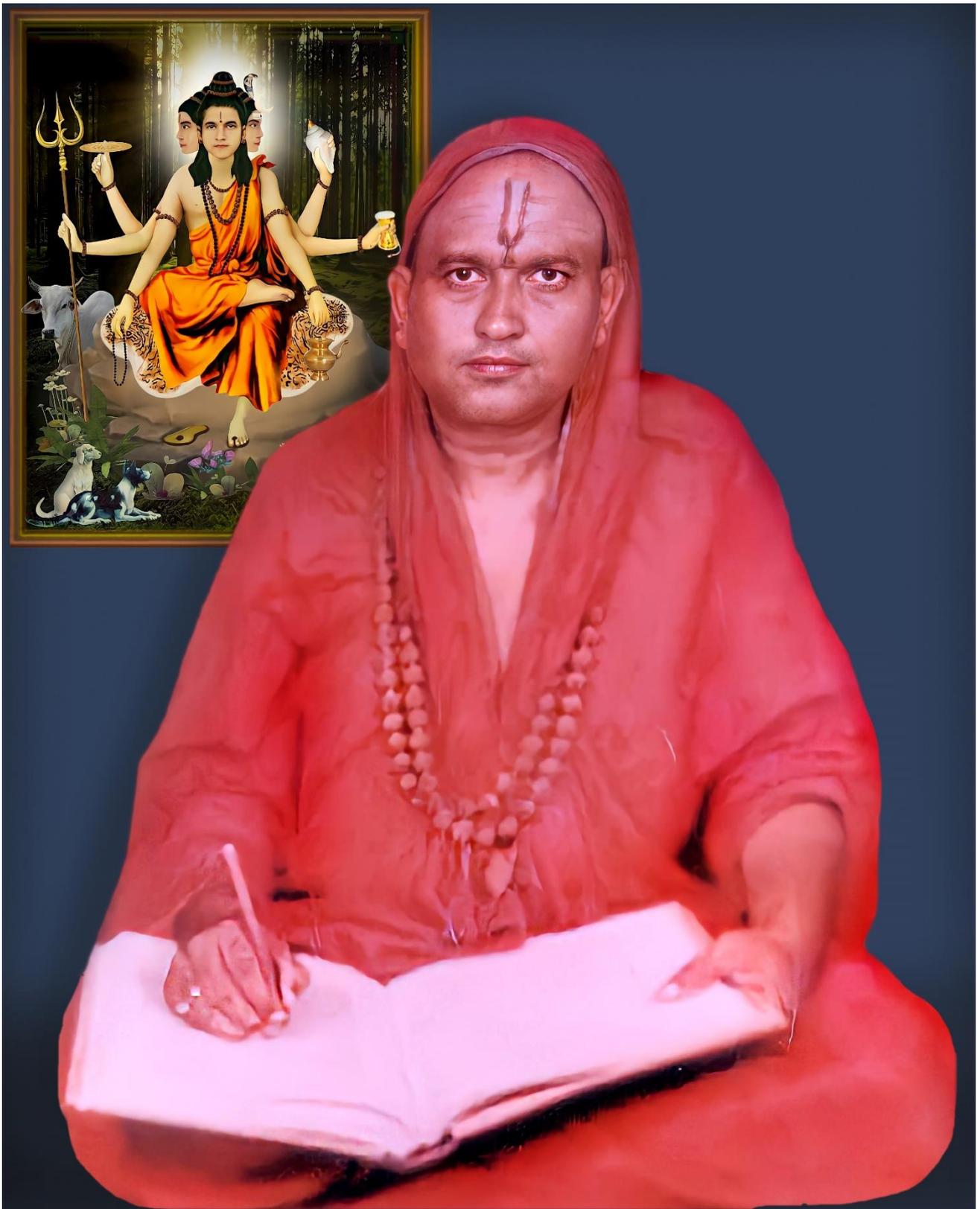


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 40]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1
DIVINE SATSANGA ON 14-04-2023

April 15, 2023

O Learned and Devoted Servants of God,

(Shri Kunal Chatterjee, Smt. Suchandra Chatterjee, Ms. Noishadha Chatterjee from Mumbai, Prof. JSR Prasad, Ms. Thrylokya, Smt. Anita R, Ms. Bhanu Samyky, Mr. Abhiram, Mr. Hrushikesh and Prof. Annapurna attended this Satsanga and the flashes of spiritual knowledge radiated from Shri Datta Swami are given below in a condensed way.)

1. I found You after a long time after praying God several times. Why is this delay?

[Shri Kunal Chatterjee asked:- I have been searching for the Sadguru for so long. I have got guidance also and got guidance for my job and spiritual quest. My question is that I found You after a long time after praying God several times. Why is this delay? I feel that Sadguru is He, Who gives some initiation and supervises its progress periodically.]

Swami Replied:- The word Sadguru contains two words:- i) Sat and ii) Guru. ‘Sat’ means the absolute reality, which indicates the absolute unimaginable God, called Parabrahman. Guru means, who preaches the true spiritual knowledge so that the path and the ultimate goal become very clear to you. Apart from the goal and the path, you must have full clarification about yourself because some say that self itself is God and is the ultimate goal. These three items i.e., goal, path and self are called as ‘triputi.’ Unless you have clear knowledge about these three items, the spiritual journey will be like the roaming of a blind bull in a circular way in the field itself. First you must know about yourself which is that you are not God already. Advaita philosophers say that the soul is already God. If that is true, there is no need of any spiritual effort or spiritual path by which you can reach the goal because you are already the goal. The bull does not reach its goal or home place in the village because the bull is thinking that it itself is the goal. Some preachers say that you should look into yourself without seeing outside. If you look inside, you will experience the pure awareness present in yourself after making a lot of effort to dissolve various thoughts, which are different modes of the same awareness. By doing so, you have not attained anything extra. You have attained yourself. Yourself cannot be God. Yourself cannot be at least a trace of God. God created this entire world. Can you create even an atom of matter or even a single ray of energy? Experience clearly says that you cannot create a trace of matter or trace of energy. This clearly means that you are neither God nor even a trace of God. You are a part of the creation created by the creator. This awareness is called as ‘Paraa Prakriti’ in

the Gita. The other inert part like your body is called as 'Aparaa Prakriti' in the Gita. Prakriti means creation and Purusha means God and God is also called as 'Purushottama' if you call the awareness as Purusha. Therefore, the soul is purusha or part of creation. Soul is awareness. This awareness is created from food and therefore, soul is a modification of food. When food is digested, it releases inert energy and this inert energy after entering the specific system, called nervous system, generates a specific work form of energy called awareness. Just like electricity after entering a grinding machine does a specific work form called grinding and just like the same electricity entering a cutting machine is transformed into a specific work form called cutting work, similarly, the same inert energy (electricity is also a form of inert energy) after entering a specific machine, the nervous system, is transformed into a specific work form called awareness. When awareness is the product of food, how can it be God, Who is creator of the entire world and not the product of food? The simple logic is that if you don't supply food, the human being dies. Therefore, it is thoroughly proved that the soul is just an item of the creation and not the creator-God. Moreover, in deep sleep, the awareness is completely disappearing every day. Do you mean that God is taking birth and death every day? If you are the goal itself, where is the question of your journey to the goal? Hence, unless you are thorough that you are not the goal, there is no meaning in opening the topics of path and goal in your spiritual journey.

By now, we are very clear about ourselves that we are not God and also that we are a tiny part of the creation. After this clarification about the traveler, we must get clarification about the goal and the path. The name of the goal is God, which is very well known to all. The confusion about the goal-God is whether God is having any form or not. The straight reply to this is that God is neither having form nor is formless. Both formful items and formless items exist in the imaginable domain, which is the creation. Space, air etc., have no form. Earth etc., have form. God is unimaginable and is beyond the imaginable domain, which is the creation. In that case, how to meditate upon God? The kindest unimaginable God, Who is unmediated cannot be imagined by any human being and hence, He became mediated so that He can be seen by anybody and can be also meditated upon. Not only meditation, the mediated unimaginable God, can be seen and even can be questioned for getting clear answers in spiritual knowledge. God Vishnu is the energetic incarnation relevant to the upper energetic worlds, whereas, God Krishna is the human incarnation relevant to the present earth on which human beings live. If you realize that Krishna and Vishnu are one and the same, because both are incarnations or same God mediated in different

media, you need not waste all your lifetime to see God Vishnu through penance and in such case, where is the time for practicing the heard spiritual knowledge to please God? The unimaginable God mediated in energetic body is God Vishnu and the same unimaginable God mediated in human body is God Krishna. The same person wearing silk cloth is God Vishnu and the same person wearing cotton cloth is God Krishna. You may argue that instead of this confusion of silk cloth and cotton cloth, let me see the person without clothes. It is impossible because the naked person will not come out of the bathroom into public. This means the unmediated unimaginable God will not appear even in your imagination, not to speak of direct appearance. Therefore, we must use the facility given by God to approach the human incarnation here instead of foolishly doing penance for the sake of energetic incarnations. The biggest problem in this point at this juncture is that we neglect the human incarnation thinking that it is also an ordinary human being due to our ego-based jealousy towards co-human forms. Therefore, we must eradicate our common human repulsion towards our co-human beings so that when God comes in human form, at least, we will not insult Him if not worship. Krishna told this point directly in the Gita (*avajānanti māṃ mūḍhāḥ*). Therefore, scholars have started a training program under the name 'service to humanity is service to God.' In this point, the big slip is to really think that humanity is God and involve in love with humanity so that your worship of humanity results in your getting re-human birth on this earth, which is of no use. Hence, social service without connection to God is of no use, of course, it has use if you are a politician begging for votes from humanity. If you do not connect social service to the name of God, you will get re-human birth as the fruit of your service on this earth. Or, alternatively, you may go to heaven and enjoy its fruit there and come back to earth without any benefit as said in the Gita (*kṣīṇe puṇye martyalokaṃ viśanti*).

What should be our prayer to God? The basis of your prayer should not be any selfish fruit in return, in which case, it becomes business devotion. The motivation in your worship or service or sacrifice to God, must be your reasonless attraction towards the divine personality of God. You need not argue that such a motiveless love is not possible at all because every love is based on selfish benefit only in some way or the other. If the omniscient God recognizes your selfish benefit based love, you will lose the total impression of God and also lose your selfish benefit. You can fool a human being by hiding your desire in your mind, but, you cannot fool the omniscient God, Who knows even the thoughts present in your sub-consciousness, which are not known to even yourself! ***The main aim in doing any charity must be to please God and not to please the receiver.***

