do this thing in this way, but, has not done this thing in this way because it is inappropriate. Based on this fundamental, you can frame the spiritual knowledge regarding God.

The world was non-existent before its creation (*Asadvā idamagra... Veda*) because if this world existed even before its creation it means God did not create anything in real sense, but, only projected what was already existing and this diminishes the greatest greatness of God. His greatness will again diminish if you say that the non-existent world was not born or remained non-existent after creation also since it was non-existent originally. This results in saying that God is incapable of making non-existent as existent and hence, He could not get real entertainment from non-existent or unborn world. Hence, we say that the non-existent world was transformed into existent so that He gets real entertainment from the real world. Again, if we say that the world is as real as God, two defects result:- 1) the world will be equivalent to God by its equal status of reality while God is highest reality and 2) God can't do miracles in equally real phase. I can simply say that these two defects are absent because God is omnipotent. If a point can be explained through worldly logic I will try in this way. Only when My inability to explain a thing through worldly logic arises, then only I will use the omnipotence of God. God is not such foolish and egoistic administrator to use His special powers in every situation irrespective of its requirement. Hence, in this point first I will try to solve the issue through worldly logic:- As soon as this non-existent world is created, God granted His own absolute reality to the world so that world becomes equally real. This brings another problem getting solved, which is:- that you can get full real entertainment with this external world, which is in equal status of your reality. You can't get real entertainment with your imaginary world having lesser status of reality. **That which is unreal by itself and becomes real due to reality gifted by its real cause is called relative reality and the reality of cause is called absolute reality.** The shape of the mud pot is relative reality whereas the mud is absolute reality. In this way, we can explain about God using worldly logic as well as the omnipotence of God wherever necessary. Remember that we will refuse the worldly logic at the very outset if it damages the greatness of unimaginable God and in such context, we will certainly use the omnipotence of God to explain the way.

4. Swami in Your knowledge, why 'energy' is called 'inert energy'?

Swami replied:- Energy is inert. Awareness is also a specific work form of inert energy only. Hence, to avoid the confusion, I like to call the

energy as inert energy to mean that the energy referred by Me is not awareness.

5. If sin is stopped in one angle, fruit of sin in that particular angle is cancelled. How to experience it?

[Swami, You told that if one stops sin in one angle practically, then all the fruits of that sin in that particular angle will be cancelled. But sometime it is not observed even if the sin in that angle is stopped? What is the reason for that?]

Swami replied:- If the basic angle, which is like the foundation is destroyed, no form of sin in that angle can stand like any form of building without the foundation. If all angles of sin (bad faces of six vices) are destroyed, pending fruits of all sins are destroyed.

6. Is getting deep sleep a blessing?

[Is obtaining deep sleep a blessing? After deep sleep a person experiences increased energy and freshness. On this basis can we say that the demon Kumbhakarna is a blessed soul?]

Swami replied:- Deep sleep in regular intervals is good. Anything in extreme quantity is not good and the exception of this is devotion to God.

7. How to know what Krishna is trying to say when He is in idol form?

[Padanamaskaram Swami, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil. 7. Krishna says to surrender and obey the order what Krishna says. But as an idol or a picture He is mute. How to know what He is trying to say what His order is?]

Swami replied:- Without identifying the contemporary human incarnation, this question is not valid because Krishna was the contemporary human incarnation when He told something and He was not a statue then.

8. Are the following verses of the Gita contradict each other?

[The Bhagavad Gita says, fool cannot understand Me and at the same time Lord says, in Gita that anyone who surrenders Me, I give Him full protection. How to understand? Please explain.]

Swami replied:- A fool can't understand Krishna because he does not surrender to God Krishna. Both these statements are not contradicting each other.

9. How will I know whether I have attained Moksha (Salvation) or not?

Swami replied:- Your attachment to your worldly bonds can be easily known to yourself better than anybody. But, such detachment from worldly bonds (Salvation) must be natural and spontaneous happening due to your attachment to God and not by force of any effort.

10. How do I start practising Akarma (not Karma nor Vikarma)?

Swami replied:- Vikarma is sin, which shall be avoided at any cost. Karma means both God's work and worldly work. If your worldly work is replaced by God's work, you are doing Akarma, which means not doing worldly work. Akarma does not mean not doing any type of work and about such Akarma God warned (*Mā te saṅgo'stvakarmani*— Gītā). God also said that you shall find Akarma in Karma and vice-versa. This means that you shall find Akarma (absence of worldly work) in Karma (God's work) and you shall find Karma (God's work) in Akarma (absence of worldly work). This means that you shall not think worldly work while doing God's work and also that you shall at least think of doing God's work whenever there is no worldly work.

To be continued...

Chapter 25

August 20, 2021

O Learned and Devoted Servants of God,**1. If Gopikas were at the climax stage of devotion, they should overcome everything for God. Isn't it?**

[Ms. Thryloka asked: Pādanamaskāraṃ Swāmi, in recent times, You revealed the below facts about Gopikas whom You often consider as the climax devotees of God.

1. God likes to remove this Rūpabhrānti (fascination for beauty) by appearing in forms lacking beauty completely. For the sake of climax devotees, who are not yet liberated from the fascination for beauty, God Datta appears in beautiful forms only. Devotees attached to God through sweet devotion (Madhura bhakti) like Gopikas are also satisfied with the beautiful form of God like Krishna. God serves all devotees as per their tastes.

2. You mentioned about a Gopika (Candralekhā) who attained the energetic incarnation of God (Videhamukti) and could not attain the human incarnation of God, Kṛṣṇa (Jīvanmukti). She could not liberate her soul from the fear of her worldly bonds for the sake of God.

In both these cases, the Gopikas failed to overcome the fascination of beauty and the fear of worldly bonds respectively. How can You consider them as climax devotees although they are not at climax. If they were at a climax, they should overcome everything for God. Isn't it? Kindly enlighten me. -At Your divine lotus feet, Laxmi Thrylokya]

Swāmi Replied: Gopikas did not aspire for the beauty of God. It is the wish of God to come as beautiful for the sake of sweet devotion of Gopikas. Even then, Gopikas were not simply attracted for the physical beauty of God. Gopikas are not ordinary worldly females. They were sages for millions of births engaged in constant penance for God. Gopikas recognised Kṛṣṇa as God and this point is clearly mentioned by sage Nārada in his Bhaktisūtram. The love of Gopikas towards Kṛṣṇa is based on the total divine personality of God, which is not mere physical beauty. The mental beauty is love and we will be astonished if we see the inner mental beauty or love of Kṛṣṇa. Kṛṣṇa created a new world called 'Goloka' above His abode called 'Vaikuṅṭha'. Love is the internal beauty of God, which is the basic material of all divine qualities (Kalyāṇa guṇas) like gold is the basic material of all jewels. God is originally beautiful to the unimaginable extent. He never comes down with His original beauty seeing which all the souls of the world will die instantaneously due to heart attack (***Koṭi koṭi madanānām rūpam***). Only the

energetic beings called angels can withstand His physical and mental beauty because their energetic bodies withstand the shock. He reduces His physical and mental beauty to a great extent and comes down to this world to such level of physical and mental beauty that is on par with the ultimate human level. The beauty is at three levels:- 1. Superficial beauty, which is the external dress and jewels like golden cloth, garlands of pearls, peacock feather etc. 2. External beauty, which is the physical beauty of the personality. 3. Internal beauty, which is the unimaginable love towards devoted Gopikas in creating the topmost world called Goloka.

I said that God comes down, sometimes, with negative beauty like the face of monkey, face of elephant, face of horse etc., in order to stress on the internal beauty, which is eternal that continues from birth to birth. Such program is based on the foolish people hurting others lacking beauty in faces. This context is totally different from the topic of sweet devotion (Madhura bhakti). God came with physical beauty at very minimum level (remember that such minimum level means very high maximum level from the point of human standards). The program of sweet devotion requires some physical beauty and also some superficial beauty also.

Regarding Candralekhā, she is master in cunning devotion. But, when cunning devotion failed due to the will of God for test, she should have entered care not devotion. She is the highest devotee of Kṛṣṇa as we see her spot death caused by the obstruction given by her family members. This worldly bond-fear brought her down to the world. She is one of the liberated souls called twelve Gopikas and came down every time whenever there was need for God's work to the earth as per the concept of liberated soul accompanying God in God's work. Here, the point is that whether Candralekhā came down due to the influence of fear from worldly bonds or due to the status of liberated soul coming down along with God to participate in God's work, the answer is that both the factors are responsible for her coming down.

The beauty of God Datta is 100 kalās (parts). Candralekhā was the incarnation of Goddess Satī, who sacrificed her life for the sake of God. Satī was the incarnation of Ādiparāśakti representing this entire creation. The first energetic body of God Datta itself is Ādiparāśakti with the help of which God Datta was expressed by the merge of unimaginable God with the first energetic body or Ādiparāśakti. Similarly, the beautiful body of Rāma was the incarnation of Goddess Lalitā and the beautiful body of Kṛṣṇa was incarnation of Goddess Śyāmalā (who blessed Kālidasa). The beauty of Goddess Ādiparāśakti is 100 kalās, the beauty of Goddess Lalitā is 12 kalās and the beauty of Kṛṣṇa is 16 kalās. The creator is Puruṣa and the creation is

Prakṛti. The first energetic body created by unimaginable God is also Prakṛti or Śakti (power) and when unimaginable God (Puruṣa) merged with this first energetic body called Ādiparāśakti, God Datta resulted as Puruṣa expressed through His own created first energetic form. The original unimaginable God is Puruṣa and the first energetic form or Datta is a mixture of Puruṣa and Prakṛti. Puruṣa means the unimaginable God lying or pervading the Prakṛti or first energetic form (*Puri śete iti Puruṣaḥ*). The first energetic form is called Prakṛti since it is the first and best form of creation (*Prakarṣeṇa kṛtā iti Prakṛtiḥ*). This first energetic incarnation creates the world and hence, is also called as Prakṛti (*Prakarṣeṇa kriyate anayā iti Prakṛtiḥ*).

Datta, while coming as incarnation of Rāma, came with 12 kalās of beauty. Beauty means not only external but, internal also. Then, Datta came as Kṛṣṇa with 16 kalās beauty. These 16 kalās are the maximum human level. More than these 16 kalās, God cannot come down to earth because, if God comes with 100 kalās beauty (external and internal) people will die with heart attack at once or will kill God Datta at once due to Tsunami of jealousy! Beauty also is a point of jealousy and also brings very big problems. In the time of Kṛṣṇa, due to the 16 kalās of beauty, all the girls of kings (about 16,000) became unmarried with rigidity that they will not marry anybody other than Kṛṣṇa. Due to this, the future generation of kings was stopped and this was a big disturbance of pravṛtti! King Narakāśura arrested all these 16,000 girls torturing every day to marry somebody else other than Kṛṣṇa. When Kṛṣṇa killed Narakāśura and liberated them, they told that they will not go to their homes and told that either they will marry Kṛṣṇa or die. Kṛṣṇa was forced to marry all of them. Regarding the 16 kalās of internal beauty of Kṛṣṇa, one example is sufficient, which is that He created a new 15th world called 'Goloka' above His abode for His devotees so that their feet dust falls continuously on His head! The value of 16 kalās of internal beauty is far higher than 16 kalās of external beauty because the internal beauty is in dollars and the external beauty is in rupees. Due to this big problem of disturbance of beauty in the end of Dvāpara age, God Datta never came to this world in Kali age, with 16 kalās of external and internal beauty. These 16 kalās of internal beauty is the infinite ocean of love of God incarnated on the earth so far. Since Kali age, God Datta came down as incarnations with 0.1 or 0.2 or at the maximum 0.3 percentage of external and internal beauty only. The souls cannot withstand more than this since jealousy is inherent quality of the soul.

2. How to conclude that Lord Rāma is the human incarnation of God based on following observations?

[Pādanamaskāraṃ Swāmi, You said that Jnānam (Divine Knowledge) and Prema (Love) are the inherent characteristics of God and we should identify the human incarnation of God using these characters. You also said that miracles are only associated characteristics of God. Lord Kṛṣṇa can be concluded as God using this criterion because He preached Bhagavad Gītā (Knowledge) and showed extreme love towards Gopikas, Sudāma and all people in His kingdom. Similarly, Jesus, Mohammad and Buddha, etc., can also be concluded as God. But, when we analyse Lord Rāma with this same criteria, we get 3 conclusions.

1. Rāma didn't preach any divine knowledge
2. Rāma showed extreme love towards His wife Sītā which can be shown by any other ordinary human being.
3. Rāma did only one miracle i.e. turning a stone into the lady Ahalyā. But as concluded, this cannot be considered as the inherent characteristic of God.

With my limited knowledge and analysis, I am failing to conclude that Lord Rāma is human incarnation of God. Kindly enlighten me. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swāmi Replied: God Rāma came as an ideal human (Ādarśa mānuṣāvātāra) being confined to pravṛtti only and hence, He never did any miracle except that one, which was also done just before two people (Viśvāmitra and Lakṣmaṇa). Rāma preached the spiritual knowledge confined to pravṛtti field through His practice. His message was His practice in the life. After all, the ultimate aim of theoretical knowledge is also practice (Karmayoga) only. Regarding His love, He showed love to all devotees and as a king, He showed love to the public so much that He left Sītā just for the talk of the public. If you see the Rāmāyaṇam, there are several instances in which He showed His love to all the people, but His love was bound by worldly justice. Love bound by the rules of justice represents the love of any ordinary human being for the sake of which only Rāma incarnated Himself.

3. Climax devotees are supposed to expect absolutely nothing from God. Isn't it?

[Pādanamaskāraṃ Swāmi, Your answer about Madhura Bhakti is just mind blowing. You said, "A devotee is a servant of God in Brahmaloaka and God becomes the servant of devotee in Goloka. It is not the question of owner or servant, but, it is the question of the extent of love of God. In Vaikuṅṭha (Brahmaloka) God shows highest love to devotees whereas in Goloka, God shows higher than highest love to the devotee. It depends purely on the aspiration of the devotee for the extent of love of God. Aspiration for the love of God is not like other wrong aspirations". But Swāmi, You always say that we should love God without expecting any fruit in return. And that love for God should be one directional. In the case of climax devotees, they were aspiring for

the love of God and surrendered everything becoming females. This contradicts with Your general statement as these devotees were expecting more love from God. They are supposed to expect absolutely nothing from God. Isn't it? Kindly enlighten me. -At Your divine lotus feet, Laxmi Thrylokya]

Swami Replied: When I told that you shall not aspire anything from God, anything means anything that is useful to you in practical life like using His power to get wealth or power or any other worldly benefit to get worldly problems solved etc. Anything does not mean the theoretical love from God. If the devotee does not aspire even theoretical love from God in return, such a devotee is a human statue only without any trace of awareness. In the aspiration of love in return, there is no selfishness at all. Devotees show false theoretical love aspiring practical love from God in the form of worldly boons (prostitution devotion). Some other devotees show practical love aspiring practical love from God in the form of worldly boons (business devotion). Some devotees show reversed issue devotion treating God as father and treating themselves as His issues and aspire for all worldly boons and this is horrible reversed issue devotion. In this horrible devotion, the devotee says that God shall grant both theoretical love and practical love even though the devotee is not showing any theoretical or practical devotion to God. Aspiration of fruit in return means all these three types of devotion. Aspiration for theoretical love from God for the theoretical and practical devotion shown to God is not aspiration at all.

4. Is Kubja one of the 12 Gopikas who reached Goloka?

[Ms. Laxmi Thrylokya asked: Padanamaskaram Swami, I read about Kubja in Bhagavatham. She was a Trivakra (hunch backed) and Krishna miraculously made her beautiful. She became a devotee of God and also entered into Madhura Bhakti. Is she one of the 12 Gopikas who reached Goloka?]

Swami Replied: Even though Kubja is not among 12 Gopikas, she has a distinguished place in Madhura bhakti. Kubja got the grace of Krishna in becoming beautiful whereas there was no need of such grace of Krishna for Gopikas.

5. Should one become an introvert to achieve a high level of devotion?

[Swami, most of Your closest devotees are introverts as per my observation. I am an extrovert since childhood. Should I try to become an introvert to achieve that level of devotion? I already tried to be like an introvert but miserably failed Swami. Kindly help me.]

Swami Replied: In searching contemporary human incarnation the devotee shall be extrovert. After finding the contemporary human

incarnation, the devotee shall become introvert. As per the stage, you can become extrovert or introvert since I don't know in which stage you are.

6. Will God postpone the bad karma if needed and give some more time for reformation?

[Swami, You said that karma is very complex to analyse and entire creation is under administration of God only. If any girl/boy is the verge of getting raped due to bad karma of that soul and prays God to save oneself with total faith, will God save her/him? Will God postpone this bad karma and give some more time for reformation?]

Swami Replied: If there is a hope of reformation of the soul in His mind certainly God will postpone the punishment of sin.

7. Is the sin committed towards God alone responsible for the sufferance of the Gopikas failed in the tests?

[At the end of Bhagavatham, the Gopikas who failed in the tests of Krishna were kidnapped by hunters and were also raped by them since they abused Krishna badly. You already taught us that the sin committed towards God returns in higher intensity. But here, I am not convinced by this reason alone. Please enlighten me.]

Swami Replied: Unless you give your reason for not getting convinced, how can I enlighten you?

8. If God takes beautiful human form, it can attract people towards Him initially and can preach Knowledge later. Isn't it?

[Swami, in corporate world, every company wants to hire beautiful models to advertise their product and it works well practically. When God enters this world to enlighten people with divine knowledge, He takes least beautiful forms on the contrary. I feel that many more people would get enlightened if God takes beautiful human form every time. Just like miracles, even beautiful physical human form can attract people towards God initially. Later on, God can preach Knowledge and reform the souls. Isn't it? Please correct me.]

Swami Replied: Miracles will do that purpose because miracles will give a hope to the devotee about the solution of his/her worldly problems. If physical beauty is more, such attraction involves unnecessary jealousy and this is inherent human psychology. God knows human psychology better than you. Develop faith in God so that you always feel what God does is 100% correct. Forget to think that whatever is correct will be done by God. This means that you shall forget pravrutti and develop nivrutti. Develop faith in God by deciding that whatever is done by God is 100% correct. God is omniscient and omnipotent.

9. What makes a Gopika the highest devotee of God when no soul can love like God does?

[Swami, God's love is an ocean and soul's love just a drop. Any soul cannot love God to the intensity with which God loves the soul. Even the Gopikas who are considered to be the climax devotees of God are also souls only. Even the love of a Gopika in Goloka is also a drop before the love of the Lord towards her. Then, what makes a Gopika (soul) the highest devotee of God when no soul can love like God does?]

Swami Replied: A good question indeed. The love at the human level has a range of values of intensity, but, not a fixed value. There are minimum and maximum values of intensity between which a range of values exists. Between these two, the values of the intensity of love are arranged in an order. This total range exists within the drop of the love and the state of the soul exists at a specific value of intensity. This means that the love of the soul will be at a specific value of the total range. God also comes down having love towards the devotee within the human range of love. The maximum value of the intensity of love within the human range can be considered as the maximum value of the human range and this maximum value is the meaning of ocean of love of God. The actual inherent love of God is the unimaginable infinite value of the intensity. Any quality of God is having the value of unimaginable infinity. When we say that His love is infinite ocean, we are only referring the maximum value of human range only. The real infinite value of the ocean of love of God is beyond the human imagination. Hence, our total and maximum climax of love shall be towards God only so that we can be somewhat in par with the love of God, which is the maximum possible value of human range.