The third item is the path through which the devotee pleases God so that there will be establishment of bond of permanent true love with God. There are three steps:- i) Knowledge or Jnaana yoga, which means the details of the personality of God. Without knowing the details of Mumbai city, you will not be attracted towards that city to go and see it. ii) Devotion or Bhakti yoga. After knowing the details of the goal, you will develop some inspiration to reach that goal. Both these steps (knowledge and devotion) are theoretical. Knowledge involves intelligence and devotion involves mind. Intelligence is responsible for analysis and mind is responsible for emotion or devotion. iii) Practical devotion or Karma yoga, which is the practice and this step is divided into two sub-steps:- a) sacrifice of physical energy or service (Karma samnyaasa yoga), b) sacrifice of fruit of work (Karmaphala tyaaga yoga). The saint will do only service and not sacrifice because he begs even for his own food. The householder is expected to do both these steps. Sacrifice of wealth (matter) is more valuable than sacrifice of energy or service because a lot of energy condensed becomes matter. But, this point will not apply to the case of the saint since he is completely incapable of doing sacrifice of money. The Veda says that sacrifice of money is the highest step. ***But, Krishna polished this Vedic concept and told that fruit of hard work should be sacrificed and not ancestral money.*** The attachment to ancestral money is very less compared to the attachment to hard earned money. God always competes with the strongest bond and not with weak bonds. Sudama was a great devotee of Krishna praising and singing songs on Krishna. Krishna was also praising Sudama and singing songs on Sudama while staying in Dwaraka. The reason is that the reaction from God is just a reflection of mirror to the action of the devotee. Krishna sanctioned wealth practically only when Sudama brought three handful quantity of parched rice. Since Krishna consumed only $2/3^{\text{rd}}$ parts of rice, Krishna gave $2/3^{\text{rd}}$ parts of His wealth. Based on this, you should not argue that Krishna did business with Sudama. ***If it is business, tell Me in which market the rate is written that three handful quantities of rice is equal to infinite wealth?*** The measure of the action is reflected in the reaction of God in terms of $2/3^{\text{rd}}$ donation of devotee being equal to $2/3^{\text{rd}}$ grace of God proving the promise of God in the Gita that in whatever way you approach Me, in the same way God will approach you. Hence, theory should be followed by practice as a proof just like the application for job mentioning your qualifications (Karma samnyaasa) and work experience (Karma phala tyaaga) is accompanied by the certificate of our qualifications and the certificate of your previous work experience. You may say that God knows whether my theoretical devotion and knowledge are true or not, in which case, practical proof is unnecessary

for the omniscient God. *In such case, God will Himself reply that your theoretical knowledge and devotion are not true. You have to accept His remark since you yourself told that He is omniscient.* Moreover, the public must be satisfied. Suppose a teacher says that a specific student deserves first class and another specific student deserves failure, based on the opinion of the teacher will the result be declared in this way officially? An examination is necessary for practical proof. This practical proof is always related to the devotee and not to God. God may blame the devotee as greedy, but, the devotee cannot blame the God as greedy because God has no such necessity to get any favour from any human being since He is the donor of everything to anybody. God wants the proof for true love for the sake of the public also so that a devotee doing prayer without love may claim to be equal to the devotee doing prayer with true love. This difference cannot be seen by public through any practical instrument. Based on this, not only the false devotee, but the public will also say that God is partial to one devotee. In order to prove that God is not partial, practical proof is demanded for exposure to the public so that justice is not only done, but, also must appear to be done. Hence, practical devotion is the most important final field of spiritual journey and it acts as the final examination.

2. What is the significance of my following dream?

[Ms. Noishadha asked:- What about the significance of dreams? I got a dream in which a big serpent on whom God Vishnu was lying was seen by me. I was playing with God Vishnu like a friend. He gave me a big fruit of black berry. What is the significance of this dream?]

Swami Replied:- Dreams are of two types:- i) The worldly thoughts enter the mind and get reflected as some materialized dreams. ii) God enters the dream and gives a message to you and uses the dream as His medium to give His message to you. In the previous birth, you were a devotee of God Krishna. Your devotion with Him was in the form of friendship. Friendship is considered to be the last but one step as said '*sakhyamātmanivedanam*'. After friendship, the next step is total surrender to God. God is reminding you about these two advanced steps since they have continuity with your devotion in your previous birth. Arjuna is said to be the best example for friendship. In friendship, you have a very highly advanced stage of devotion. In friendship, you don't have any fear for God. You can talk freely with God. God is mentioning about the stage which you have reached in the previous birth and is indicating the next step which is complete surrender to God. You do your life activities based on your total surrender to God. Then, all your efforts are done by God and you need not have any strain for success of any effort.

3. If I want to help a poor man, I help him, but, the poor man is punished by God for his sin. Then, am I not interfering with the administration of God?

[A question by Mrs. Suchandra]

Swami Replied:- Some people try to escape charity by showing this as a reason. Their idea is to save their wealth showing this as a pretext. But, there are some people who want to do charity but get this doubt. For such people, I am dedicating this answer. Your angle of charity is different and the angle of administration of God is totally different. Both these angles will not clash with each other. Suppose, you have donated food to a hungry man. For your donation, God is pleased and is blessing you with good fruits. You are not at all interfering with the divine administration. Suppose that the beggar is getting reformed day by day and God is pleased with him about his spiritual progress. Then, the beggar will properly eat your donated food and some other donor also will come with some ghee to be added to the meals. Suppose, the beggar is not reforming himself at all and is egoistic of his sinful nature. Then, a monkey or dog will jump on his hands and all the food will fall in the soil, which cannot be eaten by the beggar. What do you think about that monkey and dog? The monkey is Lord Hanuman doing the administration of God. The dog is Lord Kalabhairava doing the administration of God. Therefore, do charity without worrying about the divine administration of the omnipotent God, Who has the capacity to correlate any angle with any other angle.

4. I remember the desire of worship in the beginning and forget afterwards. How is it happening?

[Sri Kunal Chatterjee asked:- When I am worshipping God, I remember the desire for which I started the worship for sometime and then I forget the desire even though I am continuing the worship. How is this?]

Swami Replied:- For any activity, there are three stages:- i) The beginning stage in which you remember about your desire throughout the worship. ii) The middle stage in which you remember both the desire for some time and for some other time, worship God without aspiring for anything in return. iii) The final stage in which you worship God without any aspiration for any desire. Therefore, since you have reached the middle level, try to ascend to the third final level also. Please don't put a question about the path from the second stage to the third stage. Whatever steps you have climbed from the first stage to the second stage, the same type of steps exist to climb from the middle stage to the final stage.

5. How many types of sins exist and what are their fruits? Will there be punishment for the sin done without intention?

[A question by Mrs. Suchandra & Shri Kunal Chatterjee]

Swami Replied:- Sins are of two types. i) Those sins which affect the mind only and ii) Those sins which affect practically and incur loss. These two types of sins also differ in the types of people, who are affected. If a bad man is affected by your sin, it is not a sin. If a good man is affected by your sin, it is a sin. For example, beating somebody is a sin. If you beat your child or student for some better progress, such beating is not a sin and moreover, it is merit. But, if you beat a good person that is a sin and you will be punished. If your sin pains the mind of the other, you will be warned orally in hell so that your mind also will be pained by that warning. If your sin affects the other good person practically, you will receive practical punishments.

If a sin is done with intention, only then is the punishment implemented. Sin done without intention has no punishment. If you are walking on the road, some ants get destroyed and for that no sin comes to you. Some child goes and destroys ants with his foot, that is a punishable sin and hence, elders must warn that child not to do that.

6. Why did Bhishma get the sufferance lying on the bed of arrows?

[Ms. Noishadha asked:- It is told that Bhishma threw a caterpillar for the sake of its protection, but, it fell on thorns and died. Scholars say that as a result of this sin, he had to lie upon the bed of arrows. Here, he had no intention in this sin. Then, how he was punished?]

Swami Replied:- Along with good intention, care in observing the repercussions must also be there. He should have observed the thorns and could have carried on the caterpillar for some distance and left it there instead of throwing it with force. The second part is the associated sin. The punishment got by him was result of the associated sin and not by the original action. Sometimes, we find an ant struggling in the water tank. We want to take it out and give protection to it. This action must be done by you with perfect care and then only you will get the merit of protection. Suppose you are careless and due to your hasty action, the ant dies, you will be punished for the associated sin.

7. How to get rid of past sins?

[A question by Mrs. Suchandra]

Swami Replied:- Past sins of a specific type like killing or stealing etc., can be cancelled provided you realize that it is a sin, then, you repent for that sin and then, finally, you do not repeat that type of sin. Remember that this applies to the specific type only. It means that if you are not repeating the stealing by corruption, all your sins related to stealing by corruption alone get cancelled and suppose you are continuing killing others (including animals, birds, fish etc.), the killing type of sins are not cancelled. This is a very important point.

Chapter 2

DIVINE SATSANGA ON 15-04-2023

April 16, 2023

O Learned and Devoted Servants of God,**1. Some people think that bathing in the Ganga river destroys all the sins. Is it correct?**

[A question by Ms. Noishadha]

Swami Replied:- Bathing in the Ganga river gives some freshness to the mind, with the help of which you can pray God and then, do some practical devotion also. By this, there can be a change in the sins in the sense that you may develop a good mind in not doing sins further. Then, your sins are cancelled. Hence, non-repetition of the sin in future alone can cancel all sins of that type. Except this one method, there is no other method to cancel your past sins. There is a logic in this. Suppose, you are giving punishments to a sinner. The aim of the punishment is only to prevent the future sin by bringing some reformation. If the reformation is already achieved by the sinner, then, there is no meaning of implementing any other punishment to the sinner, which is useless because the reformation for the sin is already achieved. It will be just like beating a dead serpent. Mere confession will not cancel the sin. Realization of the sin is Jnaana yoga (knowledge), repenting is Bhakti yoga (devotion) and final non-repetition is Karma yoga (practice). Practice alone brings the fruit.

2. i) We are suffering due to some difficulties and ii) How to identify the sin of previous birth that is responsible for this suffering?

[A question by Mrs. Anita R]

Swami replied:- People say while suffering, “I don’t know which type of sin was done by me in the previous birth so that I am suffering its fruit now?”

1) How do you say that the sin of the previous birth is giving its result today in this birth? It may be sin of this birth also and most commonly, the sins of previous birth were punished after the death of the previous birth in the upper hell. Generally, the fruits of deeds of previous births are exhausted in heaven and hell after the end of the previous birth itself. Due to this reason only, the upper worlds like heaven and hell are called as ‘Bhoga Lokas’ whereas this earth is called ‘Karma Loka’. This means that the fruits of the deeds of this birth are exhausted after the end of this life so that the soul is

born freshly in this karma loka or earth. This Karma Loka is meant for the fresh soul to build up its destiny without the interference of the fruits of previous births. There is only one exception to this rule. Such exception is the fruits of intensive good deeds or intensive bad deeds. The fruits of such intensive deeds are faced by the soul in this birth itself as early as possible. In such a case, how can you say that the sins of previous births are enjoyed by you in this birth? Before every fresh birth, the account is cleared in hell and heaven. Of course, very little trace of the qualities of deeds is leftover because the punishments cannot reform the soul permanently. This little trace of qualities having the same ratio of good and bad qualities qualitatively, called as 'Karma Shesha' becomes the cause for the next birth, which is called as 'Praarabdha'. Therefore, it is very very clear that you are getting the fruits of the deeds done in this birth only and not the fruits of the deeds done in the previous births. Then, why people say that the present suffering is the fruit of the sin of previous births? It is clear that people are telling lies only. What is the reason for telling such a lie? The reason is that they want to impress the public that they are very very pure in this birth since from birth time and so, the present suffering is the fruit of the sin of some previous birth in which they might have done sin in some bad atmosphere. The trace of ratio of qualities called karma shesha can be responsible for the next birth only and cannot be responsible for any fresh punishment. The reason is the karma shesha is always a tiny trace that is incapable of attracting any punishment.

2) How to identify the sin of present suffering? The nature of the present suffering will easily give you the clue for knowing the nature of the previous sin. It can be very easily inferred. Suppose somebody is always threatening you to kill you. The reason for this suffering is that previously you have done the same sin of threatening others to kill them. If your money is stolen by somebody, you have stolen the money of somebody else previously.

3. Shall we punish bad persons or leave it to God?

[Ms. Thrylokya asked:- You say that a bad person doing sins must be harmed by us to control his sins. At the same time, You say that if somebody harmed me, I shall not retort with revenge and I shall leave everything to God because revenge always belongs to God and not to us. How to remove the contradiction between these two statements?]

Swami replied:- If you are capable of punishing a sinner, you must fight against the sinner and control the sinner from doing more damage to block off good people in the society. If you are capable and also keep silent, you will be punished for your silence. Therefore, when I told that you shall harm a bad person, it applies to the case of a capable person to control the sin. I told that one should leave everything to God, which is the case of an

incapable person. The incapable person shall not suffer with revenge. Bhishma and Drona are very much capable of controlling the sin of insulting Draupadi. Bhishma and Drona were punished by God because they kept silent over the insult of Draupadi by the Kauravas. Let us take the case of Vidura, who is very much incapable of controlling the sin done to Draupadi in the open court. He prayed God to control the sin without any revenge. Vidura was not punished for his silence because he was incapable to control the sin. God has done perfect justice by destroying all the Kauravas in the war. But, Draupadi burnt with revenge in the heart and was always provoking her husbands to punish the Kauravas. Anyway, Krishna is going to kill all the Kauravas. Draupadi unnecessarily put her finger in burning with great revenge towards the Kauravas. Due to this interference of Draupadi with revenge, she lost all her five sons. She is also incapable like Vidura and should have left everything to God. In such a case, all the five sons of Draupadi would have been alive and would have ruled the kingdom.