10. Theoretically, it is easy to love God compared to an ordinary soul. But, upon observing the world, it's not the case. Why?

[Swami, every soul has defects no matter how many merits exist. When we love a soul, we should be able to love their defects also. But, that's not the case with God because God has no defects inherently. Theoretically, it must be easy to love God compared to an ordinary soul. When we observe the world practically, it's easy to fall in love with ordinary people rather than getting devoted to God.

Is it because we don't know the knowledge about God's qualities?

Or is it because we are lazy to learn about God?

Or Is it because God shows His non-existent negative qualities sometimes to test devotees?]

Swami Replied: Loving merits is initial stage of love called Shraddhaa or interest. Loving even defects blindly is the advanced stage of love called madness or unmaada. If you show the advanced love towards a human being, that human being gets spoiled because, the negative qualities of a soul are as

inherent as merits. In the case of God, the negative qualities are not inherent, but, are superimposed to test the advanced stage of love to God of the devotee. Your advanced stage of love in blindly supporting the negative qualities of the soul will not bring you any benefit and moreover, will spoil the human being exhibiting those negative qualities. There is neither benefit to you nor any benefit to the other side person, in whom instead of benefit, more damage takes place. In the case of God, such damage will not take place since those negative qualities are not inherent, but, just superimposed to test the advanced stage (madness) of your devotion. Not only absence of damage to God, but also greatest benefit for you results since God will be overwhelmed with your mad devotion and liberate you from all sins granting highest fruit to you. Therefore, don't bind both horse and donkey side by side in this concept.

11. Does the internal beauty of a soul include love for God?

[Swami, You said that beauty is of 3 levels out of which the internal beauty is eternal. For a soul, internal beauty means good qualities like kindness, non-stealing, non-hurting attitude etc. Does the internal beauty of a soul also include love for God?]

Swami Replied: Internal beauty is love, which is the basic material for all divine qualities like gold is the basic material for all the souls. Even if you take divine quality like punishing the sinners, it is also made of love only. Since God loves the sinners, He wants to punish them and reform them for their upliftment which is only love and not vengeance or hatred.

12. Is Paramavyoma different from Ādiparāśakti?

[Swami, You said that the first energetic body of God Datta itself is Ādiparāśakti with the help of which God Datta was expressed by the merge of unimaginable God with the first energetic body or Ādiparāśakti. But, You also said that Unimaginable God first created Paramavyoma (eternal space) and entered into it to express Himself as Lord Datta. How is Paramavyoma different from Ādiparāśakti? -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied: The entire creation done by the creator called unimaginable God or Parabrahman is Prakruti or Adi Parashakti. Hence, the eternal space is also Adi Parashakti only. The beautiful body of God Datta itself is Adi Parashakti. Anything created is Adi Parashakti or Prakruti and the creator of everything is Purusha or unimaginable God. Paramavyoma is the space and in the divine body of God Datta also space exists as one of the five elements. Does this not prove that space is also Adi Parashakti? Eternal space is a part of Adi Parashakti whereas, the body of God Datta is the entire Adi Parashakti containing five elements along with awareness. The unimaginable God is not only invisible, but also unimaginable. When

unimaginable God wants to express Himself as imaginable and visible mediated God, Adi Parashakti was created by Him, who is the first energetic form with which unimaginable God merges perfectly to become first energetic incarnation called Datta or Father of heaven. Unless Purusha merges with Prakruti, we can't see and worship the Purusha directly.

13. Can a soul also travel in time?

[Ms. Lakshmi Thrylokya asked:- We know that God created this entire creation and also created time. He is beyond time and can control time. A soul (Jiva) is within the creation and struck in time. Any human incarnation of God is omnipotent and can do everything including time-travel. Can a soul also travel in time? Is time-travel possible for the soul?]

Swami replied:- It is possible for the soul in cinema in which the concept of time machine was used for entertainment. The entire creation is four-dimensional space-time model. When the soul itself is a specific work form of inert energy, how soul can transcend space? The fourth co-ordinate time is inseparable from three-dimensional space. Only unimaginable God is beyond space. The fundamental material of the creation is inert energy, which can't exist without space. Due to this, soul can't be beyond space. When space is absent, time cannot exist. Hence, that which cannot be beyond space can't be beyond time also. Time is expressed in the units of space like the distance of Sun and Moon from the point of horizon. In the war of Kurukshetra, God Krishna could stop the time so that the time taken by God Krishna was one minute time for others so that He could explain 18 chapters of the Gita to Arjuna in 18 hours while in the same time, the time was one minute for others. This was possible for God because time itself is a relative reality. Hence, two times of two relative realities were created, which could not contradict each other. Many years in the dream co-exist with few hours of external dream time side by side because both are relative realities. This example helps to understand the nature of relative reality.

14. What knowledge is to be preached to children i.e., about Pravritti alone or Nivritti also?

[When a parent wants to teach it's kids about God, should they teach about Pravritti alone or should they include the concepts of Nivritti also?]

Swami replied:- It depends on the mental setup (qualities) of the child. Pravritti is already mixed with initial stage of Nivritti and hence, you can never isolate Nivritti from Pravritti. Of course, the atheists are unaware of the Nivritti mixed with Pravritti. If they are unaware, it does not mean that Nivritti is absent in Pravritti. If somebody thinks that air is only carbon dioxide and no oxygen exists, it is only the illusion of such ignorant person.

Hence, Nivrutti based Pravrutti is to be taught generally. However, the child may be oriented to Nivrutti based on its mental setup (samskara) of previous births like the case of Prahlada. In such case, the little Nivrutti existing in Pravrutti is sufficient to blast the soul with love to God. Pure Nivrutti is generally misunderstood even by the devotees of God. The 12 Gopikas, who were given the highest Goloka by God Krishna were commented by general devotees in that time as the 'dirty dozen'! Later on, the realization came to such devotees even during the time of death and when they went to hell, they fully realized the purity of 12 Gopikas through the special vision of Goloka given to them by God Krishna. But, all this was late. Somehow, the realized devotees were protected in due course of time since it is better to be late at least than never! **All the Pravrutti belongs to the earth only and everything (worldly bonds) dissolves in this mud pond (worldly life) only without accompanying the soul.** Only the Nivrutti devotion accompanies the soul from birth to birth. Hence, it is always the best to give stress on Nivrutti only as far as possible because Pravrutti gets attached to the soul in natural way like the mud gets attached to the person fallen in the mud pond. There is no need of preaching much about Pravrutti alone. Even if Pravrutti is taught, it should be mixed with Nivrutti only because pure Pravrutti will not help the soul at least to lead a correct life in Pravrutti. Unless Nivrutti based Pravrutti is preached, there will not be discipline and justice in Pravrutti without which the ultimate goal is hell only and not at least heaven, leave about the ultimate abode of God.

15. Can we say that creation itself is the creator if the body of God Datta is Ādiparasakti, which is part of creation?

[Swami, in a recent answer, You said that anything created is Ādiparāshakti and the creator of everything is Purusha (Unimaginable God). You also said that the beautiful body of God Datta itself is Ādiparasakti. Combining the above two statements gives the conclusion that creation itself is the creator. Kindly correct me if I am wrong. At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami replied:- Unimaginable God is Purusha because He merges and lies pervading the beautiful body of the first energetic incarnation. The meaning of the word Purusha itself is this only (*Puri śete iti Puruṣah*). *Puri*= in the body of God Datta, *Śete*= the unimaginable God is lying by pervading all over the body. This is the meaning of word Purusha. This body of God Datta is the Adiparaashakti, which was created by the Purusha or unimaginable God before creating this world. Now, God Datta is the unimaginable God or Purusha or mediated God, who is a mixture of Purusha and Adiparaashakti. God Datta is not different from the pure Purusha or

unimaginable God (non-mediated God) in anyway since God Datta is the permanent residential address of the pure unimaginable God. Now, we can say that God Datta created all this rest creation. God Datta means non-mediated God (Unimaginable God) or the mediated God. The unimaginable God creates the creation and since unimaginable God means God Datta, it is one and the same whether you say that the unimaginable God (Purusha) created this creation or you say that the mediated God Datta (mixture of Purusha and Adiparaashakti) created this creation. Since the unimaginable God is merged with the body of God Datta in homogeneous way like gold and copper mix to form a single solid solution, you can not differentiate Adiparaashakti or body of God Datta and the unimaginable God merged with it (Purusha). Hence, God Datta (in the sense of unimaginable God or Purusha) and Adiparaashakti (body of God Datta) are exactly one and the same since both will never be separated. This Adiparaashakti confined to God Datta is different from the rest Adiparaashakti (this creation) that is created by God Datta. Both the body of God Datta and this creation are one and the same in the sense that both are created items. But, both are different because the body of God Datta is specially beautiful than the rest creation. Suppose you have cooked some items of food. Let us assume that one item is specially tasteful. All the items are cooked by you only and this is the commonality (Adiparaashakti) of all the cooked items. But, there is difference between the special tasteful item and the rest items. The difference is due to the special taste present in the special item (which is God Datta containing merged unimaginable God) and the rest items (creation) in which the unimaginable God is not merged and all pervading. Due to this, omnipresence of God is not accepted in literal sense. It is accepted in effective sense only in the angle that God Datta knows everything (omniscience) of the creation due to His omnipotence even though He is not present everywhere.

Chapter 26

August 21, 2021

O Learned and Devoted Servants of God,**1. Swami, can You please give Your opinion on employing women priests for performing rituals?**

[Smt. Priyanka asked: Question on woman priests. Padanamaskaram Swami, Last year, I saw the news that a woman priest performed the marriage ceremony for a famous couple in Mumbai. It was very well received by the modern generation and made many news headlines. Recently, another news article from 'Indian Express' stating the following -

"Tamil Nadu Hindu Religious and Charitable Endowments Minister PK Sekar Babu's remark that women could be appointed priests in the 35,000-odd temples in the state is long overdue. This transformative idea must be emulated in temples across the country. There are, properly speaking, no religious obstacles for doing so. What stands in the way is the dead hand of convention, the power of patriarchy, and politics".

Having never witnessed a woman priest before, this indeed seems to be a transformative idea in society. Can You please give Your opinion on this, Swami? At Your divine lotus feet, Priyanka]

Swami replied:- There is no difference between male and female in any aspect of spiritual line. The only difference is between some modifications of the body, which have nothing to do with the spiritual efforts of the soul. There is inconvenience for 4 days in a month due to menstrual cycle for females. These four days also are not unholy because it is said in the Veda that Indra divided his sin obtained in killing Vrutraasura among water (as foam), earth (as smell), flowers (as pollen powder) and females (as bleeding in menstrual cycle). When all the three are holy and used in rituals, how the female alone can be unholy? Hence, it is not the question of holiness and unholiness. It is the question of inconvenience of a bleeding patient. However, this problem comes even for male priest on becoming patient. Just like the male priest arranges somebody else in such inconvenient period of illness, the female priest also can arrange somebody.

2. Swami, can You please say whether the following is really true?

[Smt. Priyanka asked: A question on Sridhama cursing Radha. Padanamaskaram Swami, I recently watched a clipping from a Radha-Krishna serial that there was a close devotee of Krishna named Sridhama, who had a fight with Radha and cursed Her that she will completely forget Krishna and be away from Him on Earth for 100 years.

Swami, can You please share if this is really true and if so, what is the significance of this curse? Why did this happen? Is there a message for us souls through this 'leela' of God? At Your divine lotus feet, Priyanka]

Swami replied:- How Radha existed before she was born as Radha? People imagine some stories and insert in scriptures. If the concept is alright, we don't mind to allow them. But, if the concept is contradicted, we have to criticize it and conclude as insertion made by an ignorant person.

3. How did Radha become the queen of Goloka when she cannot be tested for her bond with children & wealth as she has no issues?

[Smt. Priyanka asked: A question on Devi Radha being tested by Lord Krishna. Padanamaskaram Swami, One particular thought has been bothering me for few days.

Gopikas were granted Goloka by Lord Krishna after they were tested for Putreshana (bond with children), dareshana (bond with husband) and dhaneshana (bond with wealth). They cleared a joint examination for both wealth and children, by sacrificing the stored butter to Lord Krishna (their stored wealth for their children was given to Lord Krishna willingly, proving that they loved God more than their children). Only after they cleared all these tests and ended up giving their life also upon hearing about the end of Krishna avataram, they were granted the highest loka.

Radha Devi on the other hand did not have children. Therefore, she was never tested for one of the strongest bonds with children. Swami, I mean no disrespect at all, but how did Devi Radha become the queen of Goloka compared to other gopikas? I understand that Devi Radha was the incarnation of Sage Durvasa (incarnation of Lord Shiva) whereas other gopikas were sages in their previous birth. Apart from this, Devi Radha became mad in love with Lord Krishna and ended up passing away with love and pain of separation from Lord Krishna much before the end of Krishna avataram itself, unlike other gopikas, who were also mad in love with Lord Krishna, but did not develop extreme madness like Devi Radha. Is it that Lord Shiva incarnated as Devi Radha to set an example of extreme madness for God and we cannot compare this case to other gopikas, who were not incarnations of God themselves?

Similarly, Meera (incarnation of Radha) crossed the bond with her husband but she did not have children to be tested on that bond. Both Radha and Meera never allowed their husbands to even touch them. They were already in a deep bond with God as their real Husband before their worldly marriage.

Swami, can You please enlighten us regarding how their cases were different from other gopikas who went to Goloka. At Your divine lotus feet, Priyanka]

Swami replied:- Your point is that Radha and Meera were not tested in one of the strongest worldly bonds, which is about issues since both had no issues. You feel that out of the three question papers, one paper missed and the test was only in two papers. Your doubt is that how this can be a complete test of three strongest worldly bonds (*Eṣaṅā trayam*). Technically, your question appears to be genuine. But, on deep analysis, you can find the

truth. Both Radha and Meera did not allow their husbands to touch them and hence, there is no question of birth of issues. After reaching God Krishna, the ultimate goal, they did not bother about issues because all their worldly bonds were united in one bond with God Krishna. Now, you may still fight that one question paper is missing in their case. The marriage is done to get issues and a female is always worried about issues to the climax extent. When both of them did not care to get issues even after marriage, does it not mean that their bonds of issues were already dropped due to their bond for God? There are some couples who avoid issues at least for sometime for the sake of sexual enjoyment and such bond can be considered as bond with life partner. Even this bond was dropped because they did not allow their husbands to touch them. Both of them never cared for wealth because Radha was the daughter of the president of village called Barsaana and did not care for the issues or husband. Meera was married to a king and left the palace in the devotion of God Krishna. In this way even before Krishna testing them in the three worldly bonds, they themselves sacrificed the three strongest worldly bonds. They declared their own results of the tests! Meera is the incarnation of Radha and Radha is the incarnation of God Shiva, who does not need any test. They are born to guide the devotees in the spiritual effort through their practice as practical instructors. Krishna is incarnation of God Vishnu and God Vishnu and God Shiva are one and the same as per the Veda (*Śivaśca Nārāyaṇah*). Therefore, God Krishna is God Shiva. This means that the examiner (God Krishna) was also the class teacher of the students, who is writing the examinations. A practical demonstrator in the laboratory doing the experiment stands as the instructor. While doing the experiments, the practical demonstrator appears as a student. The practical demonstrator does not belong to the community of students, but belongs to the teaching faculty. We see that a teacher sets the question paper and also becomes invigilator in the examination hall.

4. How to guide people towards eliminating their suffering?

[Shri Guruswamy Donurmah asked: Namaste. I have good intentions to guide people towards eliminating their suffering. With their attachment to mithya world they may not understand or receive my talks. How this is to be overcome? please reply.]

Swami replied:- This world is not Myth (Mithyaa), taken in the sense of unreality, to souls. It is the sense of God. The soul itself is part of this Myth. Myth for Myth is real. Hence, God shall be worshipped, who is the omniscient and omnipotent to give proper relief to the soul. Only through devotion to God, souls can get rid off the misery. Spiritual knowledge helps

the soul to develop devotion and itself cannot remove the misery. Preach spiritual knowledge exposing this clue.

5. Is there a different meaning for the word 'para' in the verse given below?

[Dr. JSR Prasad asked:- Sashtanga pranamas Swami. In the Sanskrit academia, scholars often quote a verse (*paropakārah puṇyāya, pāpāya parapīḍnam*) that means - helping others who are in need is considered to be the merit and inflicting pain to others is considered to be the sin. Scholars portray this as the essence of Mahabharata authored by sage Vyasa. As it is understood from Your discourses, one should discriminate (*pātratā*) while rendering any sort of help to 'others'. So, does the word 'para' in the verse has any other connotation with regard to its meaning? Kindly enlighten me. At your divine lotus feet.]

Swami Replied:- God Krishna said in the Gita that helping good people and harming bad people is the justice (*Paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām, dharma samsthāpanārthāya...*). God Krishna did not say that helping any other soul is justice and harming any other soul is sin. Both these verses contradict each other. God Krishna and sage Vyaasa are incarnations of God Vishnu, who is full of Sattvam or spiritual knowledge. How to remove this contradiction because same God Vishnu tells two contradicting concepts! Hence, the co-relation between these two verses is essential, which is done by God Datta. The word 'Para' has two meanings: - 1) Somebody else and 2) The good person (Para means Shreshtha or Good person). Here, if we take the second meaning for the word Para two verses get co-related. If you take the first meaning for Para, the two verses contradict with each other.

- 1) **Para means somebody else:-** Help any other person and don't harm any other person.
- 2) **Para means a good person:-** Help any good person and don't harm any good person.

Now, you can easily see that in view of the second meaning both verses mean the same. Helping and harming are two different qualities. Every body thinks that helping is totally a good quality and harming is totally a bad quality. This concept that one quality is totally good and another quality is totally bad is wrong. Every quality has both good and bad sides. If you turn any quality to its good side, it becomes a good quality and if you turn any quality to its bad side, it is a bad quality. God created every quality to be used in its good side and this means that God never created any bad quality to trap the souls to do sins attracted by bad qualities as sadist. It is the soul, who turns every quality to bad side and stamp it a bad quality blaming God as the creator of bad qualities in order to make the souls commit sins due to the

influence of the bad qualities. Hence, helping has both good and bad sides. Helping good people is the good side and helping bad people is the bad side. Similarly, harming also has both good and bad sides. Harming bad people is good side and harming good people is the bad side. What sage Vyaasa told was clearly explained by God Krishna and the total clarification is given by God Guru Datta.

6. Aren't the children deprived of chances of becoming good souls as they are being brainwashed by the terrorists?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, We see children from early age being trained and brainwashed by the terrorists. While the parabdha karma decides their birth at such places, aren't they deprived of their chances of becoming good souls, as external atmosphere also plays major role in the actions? At Your lotus feet, Durgaprasad.]

Swami Replied: The Praarabdha karma means the mental setup (samskaara) that is fixed as per the qualities of such mental setup. This mental setup is already fixed and the rebirth of such soul in its congenial atmosphere is also fixed. In this firm setup, what can anyone do? If there is some merit in the mental setup, the soul may meet Sadguru and may turn to the right path just like Valmiki turned into a sage.