4. If a devotee comes to God and if the parents oppose the devotee, can the devotee come to God by openly opposing such parents?

[A question by Ms. Bhanu Samykya]

Swami replied:- The parents are opposing the devotee by the will of God only in order to test the strength of the devotion of the devotee. In such a case, violent behaviour towards parents is not a wise solution. Here, the significance of Yoga Shastra comes. The devotee shall handle the parents in a more talented way. There is a saying that the serpent shall die but the stick should not be broken. Doing the own good deed for the sake of God in a smooth way is always better if the parents are not becoming the devotees of God. The devotee shall solve this problem by a trickish way, which is not a sin because the trick is done for the sake of God and not for the sake of any human being. Direct fight must be avoided as far as possible but the devotee shall not cheat the parents for the sake of another human being. Only as the last resort, the devotee can enter into fighting with parents because in every birth, parents will change but not God.

5. Regarding the rituals related to departed parents, are they to be done every year?

[A question by Shri Kunal Chatterjee]

Swami Replied:- Even though you have done once, they are not related to your departed parents. The food given by you to a priest cannot reach your parents. The reason is that your departed parents are in energetic bodies and their food is the cosmic energy supplied to them by God. Hence, the food offered by you to priests has no connection with your departed parents. Then, why our tradition has introduced this offering of food to priests by telling a

lie that the food offered is eaten by the departed parents? First of all, you must know that you are offering food to a deserving devoted human being so that it is a meritorious deed (Punya Karma) that yields good fruit for you. Therefore, your offering of the food to your departed parents is giving good result to you and your alive family only and the reason for you and your family in getting good fruit is not your departed parents, but the deserving receiver. Giving food, clothes and some dakshina (offering of money) to a deserving receiver is giving good fruit to you and your family. The scripture says that you are doing this ritual for your welfare only and not for the welfare of your departed parents. The scripture also says that if you are not doing the ritual, you will not get the extra welfare. The final essence is that the tradition is forcing you to do this ritual for your welfare only and not for the welfare of your departed parents. If the receiver of the food, etc., is not deserving, you will even get punishment because charity to an undeserving receiver is a sin. The tradition uses the name of your departed parents by telling that if you don't do this ritual, your departed parents will suffer with hunger. This is also not a truth because the departed parents take energy only as food and not materialised food. So, it is good to do this ritual every year, but you should get a deserving receiver so that you can get the good fruit for your family. ***If you have taken some property of the departed soul, then the departed soul also will get good fruit.*** The question here is that why should the tradition say a lie that if you don't do this ritual, the departed soul will suffer with hunger? This is not wrong because by telling a lie, the tradition is forcing you to do a good deed of doing charity to a good receiver and that too for your welfare only. Therefore, you should not do charity in this ritual or any other ritual if you are not getting a deserving receiver. When you get a deserving receiver, even though that day is not the death date of the departed parent, you perform the ritual so that yourself and the departed soul get benefitted. Even though you perform this ritual on exactly the death date of your departed parents, if the receiver is not deserving, you and your family along with that departed soul receive punishment only. The Veda says two characteristics for a deserving receiver. One is the spiritual knowledge of the Veda and the other is not aspiring for the money of anybody in this world. Krishna did only one charity in His life, which is donating to Sudaama. Sudaama recognized Krishna as God and that is the true spiritual knowledge. He never aspired even one paisa from anybody in this world including God Krishna. Since Sudaama is the best deserving receiver, Krishna tried to sacrifice all His wealth to Sudaama.

6. How to understand the purpose of life?

[A question by Mrs. Suchandra]

Swami replied:- The only purpose of this human life is to please God and get His grace through true love on God.

7. Why did Krishna teach the Bhagavad Gita to Arjuna only and not to Dharmaraja?

[A question by Shri Kunal Chatterjee]

Swami replied:- Arjuna is called as Nara, which means a normal human being. The normal human being is neither an angel nor a demon. The angel need not be preached to. There is no use in preaching to the demon. In between angel and demon lies the human being as told in the Gita (*Aniṣṭamiṣṭam miśrñca...*). The human being has some knowledge and is not a full angel and the human being has some ignorance and is not a full demon. Such a middle level person alone needs preaching so that his partial ignorance can be removed easily with the help of preaching. The human being is a half-filled pot making a lot of sounds. Dharmaraja belongs to the type of angels.

8. Even though the human devotee is a bad soul, but it is calling its Father several times. Why is the kindest Father not replying to him?

[A question by Mr. Abhiram]

Swami replied:- The kindest Father also advised millions of times through millions of births. The son is suffering with diabetes. The God-Father advised him a million times not to eat sweets and to take the medicine for sugar. The son will take the medicine for all diseases except the medicine for sugar disease. The son will sacrifice all food items except sweets. You are blaming the Father for not coming to the son even though the son is calling Him millions of times. Why don't you blame the son for not leaving the sweets alone and not taking the only medicine for sugar? Even in the latest present birth, the Father has come down in human form and is advising the son to leave the sweets (worldly bonds) and take the only medicine for sugar (attachment to God). In the present life also, did the son listen to the advice of the Father? Before blaming anybody, you must look to your side also. Looking inside is misunderstood by the son and he is looking inside and finding his awareness as God, when God is outside him (human incarnation) and is advising so many times!

9. How the devotees' balance of fixed deposits and current accounts affect closeness with God?

[Ms. Bhanu Samykya asked:- Paadanamaskaaram Swami, the devotees with FDs in previous life are becoming close to God and the devotees without past FDs are far from God even though the current accounts are in reverse. Please explain this.]

Swami replied:- This means the total money of a devotee is cared for and not the present current account. Hence, the grace of God is related to the

devotion of not only the present birth (current account), but also is related to the devotion of the devotee in the past several births (fixed deposit). God will act seeing the current account plus FD and not simply seeing the current account. You should not argue telling that the rich devotee is becoming richer and the poor devotee is becoming poorer. We criticize the government for this policy. The answer is that the example given by you is not correct. The correct example is the different results of the students in the college while the management, principal and the teaching faculty are completely impartial. Who is to be blamed in this situation? The student shall blame the student community only and not the teaching faculty or principal or the management. So far in My life, I never came across any student in a college blaming that the merit student is becoming more meritorious and the dull student is becoming more dull due to the management or principal or the teaching faculty. Even though the cloud is raining equally, the fertile soil is giving more crop and the non-fertile soil is giving lesser crop. For this difference, the cloud is not responsible and only the fertility of the soil is responsible.

Chapter 3

April 18, 2023

O Learned and Devoted Servants of God,**1. Does Rama require the preaching of spiritual knowledge by Sage Vashishtha?**

[Ms. Thrylokya asked: Paadanamaskaaram Swami, I heard that there is a book called 'Yoga Vaasishtham' which is the preaching of Sage Vasishtha to God Rama regarding spiritual knowledge. God Rama is the incarnation of God Vishnu. Does Rama require the preaching of spiritual knowledge by Sage Vashishtha?]

Swami replied: This question has some divine background. Once God Vishnu went to the divine court of sages of Brahma Loka (the abode of God Brahma). Then, all stood except Sage Sanatkumara, who was immersed in monism with God. Then, God Vishnu cursed the sage to be born as Shri Subrahmanya and to be involved in the fight of demons. Then, Sage Sanatkumara gave curse to God Vishnu in return to be born as a human being with full ignorance. Due to this curse, God Vishnu incarnated as God Rama with full ignorance like a perfect human being. Due to this, Sage Vashishtha got the opportunity to preach Rama the spiritual knowledge in 32,000 Sanskrit verses called 'Yoga Vashishtham'. This cursing was a divine drama acted so that the earth will get the opportunity of knowing spiritual knowledge through this book. This means that God Vishnu acted as ignorant to allow Sage Vashishtha to preach this spiritual knowledge to the world through Him. Here, the important point to be noted is that God Rama was the human incarnation of God covered with ignorance. Every human incarnation covers itself with ignorance so that it can enjoy in the world like an ordinary human being to get full and real entertainment. It is already known that as per the Veda, God created this creation for the sake of full and real entertainment. If the incarnation is with full self-awareness, it cannot enjoy the creation as real entertainment. However, the self-awareness hides in the soul of the human incarnation like the fire covered by ash and can flare up whenever the incarnation wishes so. However, the receiver of preaching is not an ordinary human being, which is ignorance itself and hence, Sage Vashishtha did not preach to Rama as God Krishna preached to Arjuna, who was a real human being. The preaching of Sage Vashishtha to God Rama is full Advaita philosophy (Monism of Shankara), and hence, Sage Vashishtha preached Rama that He is God covered by ignorance. Such preaching was not done by Krishna to Arjuna. The preaching of Sage Vashishtha was such pure Monism so that some scholars feel that this book was written by some

strong Advaita philosopher in the name of Sage Vashishtha. Hence, Advaita philosophers relish this book very much. In the Bhagavad Gita, God Krishna never told Arjuna that Arjuna is God. Everywhere, God Krishna told Arjuna to surrender totally to God Krishna Himself (*Manmanā bhava Madbhakto...*, *Madyājī Mām namaskuru...*, *Matkarma paramo bhava...* etc.). Just to encourage Arjuna, God Krishna told that He (God Krishna) is Arjuna among Pandavas (*Pāṇḍavānām dhanāñjayaḥ...*). However, you shall not forget that God Vishnu and Sage Sanatkumara played the divine drama with mutual pre-agreement and pre-arrangement.

April 19, 2023

2. Is it not wrong to mock at stout persons?

Swami replied: There is no sin in mocking such a stout person because such stout condition of body is not good for normal health of the body. If you mock, the person may be hurt and take the issue seriously so that the person will do exercise regularly and become a normal person with good health. Since this is doing good for the person, it is not sin at all. But, you should not mock at a person having ugly face by calling the person in the name of animals having similar face. By exercise, the features of the face cannot be changed. If you call him monkey faced, you shall remember Lord Anjaneya, who is the greatest. If you call him as dog faced, you must remember God Kaalabhairava, who is very very powerful. In this way, you must not mock anybody as ugly person based on the features of the face. The inner qualities of the personality make the eternal inner beauty about which only you shall praise. Also, you shall not mock at the black colour because God Vishnu or Goddess Mahaakaali is black. The colour of the character is always permanent and shall be praised. The external beauty or colour of the body is not at all important, which is temporary and ends with the end of the body. The real personality and colour of the soul are permanent and continues from birth to birth.

Chapter 4

April 20, 2023

O Learned and Devoted Servants of God,

1. What is the meaning of total surrender to God as advised by You?

[A question by Ms. Noishadha]

Swami replied:- Total surrender means not to aspire for any fruit in return for our devotion to God. Whatever fruit is given by God is as per the rules of deeds and fruits only. It is the judgement given by God without any partiality. In such a case, we must accept the fruit given by God whether it is positive or negative as His gift of His grace only. If this total surrender is followed, God is pleased and as a result of it, even negative results start giving profit and happiness to us. God Krishna preached this total surrender to Arjuna in the Gita (*Tameva śaraṇaṃ gaccha...*).

2. Why were some monkeys sent in other directions when Ravana took Sita towards the south?

[Ms. Thrylokya asked: Hanuman was sent to the South for the search of Sita because it was heard that Ravana took Sita towards the South. In that case, why other monkeys were sent to the other three directions so that they failed in their search whereas Hanuman succeeded in the search. Is it not partiality towards Hanuman?]