7. Has the tolerance of Hinduism become its weakness in the present times?

[Paadanamaskaaram Swami, While Lord Krishna preached to fight against injustice, present Hinduism is largely tolerant and try to avoid wars, just as Dharamaraja was ready to leave the kingdom. Has the tolerance of Hinduism become it's weakness in the present times? At Your lotus feet, Durgaprasad]

Swami Replied: Even Lord Krishna tried His best for avoiding the cruel war. He even gave cosmic vision and proved His divinity supporting Pandavas, thereby Pandavas announced as people of justice and God supporting the justice will finally win. Even by such hectic efforts, the devilish people did not hear and were destroyed. Finally, Dharmaraja won the war and became successful even though he was against the war. Hence, even if Dharmaraja was peaceful, God interfered and saw that injustice is destroyed.

8. Why did God not come in human form in Bali?

[Shri Nyoman Guna asked: Every day i see people only talking about drink and gambling. I just be sad, why not talking about the beauty about siwa 🙏 Why God did not come in human form in Bali?]

Swami Replied: God has His own plan about which the human beings are incapable of knowing. God will take care of everything in the world. It is

better that we concentrate on our spiritual efforts to develop our devotion to God. God is doing whatever is to be done by Him, but, we are not doing whatever we have to do.

Chapter 27

August 22, 2021

O Learned and Devoted Servants of God,**1. An Andhra woman builds temple for her dead husband and worships his statue. Is it a good practice?**

Swami replied:- She is worshipping the statue of her husband and this is a representative model-worship of her husband since the statue is a representative model of her husband. Neither she forces others to worship the statue nor says that her husband is God. Even if she says that her husband is God, it only refers her and not to all. One shall be convinced that a specific human being is God, called as human incarnation.

2. What shall I do if you can't find a partner but I have a sexual drive?

Swami replied:- You must immediately find out the partner in legal way.

3. Why does the verse 2.223 of the Quran compare wife to a tilth?

[Your wives are like tilth (cultivation land/farm) for you, so come to your tilth when and how you like. And send good beforehand for yourselves. And keep your duty to Allah, and know that you will meet. Why does the verse 2.223 of the Quran compare wife to a tilth?]

Swami replied:- Comparison does not insult any item. Comparison gives clarity about the concept and does not involve in praise or abuse of any item.

4. Is there any book that can match the Quran?

Swami replied:- Certainly not. But, you should remember that Quran is as good and as holy as any other religious scripture.

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

Swami replied:- One shall accept any holy scripture of any religion and try to read it to understand Universal Spirituality in more clear way.

6. Are there other Gods to worship as per the ten commandments of Bible?

[The first of the ten commandments of Bible says you shall worship no other Gods before Me. Are there other Gods and if so, then would it be okay to worship them in some secondary manner?]

Swami replied:- The human being is not capable to find out which is primary form and which is the secondary form. It is better to treat all divine forms as primary forms. Even if there is a secondary form, it is not sin to treat secondary form as primary form (*Brahma dr̥ṣṭirutkarṣṣāt* – Brahma Sūtram). It is sin if you treat primary form as secondary form.

7. What made the disciples of Jesus leave Him alone at the end?

Swami replied:- The firmness of devotion in practical field is the real devotion. Theoretically anybody can express devotion to any extent.

8. Why did Jesus not choose women to be among the 12 disciples?

Swami replied:- It is an accidental co-incidence because He never separated the souls based on gender.

9. If Jesus was Jewish, why aren't Christians considered Jewish?

Swami replied:- Jesus does not mean His body. The body has caste, gender etc., as per the standards of ignorant people.

10. Why isn't slavery condemned by God or Jesus in the Bible?

Swami replied:- Slavery to God is the best path in which suppression of ego exists completely. Slavery to another human being is only wrong. When knowledge is preached, the preacher shall consider the then social background of the society also.

Chapter 28

DIVINE SATSANGA ON 23-08-2021

August 23, 2021

O Learned and Devoted Servants of God,

[A spiritual conversation took place in Hyderabad on 23-08-2021 and was attended by a number of devotees. Some of the flashes of spiritual knowledge that were radiated from Śrī Datta Swami are given below for the benefit of the spiritual world.]

1. How did Rama feel when He alone was killing huge number of demons in the context of insult of Surpanaka?

[A question by Shri Bharat]

Swami replied: The unimaginable God is merged with God Datta. God Datta is merged with God Vishnu. God Vishnu merged with God Rama. The killing of so many huge demons is the context of unimaginable power, which is belonging to unimaginable God only. Hence, in this context, the unimaginable God is most relevant. The feeling of unimaginable God shall be the feeling of the rest three (God Datta, God Vishnu, God Rama). This killing of huge number of demons is nothing for the unimaginable God in view of His unimaginable power. Hence, the unimaginable God felt nothing serious about such a miracle. He felt as if He was eating a plate of meals. The same feeling is felt by God Datta, God Vishnu and God Rama.

2. How to get hunger for divine knowledge?

[Ms. Swathika asked: How to get hunger for divine knowledge? When we are getting abundant divine knowledge from Swami, how do we grow hunger for Knowledge?]

Swami replied: Lot of food is cooked in our house and served to all the family members who are hungry. Anybody can take the food that is needed to pacify his/her own hunger. When the hunger is pacified, serving the food is stopped. One may have lot of hunger and eat lot of food. Another may have little hunger and may eat little food. The important point is how much food is eaten by a hungry person. The main point is how much food is properly digested. One might have eaten lot of food, but nothing is digested. What is the use of eating such high quantity of food? One should eat that much only which is digested. Similarly, you must take that much knowledge only, which can be digested or implemented in practice. If the knowledge is

not practically implemented, it brings headache only like the high quantity of food eaten but not digested brings stomach ache. If hunger alone is satisfied by eating or by getting knowledge, the food or knowledge eaten or taken has no significance or value.

3. Why am I not getting any questions these days?

[Shri Bharat asked: I used to ask many questions to You. But now, I am not getting any questions. I would like to know why am I not getting any questions to You?]

Swami replied: A question comes whenever there is doubt. A doubt comes when you read the knowledge. Based on this, it is concluded that you were reading vast knowledge previously and now, you are not reading so much. This may also mean that you were not reading the knowledge with proper attention previously whereas you are reading the knowledge properly with full attention now. If knowledge is read properly, there will be no doubt whereas if knowledge is not read properly, there will be a doubt. Any one of these two possibilities may be true.

4. When Gopikas threatened Krishna to dance with them, how can this be considered as a test taken by Lord Krishna?

[A question by Ms. Bhanu Samykya]

Swami replied: When Gopikas came to Brindavan on hearing flute song of Krishna, they proved that their love is strong and more than their love to their life partners. When Krishna threatened them that they will go to hell, had they kept silent without returning to their homes, their love for God Krishna is stronger. When they threatened Krishna that they will commit suicide if Krishna is not interested in them, it means that their love for Krishna is strongest. In the system of examination of God Datta, strongest love for God alone is the pass mark (100/100). Strong and stronger loves are also failures only.

5. Is God helping us by coming in our dreams and saying something?

[Ms. Priyanka Yelavarthy asked: When God is coming in our dreams and says something, does that mean God is helping us? If we don't follow what He says, what will happen?]

Swami replied: When God comes in dream and gives some suggestion, it is only to help the soul. If you are not following the suggestion of God, you will either lose the profit or may incur loss. Your not getting profit can be also treated as loss. Hence, if you follow the suggestion of God, you will certainly escape from loss and even may get profit. Obviously, if you neglect His advice, you will undergo loss.

6. When a devotee of God is losing confidence on oneself, what should that devotee think about to gain one's confidence?

[A question by Ms. Laxmi Thrylokya]

Swami replied: There are two ways to gain the confidence.

1. The devotee shall uplift himself by raising ego, whether it is true or false. If false ego is raised, after getting the confidence, the devotee shall leave the false ego. Once the confidence raises to the required level, even the true ego must be dropped. This means that you can use the ego (true/false), for raising the confidence and once the confidence is raised, the ego must be dropped immediately. This process has the risk of ego.

2. The devotee shall think about God and based on His kindness towards the devotee, the devotee shall raise confidence. Here, power of God need not be thought because everybody knows that God is omnipotent. This method has no trace of risk.

7. I am not able to reform after receiving knowledge from You. This leads me to underconfidence. How to get rid of this?

[Shri Bharath asked: Before meeting you, I did many sins. But, after hearing Your knowledge, I learnt that reformation will remove sins. Reformation is very difficult. And this point leads me to underconfidence. How to get rid of this?]

Swami replied: In this context, the underconfidence is going to help you by leading you to the reformation in fast manner. Hence, you shall not think of raising your confidence in this context. The methods told by Me above are in the context of underconfidence in general.

8. Shri Bharath asked: What is true ego and false ego?

Swami replied: True ego means that your ego is true because of your true position. Suppose you are a big officer and thinking that you are a big officer is true and not false. False ego means that the ego raised by you thinking that your false position is true. For example, thinking yourself as God is false ego. After the purpose is served, which is raising your levels of confidence, you shall drop both true and false ego.

9. How to decide about my true caste?

[Shri Bharath asked: When I study spiritual knowledge, I feel that I am a Brahmana. When I think to fight against injustice, I feel that I am a Kshtriya. When I do some business, I feel that I am Vaishya. When I do some public service and worry about worldly life, I feel that I am a Sudra. When I try to do horrible sin, I feel that I am untouchable. My caste is changing from one context to the other. This is based on Your recently established concept that caste is based on qualities and deeds and not by birth. How to decide about my true caste?]

Swami replied: There are two possibilities. One is that the caste can be maintained constant by following the relevant qualities and deeds throughout the life without any variation. You can find such people in the society. If your qualities and deeds vary, there is no doubt that your caste also varies as per the context. If you want to have a fixed caste, you must continue having the relevant qualities and deeds of a caste you desire. Except this one way, there is no other way to maintain a caste permanently throughout your lifetime. For example, the ancient sages always maintained themselves as preachers of spiritual knowledge and hence, they could say that they were brahmanas throughout their life. The caste system to be used for the need of a caste certificate is not important at all because we are following the blind tradition of the caste system in the external world.