Swami replied:- Even though Ravana took Sita towards the South direction since his city was Lanka that existed towards the South only, the idea in this search done in all directions was that Ravana might have changed the place of Sita after sometime to other directions also so that Rama would be misled. Hence, monkeys were sent in all the four directions. Moreover, in the service of God, the most important concept is to do service to God whether such service yields fruits or not. The Gita says that your responsibility is towards service only and not to the fruit (*Karmaṇyevādhikāraṣṭe, mā phaleṣu kadācana*). Rama was the omniscient and omnipotent God not requiring the service from any soul except for the sake of testing the soul.

3. Is it correct to think that I should be happy because God likes every soul to be happy?

Swami replied:- God is happy if every soul is happy but one condition exists in this statement. If any soul is happy based on justice without doing any injustice, then only God will be happy for the happiness of any soul. If you are happy by doing injustice, God will not be happy with you.

4. When we love God after knowing knowledge only, how can our love for God be reasonless?

[You said that we shall love God without any reason. We love God because God is most beautiful, justified and selfless. After getting the knowledge of God only, we are loving God based on the divine personality of God, which is the reason to love God. In such case, how can love on God be reasonless?]

Swami replied:- You have misunderstood My concept and therefore, you are shooting Me with this big question. The word ‘reason’ in My concept means that you shall not love God based on a reason, which means some selfish desire in your mind. It means that you shall not love God based on the reason, which is your selfish worldly desire. You have taken this word ‘reason’ without its proper context specifically given by Me whenever I state this concept. The word reason is linked to the personality of God by you and then you have bombarded this question. This mistake happened due to your half-hearing. If one of your ears is defective, please consult an ENT specialist! The word ‘reason’ shall be linked towards the side of the devotee and not towards the side of God.

5. How is this world created from Brahman stands for both Parinaama of Ramanuja and Vivarta of Shankara?

[Prof. JSR Prasad asked:- Swami, You told that this world being created from Brahman stands for both Parinaama (real modification) of Ramanuja and Vivarta (apparent modification) of Shankara. Please clarify this in detail. – At Your holy lotus feet]

Swami Replied:- Sage Vyasa told that we cannot get a perfect simile for the unimaginable God in this imaginable domain or creation. Therefore, we shall not extend all angles of the simile when we take the example from creation because creation is imaginable and the creator is unimaginable. i) Parinaama is understood from the example of modification of milk into curd, the main concept is:- Milk produced curd, and milk and curd have different natures. Similarly, the creator God (milk) is unimaginable and the creation (curd) is imaginable so that both cause and effect have different natures. Here, when milk becomes curd, addition of a third substance (butter milk containing bacteria) is necessarily to be added. But, the unimaginable God is only one without any second substance to be added. ii) Vivarta is understood from the example of a wave generated from water. Here, water is inherently real, whereas, wave is inherently unreal. Water gives its absolute reality to wave and hence, wave appears to be real. Similarly, God is absolutely real and the produced world is inherently unreal but becomes inherently real due to the gifted reality by God. Here also, the above defect appears because when water is associated with some kinetic energy wave is appearing. In the case of God, there is no second item that is associated with God. In this way, both Shankara and Ramanuja can be correlated in the concept of God creating

the universe. Since God is omnipotent, He has the powers to make any impossibility to become possible (*Aghaṭana ghaṭanā paṭīyasī māyā, Māyinaṃ tu Maheśvaram*). Hence, due to the omnipotence of God, the inherently unreal imaginary world appears since God gifted His absolute reality to the unreal world. This mechanism of God gifting the reality cannot be observed by us and we feel that a real world came out from the real God. This satisfies Ramanuja perfectly. But, when the hidden mechanism of God gifting His reality to the unreal world is observed, Shankara is perfectly satisfied. Since energy (kinetic energy) is subtle, it appears as if the water itself became the wave without interference of any second item (kinetic energy) and this is proposed by Shankara. Since the mechanism of God gifting His reality to the unreal world is a very subtle process, it appears as if one real item produced another real item with different nature and this is proposed by Ramanuja. Both have neglected the two subtle items (subtle kinetic energy neglected by Shankara and the subtle process of transfer of absolute reality of the cause to the product neglected by Ramanuja). The third interfering substance exists in the examples, but, it need not exist in the case of the omnipotent God because even without the help of any second item, He is capable of generating a real creation for His real entertainment. In this point, even the Ajaativaada (creation is not created by God) is also refuted because the omnipotent God is not incapable of having real entertainment by creating a real world. The omnipotent God can become wave without association of kinetic energy and the omnipotent God can become curd without the help of butter milk containing bacteria.

Chapter 5

April 21, 2023

O Learned and Devoted Servants of God,**1. I need Your blessings to overcome all the problems I am facing right now.**

[Shri Sandeep kumar sinha asked: Pranaam Swami 🙏 I need Your blessings to overcome all the problems I am facing right now. Be it neck deep debts I am in or the spiritual experience which I had sometimes ago. I need your blessings. Warm regards, Sandeep kumar sinha]

Swami replied:- Every day recite Hanuman Chaalisa as many times as possible. You will come out of problems, but, slowly.

2. Is it cheating if I use my hard-earned money to Sadguru which I could save after receiving some ancestral property?

[Smt. Chhanda asked: Padanamaskaram Swami. Will it be considered as cheating if I use my hard earned money to the lotus feet of the Sadguru which I could save after receiving some ancestral property (intended to use for personal benefit)? What should be the correct approach Swami? At Your divine lotus feet always. Chhanda]

Swami replied:- In this question I shall not give the answer because the decision in this question completely belongs to your devotion. This, you have to think before doing the sacrifice and not at all afterwards. Even if I say that such sacrifice is foolish leading to heavy loss, still if you do it, that is real sacrifice to God.

3. Swami, what is the meaning of “When a person becomes jnanonmad, he does not have the sense of duty”?

Swami replied:- Unmaada means madness. In such a case, how can the worldly duties come to mind? If they come to mind, it is not madness at all.

4. Can any logical discussion ever lead to lessening our devotion?

[Can any logical discussion ever lead to lessening our devotion? In that case is it not better to discard that knowledge? Always at Your lotus feet my Lord, Chhanda.]

Swami replied:- Logic helps devotion. Logic reveals the real divine personality that generates and develops devotion. Logic is not a worldly item. It is the basis of spiritual knowledge.

5. How did Sabari spend her time when she was waiting for Rama?

[Smt. Lakshmi Lavanya K asked: Namaste Swami. I have read the life history of Sabari (in Google) that she has waited 13 years for Lord Srirama in Matanga Muni asramam alone. I request You to tell me about the qualities of Sabari, her mental status, how she spent her time in those years till she met Rama so that I can get motivation.]

Swami replied:- Shabari studied spiritual knowledge from the sage Matanga. She understood that human incarnation is the proper ultimate goal for a devotee in human birth. Hence, she did not do penance for God Vishnu,

the energetic incarnation, relevant to the upper worlds. Therefore, she was waiting for the human incarnation of God only because even if she did penance for 13 years, it is not sure that God Vishnu will appear. Even if God Vishnu appears, His food is energy only and not fruits. Hence, Shabari cannot do real sacrifice and service to God. Shabari was not having any desire (worldly or spiritually) to be fulfilled from God except the one motive to serve God with sacrifice, which is the final step called karma Yoga.

6. You said sage Vyaasa, the king of sages, ran after His son who was running for God. Isn't it a Divine drama?

Swami replied:- It is real, real and very very real. It is real that nobody could cross the bond of issues (Anahata chakra). This is the reason for which even all sages (Gopikas) except very few, failed in the test of Krishna regarding the bond with issues linked with sacrifice of wealth. All this is not drama. Did you feel that whenever you wrote the examinations while studying, that the examinations were dramas?

7. Can I confirm the belief system learnt by me in the past with You?

[Since my childhood I have read, listened so many things, I believe them and now obtained You Still I want to confirm all my beliefs with You because You are God, am I wrong?]

Swami replied:- How can you ask Me such a question like “You are God, am I wrong. If I say that you are not wrong, will I become God? You have to analyze Me through My knowledge whether I am the God Datta or not. You should not believe Me if I say that I am God. There are several people, who say that they are God. Will you believe all of them as God? You should recognize God by His excellent wonderful knowledge, which is true that leads any soul to God because the Veda says that the only identity mark is excellent, true and infinite spiritual knowledge (*Satyaṃ Jñānam anantam Brahma, Prajñānam Brahma*). The spiritual knowledge is a very very important characteristic of God for a devotee because it alone can give the right direction to the devotee.

8. You mentioned earlier "Are you not criticizing logic and justice indirectly?" Please enlighten it.

[In a previous answer You said "Are you not criticizing logic and justice indirectly?" Here I couldn't understand Your words. Thank You Swami]

Swami replied:- If you criticize logic, you are removing the foundation of the spiritual knowledge-castle. If you are removing justice, you are annoying God due to which you will never get salvation.

9. How are we responsible if the funds are mis-utilized by TTD trust members?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, my question is regarding donations done at Tirupati. My wife says - "I have analysed and found Lord Balaji as God and I make the donation at Tirupati temple. How am I responsible if the funds are mis-utilized by TTD trust members? Lord Balaji will punish the sinners misusing the funds. The analysis of Samvida deyam etc., will apply only if

someone is donating to a Guru in person in front of us". Kindly enlighten us. At Your lotus feet, - Durgaprasad]

Swami replied:- I told that the funds are wasted and this is not misuse. Wasting the funds is greater sin than misuse. In misuse, God can punish the sinner. But, in wastage, God will put His lotus palm on His forehead and feels sad for the ignorance of devotee. If He punishes the sinner, He will be at least peaceful. In this case, God is deeply pained. Paining God is the greatest sin. Did God not give you best intelligence to do analysis in every action? In worldly life, are you doing things without analysis? Take the case of Shri Satya Sai Trust. God has given practical directions regarding the good use and bad wastage of funds for several years and now also the utilization of funds is running on perfect lines without any misuse or wastage. In God as the human incarnation, this is the advantage. Worshipping God as statue is good for beginners (*Pratimā hyalpa buddhīnām*) to develop their personal theoretical devotion and the Veda says that God is not in the statue because it is only representative model worship (*Na tasya pratimā asti*). The Gita says that God comes in human form to receive your direct worship (*Mānuṣīm tanu māśritam*— Gita). While doing representative model worship, you can decorate the statue with flowers after cleaning with water that develops your attraction to the statue. But, other modes of worship involving wastage of food are not to be done. Even if you offer food, that food shall be distributed to devoted poor people because such an offering will improve your theoretical devotion. Statue is like a National flag that represents the Nation to which you can salute. But, if you donate to a committee maintaining that flag, what is the guarantee of no misuse or wastage of funds happening because the committee is constituted by ordinary human beings. If you donate to a Guru preaching spiritual knowledge, at least, he will use it for his livelihood and it is merit since he is helping us in guiding our spiritual journey in the right direction. If the Guru happens to be the Sadguru like Shri Sai Baba, He is both guide and goal. Even if He enjoys your sacrifice, you are serving God directly and such opportunity cannot be achieved by you even in your dream! Such sacrifice is the final step in your spiritual effort. *What I say finally is that sharp analysis is very essential in not only worldly actions but is also more important in spiritual actions.*

10. Should we react to misery or not?

[Paadanamaskaaram Swami, in a discussion, someone said - "Lord Buddha told that an enlightened soul will not react to misery". Did He really say so? You said that one should be able to enjoy misery also. Kindly clarify. At Your lotus feet, -Durgaprasad]

Swami replied:- ‘React’ means reacting negatively. A yogi enjoys even the misery due to his immersion in the true love with God. He also will

not react negatively. A scholar will also not react negatively because he knows that the misery is only the punishment given by the God-Judge for his own sinful action and knows that the punishment will exhaust the sin. In fact, the realized soul prays to God to give punishments of his sins as early as possible so that interest will not be accumulated on the punishments due to delay.

11. What is Yoga and Bhoga at the level of Maya, Maha Maya and Mula Maya?

[Shri Jayesh Pandey asked: Padanamaskaram Swami Ji!]