10. After final dissolution of world, will the same historical events repeat again?

[Ms. Swathika asked: After final dissolution or Maha Pralaya, will the same historical events like Mahabharata, Ramayana repeat so that the failed Gopikas can have another chance?]

Swami replied: When once a film reel of a cinema is taken, the film reel will be preserved for the next cycle of universe. Nobody will destroy the film reel as soon as its show (final dissolution) is over. The cinema is stored in the form of the film reel for the next show. At the same time, God has full power to change the story for the next show. Regarding the chance of retest for failed Gopikas, the opportunity is given again and again even before the final dissolution. This chance exists even after the final dissolution.

11. We believe God as a dot only and not as statues or incarnations etc. How to reconcile our way of philosophy with the ultimate truth?

[A question Ms. Sruthi]

Swami replied: The actual God existing in the form of a dot is neither seen by anybody nor captured in the film of a camera directly. You are worshipping a photo of an artificial dot created by the photographer only. In such case, why not the statue of God be also worshipped in the same way because the worshipped photo of either God Rama or the dot are one and the same as far as the concept of worship of a representative model is concerned? If you oppose this concept, you have to not only leave the photo of Rama, but also the photo of your dot also. If you accept the concept that the unimaginable God is represented by a dot, you must also accept the statue of Rama as a representative model of the unimaginable God. Hence, either you accept the concept simultaneously accepting both the photos or reject the concept rejecting both photos. Similarly, regarding the concept of human

incarnation, let us take the latest example of Shri Satya Sai Baba. He is creating anything by wave of hand. This can't be done by all. You have failed to explain this miraculous power. Neither you explain nor you repeat that. You are in the most awkward position. If you are unable to repeat it, at least you have to accept the concept of human form of God. Hence, you shall become at least an honorable scientist who does not contradict the concept when he is unable to explain it. Don't become a foolish atheist who neither explains the concept nor accepts the concept.

12. How to control the negative thoughts?

[Ms. Geeta Lahari asked: Generally, we like to put 100 % effort in whatever work we do or at least in important situations. But, due to some negative thoughts, that 100 percent effort becomes 50 percent effort where we can't be able to achieve the result we desired. How to control the negative thoughts and put 100% effort in all the works in all the situations?]

Swami replied: A negative thought comes when the negative thought is not destroyed. Hence, destruction of negative thought is essential. The negative thought is also destroyed by positive thoughts. In the destruction of negative thoughts, you have to directly destroy the negative thoughts and reach the zero level of peace. After zero level, the plus sign or positive thoughts are more powerful to destroy the negative thoughts. Hence, you have to fight against the negative thoughts and also at the same time, fill your mind with positive thoughts. For example, underconfidence, ego, jealousy, etc., are the sources of negative thoughts. Worship of God and reading the life histories of incarnations and devotees of God develop positive thoughts.

13. Swami, is it true that turtles hatch its babies just by its mere will power?

[A question by Ms. Bhanu Samykya]

Swami replied: It is told as a saying but scientifically it is not proved. Had it been proved by this time, we would have got the benefit of such concept. This concept is correct in the incarnation of God because God can do anything by mere will.

14. Will the liberated souls always follow the incarnation of God?

[Ms. Bhanu Samykya asked: The issues of a fish always move surrounding the mother fish. Similarly, the liberated souls also follow the incarnation of God. Is it correct?]

Swami replied: It is correct with a small additional point. Whenever God incarnates, the liberated souls related to the divine program of that incarnation will certainly follow to assist the work. There is no necessity for all liberated souls to follow all incarnations.

15. What is the difference among the following possible relations between incarnation and devotees?

[Ms. Bhanu Samykya asked: Tortoise hatching its issues, mother cat carrying its issues by mouth, issues of fish surrounded by mother fish and baby monkey catching the womb of mother monkey are examples for incarnations and devotees. What is the difference among these three? Is it a sequential order of evolution of devotee?]

Swami replied: The devotee having the aspiration for fruit in return from God will be the example of mother monkey (Markaṭa kiśora nyāya) caught by its baby monkey. The climax devotee having no aspiration from God will be an example of mother cat (Mārjāla kiśora nyāya) carrying its issues by its mouth.

The first example of tortoise (Kūrma kiśora nyāya) hatching its issues is related to the devotee worshipping God, who is not before eyes. This means that even the devotee of contemporary human incarnation staying far from God's human form can be also blessed by God through miraculous power whenever there is necessity. The second example of fish (Mīna kiśora nyāya) is the case of devotee, who constantly lives in association with contemporary human incarnation. The third example of mother monkey refers to the devotee of Pravritti, who has not done total surrender to God. The fourth example of mother cat refers to the climax Nivritti devotee protected by God. The examples refer to the contexts of the stage of devotee existing independently. No sequential order is possible. The difference between cat and monkey is the difference between Nivritti and Pravritti.

Chapter 29

August 25, 2021

O Learned and Devoted Servants of God,**1. Did contemporary incarnation appeared to Tyaagaraaja, Annamayya, Raamadasu etc., also who have done only idol worship?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, Till now, we were assuming that Miiraa Bai was doing idol worship but You revealed that the contemporary human incarnation was appearing before Miiraa every night in the dress of Krishna and was talking with her. Did the same thing happen with Tyaagaraaja, Annamayya, Raamadasu, Vengamaamba etc. who appear to have done only idol worship of God? Kindly enlighten us.]

Swami Replied:- The contemporary human incarnation acts as one God, who is the unimaginable God. Even if there are a few contemporary incarnations in different places at the same time, all these incarnations of unimaginable God are one and the same internally. If, however, there is only one contemporary human incarnation, even then, such one contemporary human incarnation responds to all cases because actually the responding God is only the unimaginable God having unimaginable power. The external medium of the unimaginable God is only for the sake of vision of devotees. The external medium may be one answering all the devotees or many answering different devotees in different places. Actually, there is no need of multiple media in one time, but, for the sake of different people having different cultures and languages, God may choose multiple media also. However, the multiple media will not be many in number, which may be one or two or three at the maximum. If all the places could be connected by one language, the contemporary human incarnation is invariably one only.

2. Do You enact ignorance (with full awareness) or really be ignorant (fully under Māyā)?

[Swami, You are God Datta and You know everything because You are omniscient. But, when we talk with You, You ask our names and other general details which appears as if You are an ordinary person. Do You enact ignorance (with full awareness) or really be ignorant (fully under Māyā)?]

Swami Replied:- When God Datta or Father of heaven comes down as human incarnation, both omniscience and full ignorance are necessary because the devotees dealt are of various levels and various natures. If

omniscience is exhibited, it may serve as proof to recognise the incarnation. But, after recognition, the devotee may become egoistic and jealous towards the incarnation. If omniscience is not exhibited, at least the devotee hears the knowledge and tries to follow it based on the divine logic of the incarnation. Hence, the incarnation tries to be a messenger of God only passing on the message from God to devotees. This policy is generally followed by the incarnation towards almost all devotees. This is the safest path. But, in some extraordinary cases, the incarnation may exhibit the omniscience also as a miracle to confirm the doubt. The deservingness of such devotee to whom this miracle is to be exhibited is based on the conclusion of the incarnation, which is omniscient. The devotees having divine background do not aspire for such miracles because they are very sure about the incarnation. Based on this point, Jesus told “*those who believe (the incarnation) without seeing (any miracle) are (already) blessed than those who see (miracles to believe the incarnation)*”.

3. Does Swami like surprises from His devotees?

Swami Replied:- To give surprise to any soul for making it happy is a general quality of anybody except sadist. Certainly, Swami is never a sadist.

4. Can anyone get salvation with enemy kind of relationship with God?

[Swami, we realised that God (contemporary human incarnation) is the source of bliss. Having faith in the incarnation and establishing a relationship with God is very important to attain such bliss and happiness. Some see God as Father, some as friend and so on. Would the soul attain bliss even by enmity with God? We know that Ravana and Kumbhakarna got salvation just within 3 Janmas by enmity with God. Can anyone get salvation with enemy kind of relationship with God?]

Swami Replied:- Certainly, enmity with God is not the path of love and hence, none can reach God through enmity. The story of the six demons (Raavana etc.) is totally different in which people are confused. They were the gatekeepers of God and were cursed by the Sages to be born on earth. Then, God told them that whether they will reach Him in 3 births as enemies or in 7 births as devotees. They told that they will reach God in 3 births only since 7 births was very long time and told that they cannot separate from God for such a long time. In this way, it is a test for the devoted gatekeepers to see how much time they can stay in separation from Him. You can't generalise this and say that you can reach God quickly through enmity and if you say like that it will be utter foolishness

because God is not testing you regarding your capability of your separation from God.

Anyone can reach God through the path of climax love so that all other bonds are spontaneously dropped without any effort. There are several types of love. They are treating God as father, brother, teacher, master, husband, darling etc. Draupadi as sister excelled all the eight wives in the scene in which they ran to fetch a cloth for bandage of the wounded finger of God Krishna whereas Draupadi tore her sari for the bandage at once. The reason here is that the bond as husband is one of the worldly bonds only, which is equal to the other worldly bonds. In fact, we can say that the bond with husband is weaker than any other worldly bond because there can be divorce in husband-wife bond, but, there is no divorce in any other worldly bond! It is not the question of the type of bond, but, it is the question of quantity of love in a bond. Whatever may be the form of the candy sweet like swan or donkey, the weight of the candy existing in the form brings value to the sweet. When Lakshmana fainted in the war, Raama cried saying “*Stop the war. I don't want Siitaa. If Lakshmana is dead, I will not be alive*”. The case of Gopikas is totally different from all these worldly bonds because all their worldly bonds were spontaneously dropped due to bond with God Krishna. Such bond can't be compared with any worldly bond. Their love to Krishna was totally blind and is the climax of advanced stage of love called madness. In this state, even a defect or extreme negative quality of Krishna was felt by them as the extreme positive quality only. Hence, their bond with Krishna cannot come under the category of worldly bonds. They said to Uddhava that they were occupied by Krishna from top to bottom and there is no place in them to hear even a word told by Uddhava against Krishna! Uddhava spoke that the absolute God is unimaginable and the external medium is temporary and will disappear in course of time.