Swami replied:- At any level, Yoga means awareness or even physical association with the human form of God. Bhoga means enjoyment of fruits of merits and punishments of sins. Maayaa means the illusion due to ignorance of truth that is trapping every individual soul leading to misery. Mahaa Maayaa means the illusion created by God through creation by gifting His own absolute reality to the creation, which cannot be crossed by any soul unless His grace falls on the soul. Mula Maayaa means the first created item from which all types of items appeared and such first and fundamental item is inert energy that is modified into the other two fundamental constituents, which are matter and awareness. Yoga and Bhoga are not related to these three items.

12. What is Dharma and Karma at the level of Maya, Maha Maya and Mula Maya?

Swami replied:- At any level, Dharma means justice clarified in the divine scriptures and also easily understood by consulting one's own consciousness. Similarly, Karma means the practical action that is finally to be exhibited as a real proof of theoretical intentions.

13. Could You explain the story of becoming the first worshipped between Lord Ganesha and Lord Kartikeya?

Swami replied:- In both, Parabrahman (unimaginable God), God Datta (the first energetic incarnation) and God Shiva (the latter energetic incarnation of God Datta) exist commonly. The bodies and souls of these two forms are just created media consisting of matter, energy and awareness in common. I do not find any difference between these two divine forms of God.

14. What is the relation between Vigyan and Pragnan?

Swami replied:- Vijnan means sharp analysis standing for science. Prajnana means awareness of spiritual knowledge of God. Vijnan is the foundation and Prajnana means the beautiful marble castle that is projected.

15. I tend to derive Bhogic conclusions from logical spiritual contemplation. Could You shed some light on this?

Swami replied:- Vaishnavaa Scholars say that God and devoted soul have the relationship of enjoyable-enjoyer (Bhogyaa-Bhoktru sambandha).

The logical analysis projecting the beautiful spiritual knowledge will lead the devotee to enjoy God and His related concepts.

16. What is the relation among Dhan, Lakshmi and Shri?

Swami replied:- Dhana is money. Lakshmi is the deity of wealth. Shri means the wealth in which money is a part.

17. Is there a limit to the extent of Miraculous power being used, just like Money?

Swami replied:- Yes, when a devotee attains miraculous powers, there is a limit because the devotee is not the omnipotent God.

18. What is the difference between Lord Dattatreya and Goddess Saraswati?

Swami replied:- Goddess Saraswati is the power of God Brahma and God Brahma is the incarnation of God Dattatreya.

19. Being Spiritually blind myself and devoid of any bodha, I don't propagate Spiritual knowledge. Below Your Feet.

Swami replied:- Nobody is absolutely blind in human birth. Every human being has intelligence and understands a little or more spiritual knowledge. You can propagate a little or more spiritual knowledge to human beings as per their level of standard. An elementary school teacher is also doing the propagation of knowledge at his level.

20. Is Brahma still preaching the knowledge in the form of the Vedas or was it completed in the beginning itself?

[Master Atri & Smt. Priyanka asked: Padanamaskaram Swami, My son Atri has a question about the Vedas. Is God Brahma creating more knowledge in the four Vedas or did He finish writing all the knowledge at the beginning itself? At Your divine lotus feet, Atri & Priyanka]

Swami replied:- The Veda (your daughter, who is anxious of her fame comparing with Atri) says that spiritual knowledge is true and infinite (*Satyam Jñānam Anantam Brahma*). In fact, the entire spiritual knowledge exists in one sentence, which is “*Attach to God in human form on this earth so that you can easily detach from the worldly bonds, which is called salvation*”. Brahma is still preaching spiritual knowledge and also will preach spiritual knowledge in the future because the questions on this one statement are infinite for which the answers from God Brahma are also infinite. Due to these infinite answers, the knowledge becomes infinite. You can understand this seeing the volume of our website in which I am constantly creating more and more knowledge. Such infinite knowledge itself is called as the Veda and the author of such infinite knowledge is called God Brahma, who is the first energetic incarnation of the first energetic incarnation of Parabrahman, called God Datta. The Veda also says that the Veda is infinite (*Anantā vai Vedāḥ*).

Chapter 6

April 22, 2023

O Learned and Devoted Servants of God,**1. Can You suggest some physical exercises that can help to keep fit?**

[Ms. Thrylokya asked: Paadanamaskaaram Swami, You told that mocking at stout people is good because that will provoke them to do exercises by which their body weight gets reduced. Can You briefly suggest various physical exercises that can help this aim?]

Swami replied:- Physical health is very very essential for every soul in worldly life (Pravrutti) and in spiritual life (Nivrutti) as told “*Śarīramādyam khalu dharma sādhanam*”. This means that this body is the first instrument to be used in spiritual life. You should be slim or at least average but shall never be stout, which indicates very dangerous health. Stout people can do the following exercises while lying on the bed or sitting on the side of the bed or while sitting in the chair or on the floor. Walking is not good for stout people because the weight of the body falls on the knees and damage them. After becoming slim by the doing the following exercises, they can practice walking. Not only stout people, every human being must do the following exercises to maintain good health so that catabolism (burning calories) can balance anabolism (accumulation of calories) so that metabolism (anabolism and catabolism) is systematized for very good health. The following exercises can be confined to the bed room, avoiding walking outside the house for which psychological allergy develops. Moreover, most of the time we either sit or lie on the bed. If sleep comes, it is okay. But, we sit or lie most of the time without doing any physical or mental work and this is called as idle state, which spoils health and activity.

1. Exercise for legs and feet:- Vibrate your feet towards left and right sides. Stretch and fold both the legs again and again towards front and back sides for some time and towards upward and downward directions for some more time.

2. Exercise for stomach:- Vibrate the stomach with both hands. Pull in and push out your stomach by inhaling and exhaling air consecutively.

3. Exercise for chest and hands:- Stretch and fold both hands towards right and left sides and towards upward and downward directions.

4. Exercise for neck, face and head:- Circulate the neck and head in a semi-circular direction towards both right and left sides and towards upward and downward directions.

5. Stretching and folding:- Stretching and folding of toes of feet and hands can be conveniently done during the above excercises or independently for sometime after the above four excercises.

Along with these exercises, practice the steps of respiration for some short time. Puuraka is inhaling oxygen. Kumbhaka is retaining the oxygen inside without exhaling immediately. Rechaka is exhaling carbon dioxide to the outside. Out of these three steps, the middle step is very important. If you are able to retain the inhaled oxygen more time (kumbhaka siddhi), the impure blood absorbs more oxygen that is necessary for the purification of blood. Physical exercises cover the third step, called Aasana and breathing exercise constitutes the fourth step called Pranayaama in the total eight steps of the path of Yoga (Ashtaanga Yoga) described by Patanjali. I have given the essence of the subject deleting the superficial confusing formalities. You must have observed that this is My specific style in preaching spiritual knowledge. You must remember that Lord Hanuman became very famous in doing the service to God (Karma Samnyaasa of Karma Yoga) effectively with excellent physical and mental health.

These exercises involve movements of all the limbs of the body promoting circulation of blood and burning the accumulated unnecessary calories including the dissolution of segregated fats. In spiritual field, the body has to do sacrifice of service or physical energy, called karma samnyaasa, which is the first step of karma yoga. Karma Yoga is the final step in the spiritual path. You should always keep God Hanuman as the main deity in this field for achieving success in this line.

(Whether you propagate My spiritual knowledge or not, please propagate at least this one concept so that every soul gets good health, whether it is involved in worldly life or spiritual life or both.)

2. If the mother of a son is born as his wife in the next birth, is it not a sin?

[Ms. Thylokya asked: You told that Sage Ashtaavakra stated in explaining spiritual knowledge that the mother of a son is born as his wife in the next birth. Is it not a sin?]

Swami replied: It would have been the most serious sin if that mother in the previous birth came as wife in this birth along with her own body. The inner soul is having only theoretical ideas (samskaara) and the external physical body is just like the external dress of a person. The soul is also losing all the memory of the feelings and thoughts of the previous birth. Only the bodies or the external clothes unite with each other like husband and wife and not the souls, which do not at all remember even one idea of the previous births. These worldly bonds are like cinema shooting bonds. The same actors act as husband and wife in the old cinema and act as mother and son in the latest cinema (You can see the film tradition in which the hero continues as

hero for very long time whereas the heroine becomes older quickly so that she is selected for the role of mother.). But, for both the cinemas, the producer-cum-director is only one person (let us assume). The cinema bonds are unreal because Shankara says that which is temporary is always unreal (*Yadanityam tat kṛtakam hi loke*). What Shankara told is quite logical because you cannot say that the cinema bond of the two actors is true at least during the time of the cinema shooting. There is no bond before shooting and there will be no bond after shooting and hence, the bond was unreal in the past and will be unreal in the future. By this, you may say that the bond is real during the cinema shooting at least. But, that which is temporary in the present is unreal in all the three times. How? Let us analyze this cinema bond even during the shooting time. Is it true at least during the time of the shooting? Hence, temporary means unreal. Real means real in all the three times (past, present and future). Ashtaavakra is telling that these worldly bonds are temporary limited to this birth and hence, they are always unreal. He is further advising that the bond of the actor with the producer-cum-director is always permanent and real about which every actor shall care, and the actor need not care for the bond with another actor in a cinema, which is always unreal. This means that you have to leave these temporary unreal worldly bonds and be attached to the permanent real bond with God.

3. If two actors acting in husband-and-wife roles fall in love and marry, what will be the explanation?

[Mr. Abhiram K asked: If two actors acting in husband-and-wife roles fall in love with each other and got really married, what will be the explanation?]

Swami replied: There is a weak ignorant bond while both are loving each other in the cinema. Now, after the cinema, when they marry each other, their weak ignorant bond became a strong ignorant bond because we are saying that the worldly bond itself is unreal compared with the real bond with God. But, in this example, the weak ignorant bond became a strong ignorant bond, which means that a less unreal bond became a more unreal bond. This means that compared to the real bond with God, the shooting bond is better than the worldly bond.

4. People say that husband and wife continue to be couple for seven births. Then, how is this possible?

[A question by Ms. Thrylokya]

Swami replied: During marriage, seven steps are taken by the bridegroom and the bride while promising oaths to each other. Poetic people have said that these seven steps are seven births continuously. It is only a colourful imagination of certain poetic elders.

5. If an advaitin feels himself as God and enjoys bliss, how is he different from a real incarnation?

[Mr. Abhiram K asked: The experience of bliss is the ultimate fruit of any achievement. Even if I am not God, suppose I think that I am God and live in bliss always, what is the difference between me and a real human incarnation? I am also telling that I am the human form of God and I will also arrange some devotees to praise me as human incarnation. If an Advaita philosopher is living with such belief enjoying bliss throughout the life, in what way, the human incarnation is greater than the Advaita philosopher? Even if the Advaita philosopher goes to hell, Lord Yama cannot punish him since the Advaita philosopher did not harm anybody and did not do any sin. He simply lived with bliss throughout his life. Is it a sin? Hence, Lord Yama also will not punish him. Please clarify in what way the Advaita philosopher can be rejected.]

Swami replied:- If any Advaita philosopher wants to live with bliss following the meaning of the above question, I request them not to read My answer and spoil their beautiful fortune. The reason is that everybody knows very well that if you hear the answer from God Datta, any question will be crushed into pieces so that the true Sun will rise and squash the ignorance-darkness however much it may be strong and powerful.