5. How and when will God differentiate a devotee and a worldly person?

[Swami, worldly people often considered devotees of God as mad and devotees consider worldly people as mad. As long as a soul is alive on earth, that soul is seen as mad if it's either a devotee of God or a worldly person (who is running after money, family and fame). How and when will God differentiate the both?]

Swami Replied:- Both will realise the difference by themselves after death. If X mocked the devotee Y as mad and if Y mocked X as mad, both will get visions of both by the will of God after their death. Y will see X suffering in the hell and X will see Y enjoying in the abode of God.

However, up to the basic needs of Pravrutti, even Y shall be careful of the worldly life. Otherwise, on the earth, X will see Y also suffering and Y will see X also enjoying. Excess of Pravrutti is not good, but, minimum Pravrutti is essential. Excess of Nivrutti is always good either in the life or after death. But, excess of Nivrutti does not mean neglecting even minimum Pravrutti.

6. If the incarnation decides not to show any identity, can any soul identify Him?

[Swami, we can identify God (Contemporary human incarnation) only when He preaches knowledge, shows love and does some miracles. Suppose if the incarnation decides not to show His identity, can any soul identify Him?]

Swami Replied:- Miracles are shown even by demons, which were got by them through rigid penance. Miracles alone can't decide the divinity. His divinity can be identified through His excellent Spiritual knowledge and love to devotees. These two are the real inherent qualities of God for identity. Knowledge is His personality and love is His beauty. Both these can't be separated from any human being. Miracles are like jewels worn and can't be inherent characteristics like knowledge and love. The jewels can be transferred to others like devilish people also. Between knowledge and love, knowledge is more important because knowledge alone can show the right path for any soul to reach and please God. The jewels (miracles) can be hidden, but, the personality and beauty can't be hidden. Knowledge can never be hidden because it is propagated by the devoted disciples of the incarnation. With the help of this excellent Spiritual knowledge itself, one can easily identify the incarnation.

7. Kindly rate following three kinds of people according to God.

[Swami, there are 3 kinds of people. First kind is mad about worldly things. Second kind is mad about God. Third kind is neither mad about world nor God. Kindly rate these 3 kinds of people according to God. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied:- The worldly mad people will reach Naraka (hell) or Bhavarloka (star world) or Suvarloka (heaven). The Godly mad people with some defects reach Maharloka, Janaloka and Tapoloka to rectify those defects through the training given by divine Sages. After rectification of those defects, they reach Brahmaloika or Goloka. The devotees reaching Brahmaloika are of climax love to God. Goloka is obtained by special devotees, who have total blind love to God. The neutral people, who are neither mad about world nor mad about God, will reach the Pitru-loka (world of moon, which is the fourth sub-world of

Bhuuloka). The Bhuuloka is divided into 4 sub-worlds in the ascending order:- Martyaloka or Karmaloka in which we live on the earth, Pretaloka to which every soul of worldly life reaches after death, Narakaloka to which sinners reach and Pitruiloka to which the above said neutral souls reach. Nivrutti souls going above heaven are certainly the 1st grade. Among the souls of Pravrutti, the neutral souls reaching Pitruiloka come to be the 2nd grade. The lowest grade souls reaching hell are of 3rd grade.

8. Do Gopikas want to please God or to please themselves by their union with Krishna?

[Pādanamaskāram Swami, Thank You so much for revealing about Madhura Bhakti. No preacher till now has given a logical explanation about all the actions performed by Lord Krishna except You. Hereafter, no one can dare to criticize Lord Krishna. All because of You. Thanks a million Swami.

I have a small question regarding the incident where Gopikas threatened Lord Krishna that they would jump into Yamuna if Krishna hadn't danced with them. Krishna was discouraging them by saying that they would go to Hell for such injustice. In this case, do Gopikas want to please God or to please themselves by their union with Krishna? Kindly enlighten me. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied:- People are confused about Madhura Bhakti because they thought that only the souls surrendering their bodies to God belong to Madhura Bhakti and the ultimate Goloka. This is totally wrong. If this point is correct, all Gopikas must have reached Goloka since almost all Gopikas attended the secret dance of Krishna in Vrindaavanam. If this point alone is correct, in this Kali age, almost all souls would have reached Goloka and the Goloka should have been the largest world by area and all the other worlds must have been with very small area. The actual point is that the souls for whom all the worldly bonds are naturally dropped without any trace of effort due to the divine taste of bond with God and who are totally blind in the love of God in which even the extreme negative qualities exhibited by God (for the sake of test) were felt as extreme positive qualities alone were granted the special topmost Goloka, which was specially built by God in the end of Dvaapara age.

Gopikas tried to jump into Yamuna River to commit suicide neither to please God nor to please them in dance with God. The actual reason for the attempt to commit suicide is that they were unable to complete their total surrender to God. If you trace back their lives, they were topmost Sages, who surrendered everything to God except their bodies. They know that this is their final birth given by God to them to complete

the total surrender. If that purpose is not served, they will have to take another birth to complete their Spiritual journey. Such thought of Madhura Bhakti comes to a soul, which is in the final birth only after completing the total surrender resulting from the total salvation from all types of worldly bonds and after attaining mad stage of devotion to God. Sage Naarada told in the Bhaktisutram that Gopikas were fully aware of Krishna being the God. Such idea of surrender of body to God was generated in the minds of devoted Sages only and not in the mind of God. God tried His best in opposing such sacrifice by threatening that they will go to hell since it is a very powerful sin in Pravritti. In fact, Gopikas had to go to hell for such sin. Astonished by Gopikas, who were prepared even to go to hell to suffer with horrible punishment, God took the punishment on Him and relieved Gopikas from that sin. The astonishment of God was so high about the purest and heaviest form of their love to Him that God took the punishments of all their previous sins also and created a special fruit of Goloka for their sake, which was not in the original creation. His suffering of their punishments was not at all a suffering at all because the bliss He got in such suffering was unimaginable even to God!

9. Gopikas are supposed to expect nothing from God including His love. Is't it?

[Pādanamaskāram Swami, Your answer about Madhura Bhakti is just mind blowing. You said, "A devotee is a servant of God in Brahmaloaka and God becomes the servant of devotee in Goloka. It is not the question of owner or servant, but, it is the question of the extent of love of God. In Vaikuntha (Brahmaloka), God shows highest love to devotees whereas in Goloka, God shows higher than highest love to the devotee. It depends purely on the aspiration of the devotee for the extent of love of God. Aspiration for the love of God is not like other wrong aspirations". But Swami, You always say that we should love God without expecting any fruit in return. And that love for God should be one-directional. In the case of climax devotees, they were aspiring for the love of God and surrendered everything becoming females. This contradicts with Your general statement as these devotees were expecting more love from God. They are supposed to expect absolutely nothing from God. Isn't it? Kindly enlighten me. -At Your divine lotus feet, Laxmi Thrylokya]

Swami Replied:- The general aspiration from God means some benefit from God that makes the soul happy. If you analyse carefully, their total surrender to God was not bringing happiness to them, but, was bringing horrible pain in the hell for which they were prepared. Hence, the fruit of aspiration here is not giving happiness or heaven, but, is giving lot of pain due to social criticism and also horrible punishment in the hell for which they were ready for the sake of extent of love of God. Love

from God in the form of benefit to soul is lower form. But, love from God in the form of worldly pain and horrible punishment in the hell is certainly of highest form. In such fruit of Nivrutti, there is no selfishness because the fruit is giving topmost misery in this world as well as in the upper world. Anywhere, at any time, anybody will aspire love from God that gives happiness in this world as well as in the upper world. The Veda also says that every soul loves any other soul in order to get happiness from that soul and not to get pain from that soul (*Ātmanastu kāmāya sarvaṃ priyam...*- Veda). But, Gopikas loved Krishna even though the fruit of their love was terrible pain in this world as well as in the upper world. Gopikas never aspired for any materialistic benefit or solution for any worldly problem as any general devotee aspires. Love is only theoretical, which was aspired by them from Krishna and not practical form of any worldly boon. In prostitution devotion, devotees aspire for practical boons by exchanging their theoretical devotion to God! Here, it is exactly reverse and must be the greatest because the reverse of this (prostitution devotion) is the worst.

10. With my limited knowledge, I am failing to conclude that Lord Rāma is human incarnation of God. Kindly enlighten me.

[Pādanamaskāram Swami, You said that Jñānam (Divine Knowledge) and Prema (Love) are the inherent characteristics of God and we should identify the human incarnation of God using these characters. You also said that miracles are only associated characteristics of God. Lord Krishna can be concluded as God using this criterion because He preached Bhagavad Gita (Knowledge) and showed extreme love towards Gopikas, Sudaama and all people in His kingdom. Similarly, Jesus, Mohammad and Buddha etc. can also be concluded as God. But, when we analyse Lord Rāma with this same criteria, we get 3 conclusions.

1. Rāma didn't preach any divine knowledge
2. Rāma showed extreme love towards His wife Siitaa which can be shown by any other ordinary human being.
3. Rāma did only one miracle i.e. turning a stone into the lady Ahalya. But as concluded, this cannot be considered as the inherent characteristic of God.

With my limited knowledge and analysis, I am failing to conclude that Lord Rāma is human incarnation of God. Kindly enlighten me. -At Your divine lotus feet, Laxmi Thrylokya]

Swami Replied:- God Raama showed all the knowledge of Pravrutti through His practical life, which is far better than mere theoretical preaching. You may say that He did not preach Spiritual knowledge like Krishna. You must remember that God always is limited to the Pravrutti or worldly life only about which alone He is very much

concerned. He never bothered about the Spiritual knowledge of Nivrutti because His ultimate aim is only Pravrutti. He is like an industrialist, who established a factory. The ultimate aim of the owner of the factory is only to run the factory without any disturbance and with harmony among the workers. His ultimate aim is that every employee shall follow the rules and regulations so that the factory will run smoothly on the basis of justice. Justice means that the good employee shall be promoted (heaven) and the bad employee shall be punished (hell). Hence, Raama behaved like the perfect God, who has come down to preach the constitution of Pravrutti written by Him. Among these employees, one girl-employee developed love to the owner and the owner has no such idea even in the dream. This love affair is purely from the side of employee (devotee) only and hence, the devotee is only responsible for the discovery, development and dragging the love to climax while the owner is not at all responsible in any angle. But, once the love of the devotee is known, God cannot oppose it from His heart since God is not of such low grade of inert stone. Still, in the interest of the discipline of the entire factory, God opposed it in vehement way. God threatened the employee about the strict punishment for such indiscipline as per the constitution of Pravrutti written by Him. But, the employee did not care for her job and was prepared to take up the punishment and declared that she loves the owner to unimaginable extent, before which job is not a matter at all. We must remember that God is the greatest with divine qualities, which are made by love only. Hence, the owner tested the employee about her love to Him and found out that her love can't be defeated by any threat. Then, God gave extreme fruit to such devotee, who crossed all other bonds for His sake.

Raama did not show extreme love to Siitaa. If He had shown extreme love to Siitaa, will He abandon Siitaa just for the sake of a foolish comment of a foolish person? When Lakshmana became unconscious and was mistaken as dead, Raama announced to stop the war saying that He does not want Siitaa in the absence of Lakshmana!

Raama did not show miracles because His programme is that He shall stand as an ideal for the human beings in Pravrutti. There is no place for miracle in Pravrutti or worldly life. An ideal human being must be always an ordinary human being only so that divinity is not at all expressed in any human being since every human being has no capacity to exhibit any miracle. Krishna exhibited miracles as per the necessity of the situation because His programme is to establish the divinity of human

incarnation. Hence, in view of the programme of Pravrutti, Raama behaved exactly as per His role. He is to be followed by ordinary human beings and Krishna is to be worshipped as human incarnation of God. Krishna showed the difference between God-creator and the created soul while Raama showed the path to the soul to please God while living in this world. What Raama practiced was preached by Krishna in the Giita. Krishna showed that a specific soul chosen by God can become God purely on the will of God and thereby He established that every soul is not already God. Pravrutti (invented by God) was focussed by Raama whereas Nivrutti (invented by devotee) was guided by Krishna.

11. Pādanamaskāram Swami, Why did Lord Krishna says that He is Arjuna among the Kauravas in Gita verse 10.37?

Swami Replied:- God Krishna preached the Spiritual knowledge to the world in the form of questions and answers and this is the best way of preaching the knowledge. The form of questions and answers will create interest because a question is concentrated on a specific concept. The answer will also concentrate on that specific concept in all angles. Since the concept is from God, only God has to frame a question on it and only God has to answer it since He is the author of the concept. Even in commentaries of divine preachers, the question (Pūrvapakṣa) is framed by them only and is also answered (Siddhānta) by them only. Hence, God asked the questions through Arjuna and answered them as Krishna.

12. Gopikas, who failed in the tests of Lord Krishna, failed in all the three tests?

[Swami, many Gopikas who failed in the tests of Lord Krishna were looted and raped at the end of Bhaagavatam. Did these Gopikas fail in any of the three tests (Dhaneṣaṇā, Dāreṣaṇā, Putreṣaṇā)? Or did they fail in all the three tests?

Swami Replied:- Whether a soul fails in one paper or in all papers, the candidate comes under the category of failures only. All Gopikas passed in the test of their bonds with their life partners. Only 12 Gopikas passed in the other two bonds (bond with children and bond with wealth). The final lesson of the looting of Gopikas by hunters is only to say that even if the soul saves anything without offering it to God, the saved item will become waste only and not fruitful in anyway. This only says that the selfishness shall be dropped and sacrifice shall be developed. This message is important for Pravrutti also since every soul is with climax selfishness and with zero sacrifice.

13. Did the failed Gopikas know that they were abusing God?

[In previous discourses, You explained that the sin committed towards God returns in high intensity and this is the reason for the suffering of failed Gopikas. My questions are as follows. Did the failed Gopikas know that they were abusing God? They might abuse Krishna assuming Him to be a spoiled brat of village head.]

Swami Replied:- Sage Naarada told that all the Gopikas had the knowledge of Krishna as God. The lack of sacrifice is not due to the ignorance about God. The selfishness overcomes the sacrifice even if God is known. The sacrifice of any soul towards God materialises only when there is a fruit from God in return. Based on this fact only, the Veda says that every love is based on the selfishness only and in this context, the Veda does not differentiate God and soul. This concept told by the Veda is universal and inherent of any soul. Every soul will think “Let Him be God. In what way I am concerned with Him? Why shall I worship Him? For what I shall worship Him? Let Him do His business and let me do my own business. Without any benefit, why shall I bother about anybody else? Even a fool will not bother about anybody else without any purpose. If the theory is that I shall love God for no reason and for no benefit, why should I love Him?” Such thoughts are natural for any soul and appear to be logical also for everyone. But, in this world itself a mad fan committing suicide when his favourite hero of cine field or politics dies must be examined. But, the world says that he is a mad fellow and hence, spent everything from his pocket and finally committed suicide in the memory of his/her hero. Hence, here, ignorance of identification of God is not the cause for failure because the actual cause is selfishness existing even after the identification of God.

14. Until Lord Krishna, no one has seen God showing negative qualities. Isn't it?

[It was Krishna who started showing extreme negative qualities to Gopikas although the basis of those qualities is infinite love. So, the Gopikas who were sages in previous births failed to recognise Him as God. Until then, no one has seen God showing negative qualities. Isn't it? God who is the epitome of kindness could have protected them. But, we know that what God does is correct. Kindly enlighten me about this. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied:- Krishna showed negative qualities in order to test the depth of their love to Him. Gopikas never thought that Krishna was a spoilt boy because Sage Naarada says that all Gopikas know that Krishna was God. The miracles showed by Krishna for their protection also gave confirmation assuming that some Gopikas might have forgotten His

divinity. But, the statement told by Naarada can't be neglected and we must be sure that every Gopikaa knows that Krishna is God. Hence, we have to agree to the Vedic concept that selfishness is the basis of love even in the context of God. There is no difference between God and another human being as far as the love is concerned. Be God or be a human being, we must love the helper to get selfish happiness because the ultimate fruit of our love decides the logic in our love—This is the actual concept. God is testing their blind climax of love through His exhibited negative qualities and how you can expect God not to test them by the tough question paper? A student scolds the examiner to be cruel when the question paper is tough! When the student is writing IAS examination, how can he expect the question paper shall be as easy as that of Group-IV examination? Nivrutti is IAS examination and Pravrutti is Group-IV examination. Test in Nivrutti is very hard whereas test in Pravrutti is very easy. As per the quantity of the flour, the weight of the resulting bread will be seen. Hence, love is not the basis of the test because finding the truth is the basis of the test. The test is also conducted for the sake of other devotees and not for the sake of omniscient God. The Sages knew Raama as God in the previous birth and also knew Krishna as God in the present birth. The fundamental defect in your logic is that you think that the souls will show climax of love if God is identified. The fact is that any soul shows climax of love to God or to any other human being if the fruit of such love from the other side gives happiness to the soul showing love to the other side. This is the general truth of every soul and there may be very few exceptions to this fact. Even the Sages, who were doing serious penance, were also selfish in aspiring for the happiness of the soul from the side of God.

15. Please explain about the final female birth and surrender of body to God as two separate items.

Swami replied: Very good question. Here only the confusion comes. Wherever there is smoke (final female birth), there is fire (surrender of body), but, wherever there is fire (surrender of the body), there need not be smoke (final female birth). If the body is surrendered to God by a female devotee, following the path of Gopikas, it need not be the final birth. If the birth is really final as in the case of Gopikas, the surrender of body will be certain. We should not think that since Gopikas surrendered their bodies to God Krishna, it is the final birth of Gopikas. Since it is actually the final birth, Gopikas surrendered their bodies to God Krishna because that bond alone was remaining unsundered. By their

previous birth, they have already surrendered 99 worldly bonds for the sake of God and only one bond (bond with body related to bond with life partner) was remaining unsurrendered. Since only one bond is remaining unsurrendered (not sacrificed for the sake of God), God gave this final female birth for the sake of testing the one unsurrendered bond. As per the rule, that one unsurrendered bond (life partner) shall be the last 100th bond because there is no use (moreover sin) in surrendering that 100th bond without surrendering all the other 99 bonds. Along with that one bond, other 99 bonds were also tested again because the final annual examination covers even already tested Quarterly and Half-yearly syllabai. In this annual test only 12 Gopikas (sages) passed the test. The reasons for the failure of rest Gopikas are i) the sages did lot of penance in the previous births, but, their penance was for salvation giving happiness to their selves only and not without any selfishness. Hence, Shankara says that He has no aspiration even for salvation (*Na mokṣasyākāṅkṣā...*). ii) A female will have lot of intensity of bond with her issues and generally, the bond with the issues is not crossed by any soul so far, especially when such bond is related to the bond with wealth (joint test). Hence, body-surrender is not the final birth and in the final birth the body-surrender will definitely take place. Therefore, Madhura Bhakti alone is not the final birth, but, in the final birth, Madhura Bhakti exists invariably. If Madhura Bhakti exists in the last bond to be sacrificed, salvation is certain. Salvation does not mean absence of re-birth. The liberated soul will accompany the God in every incarnation helping Him in His divine program.



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