The whole problem came up with the three divine Saint-Preachers called Shankara, Ramanuja and Madhva. First Shankara appeared and told you that one crore rupees are deposited in your bank account and you have to simply go and draw the lottery gift. This is told to every soul and all the souls ran to the bank to withdraw the amounts. The gate keeper of the bank, who is Ramanuja told every soul “The lottery is deposited but it is not one crore and it is only rupees ten thousand”. Everybody, though disappointed with the news, went inside the bank to withdraw at least rupees ten thousand and submitted withdrawal forms. The manager of the bank, Madhva called every fellow inside and started scolding “How can you get even one rupee without doing proper hard work? Nothing is credited to your account!” This final advise was not accepted by 99% of the people and they replied to the bank manager, which is exactly asked by you. Very few people followed the final advice, went, did hard work, earned one crore rupees and deposited in their bank accounts. Majority are living in false assumptions that they also have one crore in their accounts. Neither the few crore-owners nor Lord Yama in hell had any objection or any stomach pain for these theoretical heroes (like Hamlets). The only practical problem that came up in the case of these poetic dreamers was that they were constantly seeing these real crore-owners often withdrawing huge amounts from their accounts. The information given by somebody that they are God was completely theoretical. But, they see practically with their own eyes these crore-owners withdrawing their interests permanently. If false theoretical information can bring such faith, how much faith would have been obtained by seeing the practical incidents! Don't you think that the observation of these practical

examples of the crore-owners will have some effect on their minds regarding the falseness of their assumptions? Certainly, their theoretical dreams will vanish with the practically observed true scenes.

Actually, Shankara proved to His disciples not to imitate Himself, the real crore owner. When He drank wine, these imitating theorists also drank wine because they were also assuming themselves as God like Shankara. In order to remove their ignorance and foolishness, Shankara swallowed molten lead and others failed in doing so. Then Shankara told that He alone is God (real crore-owner) by saying “*Śivah kevalo 'ham*”. The informer of one-crore lottery Himself is telling that He alone got the lottery and not others. Still, the attraction to the ultimate fruit that is thought to be attained without any trace of effort is so strong, so strong and so strong that even today, some poor innocent children are still attracted to the feeling that they are real crore-owners.

If a soul is trapped by a depression in life and in order to get the highest self-confidence to cross over that depression thinks that he is God for sometime (till he crosses the depression), this is not wrong and God is very much pleased with such benefit. Whenever you get such depression, take the Advaita-sleeping-tablet. For such good help only, Shankara introduced the Advaita philosophy as medicine. If you constantly take the sleeping tablets, you will sleep forever!

The case of Poundraka Vaasudeva was very amazing. He was a false crore-owner and gave a registered notice to Krishna, the real crore-owner saying that Krishna is a false crore-owner and he himself is the real crore-owner. Krishna never minds the false crore-owners getting bliss within themselves and live without harming anybody. Therefore, Krishna came and attacked this buffoon killing him in war.

6. Please compare the imaginable awareness of the individual soul with the unimaginable awareness of God.

[Prof Dr. JSR Prasad asked: Sāṣṭāṅga praṇāmas Swami. Please explain the imaginable awareness of the individual soul comparing with the unimaginable awareness of the unimaginable God. Often confusion is coming between the two due to the common word ‘awareness.’]

Swami replied:- If you see these two words ‘unimaginable awareness’ and ‘imaginable awareness’, anybody will certainly be misled by the common word awareness present in God as well as the individual soul. Everybody will certainly jump in thinking that both God and individual soul are directly awareness or at least possess awareness as common item. In the case of unimaginable God, neither God has an iota of awareness nor God is an iota of awareness. The individual soul is completely awareness that is imaginable. But, in the case of God, there is no trace of awareness. God is

called unimaginable awareness just to satisfy the influence of Advaita philosophers on the mind of ordinary human beings since several generations. Awareness in the unimaginable awareness is totally absent. There is a vegetable by name ridge gourd and a specific type of ridge gourd is called ghee-ridge gourd. In this ghee-ridge gourd, not even an iota of ghee is present. But, people call it as ghee-ridge gourd! Similarly, unimaginable awareness does not contain even an iota of awareness. The word unimaginable awareness means unimaginable = unimaginable God (having) awareness = the talent of knowing anything in the world. The word 'awareness' has two meanings:-

1. A specific work form of inert energy in a functioning brain-nervous system and

2. The process of knowing anything in the world.

The word 'awareness' in the individual soul means both of above meanings. It is both subjective item as well as the property or process form of property of this subjective item. It means that it is both the material knowing any item in the world and the same also means the process of knowing any item in the world. The individual soul is awareness having the property of knowing any item in the world and this means that the individual soul is awareness, as knowing material and also as the process of knowing. In the unimaginable awareness (unimaginable God), awareness is present as the knowing process but not as the knowing material. This means that in the case of unimaginable God any item is known (second meaning of awareness) but the knowing material (first meaning of awareness) is absent. This becomes impossible because unless the awareness as material exists, the process of knowing any item cannot take place. But, here, without the awareness as knowing material, the awareness (as process of knowing) is present. Since this impossible thing is happening in the case of the unimaginable God, the unimaginable awareness of the unimaginable God contains the word 'unimaginable'. How do you explain this impossible thing? We can explain this by saying that the unimaginable awareness of the unimaginable God is capable of knowing anything not due to the presence of awareness as material, but, due to the presence of omnipotence to do any impossible thing possible. Hence, the unimaginable God is knowing any item in the world due to His omnipotence even though awareness as material is absent. Awareness as material is generated when inert energy enters a functioning brain-nervous system. In the case of the unimaginable God, before creation, neither inert energy exists nor the materialized brain-nervous system exists. But, before the creation, the process of knowledge took place in the case of the unimaginable God since the unimaginable God thought to

create the universe. For knowing any item in the world and for the process of thinking, the awareness as material (specific work form of inert energy functioning in an active brain-nervous system) must be present and here also God thought due to His omnipotence. As another example, the unimaginable God burns all the creation in the end and He does this burning even though He is not fire or some radiant energy. He burns due to His omnipotence. Though the knowing of an item or thinking a thought is common in both the unimaginable God and the individual soul, the reason for the knowledge of an item or for thinking a thought in the case of the unimaginable God is Omnipotence and the reason for knowledge of an item or for thinking a thought in the case of the individual soul is the presence of awareness as material as well as the process of knowledge. With this background, you are calling the individual soul as imaginable awareness and the unimaginable God as unimaginable awareness. Both are totally dissimilar even though the common word 'awareness' exists in both the unimaginable God and the individual soul.

7. What do You mean when You say that inert items and non-inert items are generated from the ocean of Maayaa?

[In one of Your discourses, You told that from the ocean of Maayaa, inert items are generated like ice-blocks and when some ice-crystals were filled with water, living beings were created. What is the essence of this description? -At Your holy lotus divine feet]

Swami replied:- This description means that by unimaginable power, both inert items and living beings were created. The simile shows homogeneity between inert and non-inert items. From inert energy only, inert matter and non-inert awareness were generated. Inert energy on entering a functioning brain-nervous system gets transformed into non-inert awareness so that awareness is also a specific work form of inert energy only. The first element created by God is inert energy (*Tattejo'srjata*) and this first item is called as Muula Prakriti or Muula Maayaa. The entire creation is also one single item, which is the basic inert energy. The creator is also a single item called as Brahman or Parabrahman. Since the creator is one person, and the creation is essentially one item (energy is modified into several items of the creation), the Veda says that one creator created one item which is the second item (*Sa dvitīyamaicchat*). This second item (inert energy) is modified into several inert items and several non-inert living beings.

How did this creation come out of the creator while the creator is not reduced in His quantity? If a pot is prepared from a lump of mud, some quantity of the mud gets reduced. God is said to be both the intellectual cause (like pot maker) and the material cause (mud). In such a case, the quantity of God must be reduced but God is not at all reduced. This means that there is

unimaginable power with God. God is also unimaginable. Two unimaginable items always result in one unimaginable item only because the boundaries of the two unimaginable items are not distinguishable. Hence, unimaginable God and His unimaginable power are one unimaginable item only, which can be called as unimaginable God or unimaginable power. This unimaginable God or unimaginable power has the power of omnipotence, which means any impossible activity is possible for that unimaginable God or unimaginable power. Therefore, in the philosophy of unimaginable God, Who is beyond worldly logic and is capable of doing any impossible work, there is no need of much discussion since unimaginable God (or power) can do anything. If it is the case of an imaginable worldly item, it shall follow worldly logic and its rules so that you cannot say that any worldly imaginable item can do any unimaginable activity. Worldly imaginable items have logical restrictions and so we have to do a lot of logical discussions to decide whether a worldly imaginable item has done a specific work or not. It means that the discussion is about the capability of that imaginable worldly item to do some impossible work. But in the case of the omnipotent God, such discussion is useless because God can do any possible or impossible work. The only restriction in the case of God is that He will not do an improper thing. If you say to God that He can destroy anybody and hence, let Him destroy His own son. God will not destroy His son even though He is capable of destroying His son since destruction of one's son with one's own hands is an improper thing. ***Therefore, the only objection in the case of God in not doing a type of work is the improperness existing in that work and not incapability of doing that work.*** Hence, there is no need of discussions through worldly logic about the omnipotent God as in the case of a worldly item that is active within the rules of worldly logic only. Hence, you need not doubt God in asking for any impossible work, provided that impossible work is proper and justified.

Chapter 7

April 23, 2023

O Learned and Devoted Servants of God,**1. Why was the geometrical sense of one object placed on another object given for the explanation of the concept?**

[Shri Anil asked: Questions on Hinduism: Padanamaskaram Swami, Please grace Your answers to the following questions. At Your Lotus feet-anil

When it is said that world is on God and He is the substratum or basis, I thought it is not in geometrical sense. For instance, the husband is the basis of the family. Here, the husband provides for the family needs etc. Why was geometrical sense (like one object placed on another object etc) given for the explanation of the above concept? Kindly elaborate.]

Swami replied:- Husband and family members are also imaginable items whereas God is an unimaginable item. Geometrical sense cannot be attributed to the unimaginable God. The examples are given to bring the concept of support only. I have given the example of magician and the magic in which there is no geometrical sense. I also have said that this simile is the best example in which support of the head for the family is completely mentioned. Being the unimaginable God, we bring all types of examples to bring out the concept approximately by beating around the bush.

2. If the love of the Gopikas to God Krishna was pure, devoid of lust, how did it result into a physical union? What was the need for physical union if it were pure love?

Swami replied:- Lust is from the point of souls only and the response of God towards them is for their satisfaction. I have told this point in the love of Magdelene towards Jesus and the love of some ladies towards Mohammad also. Hindus say that there is no lust because Krishna was a 11 years boy and Christians completely deny any affair of Jesus with Magdelene. Eating, drinking water, sleep, sex, disease, birth and death are the properties of the medium by which the pure God is mediated. The light inside the bulb is purely white but the color of the external glass covering it makes the white light colored. The properties of the medium cannot be linked to the pure God. If you feel that sex is impure, the other properties of the medium must be also impure in which case the mediated God shall not be born, shall not die, shall not be injured by disease, shall not sleep, shall not drink and shall not eat since these properties include sex as one of this worldly set. The person criticizing sex must not leak sperm even in the dream. The divinity of God is like the pure white light and all these worldly colors are not inherent of the

pure white light. Of course, the white light being the creator of the world contains all these colors in latent state.

3. Why was Madhumati cursed for lust towards her husband God Dattatreya? After all, He was her husband only?

Swami replied:- Madhumati expressed lust in improper times and that was a sin. Proper times exist for lust also in the divine constitution written by God.

4. What is the meaning of “Very truly I tell you, no one can see the kingdom of God unless they are born again”?

[Questions on Bible: John 3:1-6 Jesus Teaches Nicodemus: 2 *Nicodemus came to Jesus at night and said, “Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.”*3 Jesus replied, “Very truly I tell you, no one can see the kingdom of God unless they are born again.”4 “How can someone be born when they are old?” Nicodemus asked. “Surely they cannot enter a second time into their mother’s womb to be born!”5 Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. 6 *Flesh gives birth to flesh, but the Spirit gives birth to spirit.* Swami what is the meaning of “Very truly I tell you, no one can see the kingdom of God unless they are born again”]

Swami replied:- This means that one cannot understand the deep meaning of the preaching of Jesus. To understand His deep meaning, one has to be born again. There is also a saying in us, which is “You have to take another birth to understand this subject”. The kingdom of God means truth, justice, peace, love and non-violence and not an area with specified boundaries.

5. Do these verses prove that Jesus was alive even after crucifixion?

[Luke 24:36-40 While they were telling these things, He Himself stood in their midst and said to them, "Peace be to you." (37) But they were startled and frightened and thought that they were seeing a spirit. (38) And He said to them, "Why are you troubled, and why do doubts arise in your hearts? (39) "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." (40) And when He had said this, He showed them His hands and His feet. Is the above verses the proof that Jesus was alive even after crucifixion?]

Swami replied:- Nothing is impossible to the unimaginable God Who entered Jesus through the Father of heaven or the first energetic incarnation of God. He is omnipotent and no doubt can stand against His power.

6. Can You please elaborate on the following verses from the Bible?

[Luke 6:46-49 " Why do you call Me, 'Lord, Lord,' and do not do what I say? (47) "Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: (48) he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built. (49) "But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great." Swami can You please elaborate on the above verses?]

Swami replied:- The foundation mentioned above is faith and this statement is mentioned by Me in My book called “Surya Gita”, which was

the Gita told by God to Sun as per the Gita verse “*Imaṃ vivasvate yogam...*” and the statement is

“*Viśvāsa eva yogasya, mūlādhāro hyahaskara |
Aviśvāsavato yogah, śūnya saudhavadāpatet ||*”.

This means “O sun! faith is the foundation of Yoga, which means the association with God. Without faith, this association with God will collapse entirely like the building, which is built on the ground without foundation”.

7. What is the meaning of “he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die”?

[John 11:23-27 Jesus said to her, "Your brother will rise again." (24) Martha said to Him, "I know that he will rise again in the resurrection on the last day." (25) Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, (26) and everyone who lives and believes in Me will never die. Do you believe this?" (27) She *said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world." Swami, what is the meaning of “he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die”?]

Swami replied:- Here death means to be entangled with the worldly bonds in life. The devotee, who is very much attached to God, will not be entangled in worldly bonds even while living and this is called Jiivanmukti. Such a devotee leaves the body one day or the other following the rules of nature. After leaving this mortal body, such devotee will be born again as the devotee of the human incarnation of God again and again and will never be trapped by the net of the worldly bonds and this is called as Videhamukti. “Will never die” means Jiivan Mukti and “will live even if he dies” means Videhamukti.

8. What is the moral of the following story in the Bible?

[God commands Jonah to travel to the city of Nineveh to preach repentance to its inhabitants because of their wickedness. Jonah instead refuses God’s mission and tries to escape by boarding a ship traveling in the opposite direction. During his sea journey, a great storm appears. Once the other people on the boat figured out that Jonah was the reason for that storm, they threw him in the sea, where a whale swallowed him. He remains in the belly of the fish for three days and nights until he asks God for forgiveness. Jonah is rescued and completes his mission in Nineveh with some reluctance. What is the moral of the above story in the Bible?]

Swami replied:- Here, a very important concept is that repentance means such strong pain in the heart so that the soul will never repeat the sin again in the future life. Repentance does not mean simply feeling pained standing before God and repeating it again next day and again standing before God with deep pain. Such foolish people think that every sin is excused by the subsequent repentance before God so that fresh opportunity is again opened to repeat the sin once again and which will be excused again by repenting before God. The first repentance must be so strong that it shall prevent the second repentance permanently. Unless non-repetition of the sin comes, repentance is useless. First, one shall realize the sin, which is

knowledge or Jnaana Yoga. Next, repentance before God shall take place, which is devotion or Bhakti Yoga. Finally, non-repetition of the sin shall appear practically, which is Karma Yoga. Knowledge, devotion and practice are the three subsequent steps representing Shankara, Ramanuja and Madhva gradually and in this sequence only, the three divine preachers visited this earth.

The devotee must have complete faith on God and shall do the commandment of God practically without any place of doubt. The devotee will be crushed in difficulties so that his doubting nature gets reduced only by practical punishments. Some devotees are reformed up to 90% only and for the sake of the rest 10% reformation, a second coating of punishment is necessary. The above devotee is said to have finished the mission with reluctance, which means that he is in need of the second coating of punishment.

9. As per the Quran, why did God create things in pairs?

[Question on Quran: Surah Yasin 36: Glory be to the One Who created all 'things in' pairs—'be it' what the earth produces, their genders, or what they do not know! Swami as per the Quran why did God create things in pairs?]

Swami replied:- “Marriages are made in heaven” is the background saying of this concept. This means that when a pair selects each other and gets married, elders say that their marriage was already done by God in heaven even before they were born here. The final essence is that the marriage takes place only by the will of God. Hence, in spite of the hectic efforts of the parents, marriages are not settled and finally get settled only by the will of God. Marriage is only an example. Any effort gets success in this world only if God approves it. This is the final message of this statement.

10. Can You please explain the concept of the mediated God (God Datta, Puruṣa) having four parts?

[Dr. Nikhil asked: Padanamaskarams Swamiji, Based on last night's (15/04/2023) discussion in the satsang, regarding the Puruṣa Sūktam, I seek the answer to the following question from You. Your servant, Nikhil.]

The Māṇḍūkya Upaniṣat describes the mediated God (God Datta) to be made of four parts (So'yamātmā catuṣpāt). These four parts are described to be the four states of waking, dream, deep sleep, and the fourth unimaginable state (Parabrahman). In the Puruṣa Sūktam, the mediated God (God Datta) is said to have four parts in a different sense, as described in the following verses:

etāvānasya mahimāto jyāyāśca pūruṣaḥ |
 pādo'sya viśvā bhūtāni tripādasyāmṛtaṃ divi ||3 ||
 tripādūrhdva udaitpūruṣaḥ pādo'syehābhavatpunaḥ |
 tato viṣvaṃ vyakrāmatsāśanānaśane abhi ||4 ||
 Could You kindly explain the meaning of the same.]

Swami replied:- The unimaginable God, called Parabrahman created the energetic body and energetic soul (soul is also a modification of inert

energy only like matter) and this first energetic medium (body and soul) was charged by the unimaginable God. The resultant first energetic incarnation is called God Datta, who is also called as Hiranyagarbha, Narayana, Ishvara and Father of heaven. This first energetic incarnation of God (Parabrahman) is said to be in four parts and three parts are divine while the fourth part is mortal medium (*Pādo'syehābhavat punaḥ, tripādasyāmṛtaṃ divi*). Of course, in the case of God Datta, the fourth part is also immortal, but, it is distinguished from Parabrahman having no birth and death whereas the first energetic medium has birth but no death. When God Datta becomes incarnations, the media have both birth and death. In this way, Parabrahman is distinguished from any media (energetic or human including the first energetic medium). Hence, any incarnation has three immortal parts of Parabrahman and one part that is created by Parabrahman. What are the three divine parts of Parabrahman? The three divine parts of Parabrahman are:- The first divine part creating the creation (Hiranyagarbha), the second divine part maintaining and ruling the creation (Narayana) and the third divine part dissolving the creation (Ishvara). These divine parts together as one entity is God Datta and He is called as Father of heaven by other foreign religions. The Veda says that the divine portion (the three divine parts) called as Anashanam (not taking any food) whereas the mortal portion, the fourth part of creation is called as Saashanam (taking food). This is told elsewhere in the Veda (*Tayorekaḥ pippalam...*). The word 'Abhi' means that which is before your eyes or the human incarnation of God. This human incarnation of God is also beyond the creation because the same unimaginable nature of Parabrahman exists with this human incarnation due to the presence of Parabrahman inside the medium (*Tato viśvaṅ vyakrāmat*). Even though the external medium is in this world, by nature, this medium merged with the unimaginable God became the unimaginable God Himself (*Tripādūrdhva udait puruṣaḥ*). This meaning is also told in the Veda elsewhere that this mediated God is God by Himself and also the medium (*Sat ca tyat ca abhavat*). By seeing the creation, which is wonderful and infinite for the souls, we can understand that this human incarnation, which is Parabrahman by Himself, is the creator of this infinite creation and is far far greater than this creation (*Etāvānasya mahimā, Ato jyāyā~śca pūruṣaḥ*). In the Manduukya Upanishad, the same above explained incarnation of Parabrahman is explained in the context of the four states called awaken, dream, deep sleep and the fourth unimaginable state of Parabrahman. The above explained four states in the Purusha Suktam etc., are related to the configuration of the incarnation, whereas the four states explained in the

Maanduukya Upanishad are the states existing externally and hence, there is no need of any correlation between the two sets of four states.

Chapter 8

MESSAGE ON SHANKARA & RAMANUJA JAYANTIS

April 25, 2023

O Learned and Devoted Servants of God,

Both Shankara and Ramanuja were born on the same day indicating that both God Shiva and God Vishnu are one and the same God Datta (*Śivāya Viṣṇu rūpāya*). Both these preachers arrived one after the other on a single program telling that '*God and soul are one and the same*' and that '*soul is a part of God*' respectively. Both are revealing the truth step by step as the ego is getting reduced. Shankara faced atheists, who were 100% egoistic and had to tell that the soul is the total God-fire. Unless this is told, the atheist will not believe even if you tell that soul is 99% God. Then Shankara suggested that unless the soul becomes devotee of God, the practical realization that soul is completely God will not be attained. Attracted by this one crore lottery, the atheist became devotee and reduced his ego to 10%. Ramanuja came telling that soul is a spark of God-fire. Ramanuja agreed to monism in a special way that since soul is an inseparable part of God, the final result is monism only even if basic dualism exists. Ramanuja is bridging the monism of the past Shankara and the dualism of the future Madhva. Madhva told about 100% dualism after some time when the ego of the devotee became 0%. Shankara stressed on the first step, knowledge, Ramanuja stressed on the second step, devotion and Madhva, the youngest brother of Hanuman stressed on practical service to God in human form (Rama). These three steps are the consequent steps to reach the goal and in this sequence alone, the three divine preachers arrived.

I have written one verse in Shri Datta Guru Bhagavat Gita:-

**Yastrimūrṭiṣu bhedaṃ ca, kalayet triguruṣvapi |
Tiṣṭhet narakalokeṣu, tāvat yāvat jagat bhavet ||**

Meaning:- He, who finds any difference among the three divine forms of God (Brahma, Vishnu and Shiva) and also finds difference among the three divine preachers (Shankara, Ramanuja and Madhva) will fall in severe hells till this eternal creation exists.

Chapter 9

April 24, 2023

O Learned and Devoted Servants of God,**1. Namaste Swami. What is the difference between the Gopikas and the Wives of Krishna?**

[A question by Smt. Lakshmi Lavanya K]

Swami replied: The Wives of Krishna were 16,108 and these were married as per the Hindu ethical scripture. They were legal because a king could have any number of wives as per the scripture. All these were daughters of kings, who loved Krishna and were prepared to commit suicide if Krishna refused to marry them. Krishna being God married them and generated 10 sons and 1 daughter for each wife. This itself proves that Krishna was not an ordinary human being and was certainly God. Gopikas were devotees of Krishna, who recognized Krishna as God without any doubt. These Gopikas were sages in the previous births trying for salvation, which means liberation from worldly bonds, the strongest being with money, children and life partner. Gopikas also threatened Krishna that they would commit suicide by jumping into the Yamuna river if Krishna refused to do romance with them by dancing at Brindavanam in the midnight. Krishna told them that it was a very serious sin, but Gopikas were prepared to undergo the punishment for the sake of Krishna. This love and lust of Gopikas on Krishna were based on the thorough knowledge of the Gopikas that Krishna was certainly the ultimate God. It is the purity and power of God that makes any sin get cancelled. The love of Gopikas on God was so strong that they didn't mind undergoing even serious punishments for the sake of God. The purity and power of God on one side and the climax of love of the Gopikas on God on the other side make this case unique, which can't be compared with routine cases of sins of humanity within the boundaries of humanity. The wives stand for Pravrutti whereas the Gopikas stand for Nivrutti. Nivrutti can violate Pravrutti. In the Narada Bhakti Sutram, it is told that the lust of Gopikas is based on the love to God (*Na m̄hātmya jñāna vismṛtyapavādaḥ*) and not based on the hormonal lust. If the lust is based on hormonal lust, such lust would be equal to the lust of prostitutes (*jārāṇāmiva*). The practical lust of the Gopikas on Krishna was the transformation of their devotion to God and not the transformation of their hormonal-lust provoked by the physical beauty of Krishna. God accepts anything offered with climax love. When the hunter offered flesh of a soft animal, God Shiva accepted it and did not refuse

it telling that it is sinful flesh! Neither did the hunter get sin since it was offered to God (and not offered to a non-vegetarian human being) nor does God get sin because God is not fascinated to any item and is only fascinated to the pure love of the devotee.

2. Is there any difference between Rukmini and the remaining wives of Krishna? Were all devotees of Krishna?

Swami replied:- Rukmini is the incarnation of Goddess Maha Lakshmi whereas Krishna is the incarnation of God Maha Vishnu. Even Rukmini gets a very high position in the heart of God because she left parents, brothers and all other relatives for the sake of Krishna and this is the real salvation of Rukmini even before marrying Krishna. She is the entire power of Krishna and her sacrifice for the sake of Krishna shows her complete salvation even before marriage.

3. Why did Krishna order His Narayana sena to fight on the side of injustice?

[Why did Krishna order His sons, grandsons, relatives (Narayana sena) to fight towards injustice? Weren't they devotees of Krishna? Thank You Swami.]

Swami replied:- The Narayana Sena was the army of Krishna. Moreover, what is the significance of relationships in the eyes of Krishna? In the eyes of Krishna, relations and outsiders are one and the same. The distinction between relatives and outsiders is in our eyes only. Being relatives of Krishna, they need not be very high devotees of God.

4. Doesn't the soul after death have any memory of how an energetic incarnation looks like?

[Master Atri & Smt. Priyanka asked: Padanamaskaram Swami, It is said that a human soul loses God in the upper worlds due to repulsion between common media if they fail to recognize God in human form on Earth. But, a human being while alive keeps seeing the same form of God as an energetic being in movies/ temples/ books, etc. Therefore, doesn't the soul after death have any memory of how an energetic incarnation looks like? Even though a human soul gets an energetic body after death, their appearance is not the same as energetic Gods in terms of dressing, etc. Then, how can the soul not recognize God in energetic form even when they fail to recognize God in human form? At Your divine lotus feet, Atri & Priyanka]

Swami replied:- After death, all the ideas about this human earth vanish and the soul is charged with ideas of upper worlds as soon as the soul merges with the energetic body while going to the upper worlds. After 10 days after death, the soul is completely relieved from every memory of this human earth. Similarly, when the soul enters this human earth, all the ideas of the upper energetic worlds disappear. The basic six bad qualities continue with the soul whether the soul is on the earth or in the upper world. This means repulsion between common (energetic or human) media continues anywhere resulting in rejecting the incarnation of God existing in common medium.

5. What are the similarities and differences between religion and spirituality?

[Smt. Chhanda asked: Padanamaskaram Swami! Please enlighten me on the following doubts. Can I please request You to kindly elaborate in detail about the various similarities and dissimilarities between religion and spirituality?]

Swami replied:- Spirituality is the root of the religion having stem, leaves, flowers and fruits. Root is looking quite different from the upper part of the plant. The roots are purely white whatever may be the colour of upper part of the plant and its parts. Spirituality is very pure and looks like one and the same root of different plants having different colours. Even though spirituality is common for all plants-religions, there is lot of diversity in knowledge of scents of flowers and tastes of fruits. Unity is the main characteristic of root spirituality and diversity is the main characteristic of external religion. The plant lives by the mineral water supplied from the root and the religion is alive based on the essence of spirituality.

6. How can I know whether I am working as per Your will or not in all my actions of everyday life?

[While bringing up my child, how can I know whether I am working as per Your will or not my Lord in all my actions of everyday life as You only have graced me this beautiful duty to perform? Please throw the light on me Swami.]

Swami replied:- Preach about justice and injustice in Pravrutti and give stress on the omniscient and omnipotent God as the ultimate goal of Nivrutti also. If one follows Pravrutti as per the will of God, which is like for justice and dislike for injustice, the life is fulfilled temporarily. But, the risk of slip can happen in the continuous rotation of life cycles and hence, more attention must be paid towards the importance of Nivrutti so that the good fruit will become permanent without any risk.

7. Will it be possible for any devotee to ever cross the three most difficult bonds simultaneously?

[In Kaliyuga, though we all have declined spiritually still there were some devotees who must have reached the climax level. But none of them could reach Goloka. Will it be ever possible for any devotee to cross the three most difficult bonds simultaneously in future also?]

Swami replied:- Brahmaloaka is like the PG course and Goloka is like Ph.D. doing research. There are PG degree holders and also Ph.D. degree holders. We shall not be discouraged in the beginning itself like Arjuna, who was unable to cross the fascination towards worldly bonds. With the help and guidance of Krishna, Arjuna could succeed in the war and crossed the worldly sentiments and fascinations successfully. God as the divine preacher in human form will always help the devotee provided the devotee has full faith on the divine human guide.

8. Do “beyond logical analysis” and “beyond words, intellect, etc.” mean the same?

[Once Swami Vivekananda said that the only way to understand God is to go beyond logical analysis, beyond prideful knowledge. Is it not the same statement i.e., words/intellect etc. nothing can reach God as You always say Swami? At Your divine lotus feet always. By Chhanda Chandra]

Swami replied:- Swami Vivekananda is referring to the original root state of God, called Parabrahman or the unimaginable God. You must finally understand the existence of the unimaginable God, who is beyond creation and beyond logical analysis. If you start the spiritual journey from this point, you will have a nice journey till you advance yourself and reach the ultimate goal. All the unexpected unimaginable problems get solved by the unimaginable God present in the human goal-cum-guide.

9. What is the true meaning of Aghori?

[Smt. Priyanka asked: Padanamaskaram Swami, What is the true meaning of Aghori? It is said that they eat human flesh and drink from the skull of human heads and live near cremation grounds. At Your divine lotus feet, Priyanka]

Swami replied:- The word Aghori literally means very peaceful and smooth personality. On seeing the life of Aghori, I feel that they should be actually named as Ghori, which means very abnormal, frightening others like Mohammad Ghori!

10. Are there any destructive incarnations of Lord Shiva?

[Smt. Priyanka asked: Padanamaskaram Swami, Are incarnations of Lord Shiva like Samba, Ashwathama, Jalandhar, Andhakasura, etc. taken for the sake of various stories to take place for the entertainment of God or is there another meaning behind this? I read that they are incarnations of the destructive energy of Lord Shiva. Is it correct to say this?

Swami replied:- God Shiva is the ultimate God Datta and even though His energy is for the destruction of the creation, there is no negative angle in it. This means that the end result is positive only. Since the creation is inherently unreal, there is no real destruction of any real thing. The absolute reality of God joins with the unreal creation by which the unreal creation gets true birth. As long as the absolute reality of God continues its association with the born creation, the creation continues to exist. When the gifted absolute reality of God is withdrawn, the inherently unreal creation becomes unreal, which is called as dissolution or destruction of the creation. Of course, even during the dissolution of creation, the creation becomes subtle (*Avyaktam*) and does not become totally unreal, which is dilution of the concentrated creation. In this way, the absolute reality is not fully withdrawn in the actual dissolution. During the performance of a miracle, an item suddenly disappears by the will of God and another item existing in the will of God may appear when His absolute reality is gifted to such item. In the final dissolution of creation, there is dilution of the concentration of creation

whereas during the miracle there is total disappearance of an item by withdrawing the absolute reality by God.

11. What is the significance of devotees offering alcohol to Kalabhairava in the Ujjain temple?

[What is the significance of devotees offering alcohol to KalaBhairava Swami at a temple in Ujjain, M.P.? What is the reason behind this practice? At Your divine lotus feet, Priyanka]

Swami replied:- Kalabhairava is the incarnation of God Shiva Himself. God accepts any food when it is dedicated with strong and pure love. Shankara drank wine on one day and on the next day, He drank molten lead. There is nothing in the item offered and everything lies in the background love of the devotee to God. When the hunter offered sinful flesh of a soft natured animal (rabbit), God Shiva accepted it as food in view of the climax love of the hunter, who plucked his eyes for the sake of the eyes of God Shiva.

12. What is a Loka?

[Mr. Talin Rowe asked: Greetings to You Shri Datta, and peace unto You. Attached are a few questions for you, I hope this email finds You well, My sincere thoughts of well-being and praise towards Yourself. Thank You for answering questions, You are the absolute best. - Talin Rowe.

Question on Lokas: What is a Loka? In the West this concept is generally unknown.

Swami replied:- Even west religions mention heaven and hell in this infinite space as other worlds. In Hinduism, heaven is a separate world (Loka), called Suvarloka. Hell is a sub-world of Bhuuloka and Bhuuloka consists of four sub-worlds:- 1) Martyaloka (earth), 2) Pretaloka (souls after leaving gross bodies on the earth are enquired here for ten days), 3) Naraka loka (hell), 4) pitruloka (where departed souls without fruits of merits and fruits of sins exist).

13. I noticed religions differ sometimes as to what is a sin and what is not. If there is unity in world religions, how are these differences arising?

[Questions on Sin: I've noticed that different religions sometimes will have different specifics as to what is a sin and isn't a sin, as told by You, there really is no difference in world religions. How are these differences arising?]

Swami replied:- Minor differences can be neglected, but, there are no fundamental main differences. The human incarnations have originally written a uniform syllabus as scriptures in all religions. As time proceeded, some wrong followers have inserted some sins as not sins. They can be discussed well and can be rectified. Even if they are not rectified, the original syllabus is only implemented finally in giving rewards in heaven and in giving punishments in hell. The inserted statements in the scriptures get proved as wrong when the soul enjoys the fruits of its deeds.

14. In Christianity, there is the concept of original sin. Can You please kindly expound upon the significance of this?

Swami replied:- Original sin means the attraction towards the unreal selfish worldly bonds that are dominating the attraction towards God. This sin is called as the original sin because it is coming from several past generations. There is no original sin, which is not known to us by which we are unnecessarily discouraged without any reason from our side.

15. Do You have any recommendations on the best ways to live life while avoiding sin?

[It seems extraordinarily difficult to live a life devoid of sin in this modern society. Is it our responsibility to change this culture? Do You have any recommendations on the best ways to live life in order to avoid sin?]

Swami replied:- As told above, the different versions of some sins must be thoroughly discussed and rectified. However, there is fundamental unity in most sins. Propagation of spiritual knowledge by which we can establish the existence of the unimaginable God, who will punish the sinners through unimaginable ways even if one escapes the punishment of sin by cheating courts, can bring success in the reformation of the world.

16. If the soul is a form of energy, what differentiates one soul from another?

[Mr. Talin Rowe asked: Namaste to Swamiji. I have attached a series of questions regarding the soul, Thank God for His Greatness. All Praises and Glory be onto You Shri Datta. Thank You for Your patience. Questions on the Soul: 1. If the soul is a form of energy, what differentiates one soul from another?]

Swami replied:- As the basic inert energy, there is no difference between any two souls. The souls acquire different ratios of good and bad qualities like water in different cups acquires different colours, due to various associations with various co-human beings. The water in each cup contains its own specific colour. Difference is achieved by souls even though basically the souls are one only (pure water only).

17. Is a soul in a body, generated by the nervous energy or is it superimposed on the matter and bonds between the matter?

Swami replied:- As far as the individual soul is concerned, it is made of awareness and awareness is generated from inert energy functioning in an active brain-nervous system. Strictly speaking, soul is the basic inert energy. Of course, we loosely call individual soul as soul. Matter is only container of the soul, which is also condensed inert energy.

18. How would the qualities of a soul transfer from one body to another?

[How would the properties of a soul move from one form to another, from a body to an energetic body while maintaining its inherent characteristics if awareness is dependent on food (or energy in the upper worlds)?]

Swami replied:- Food on oxidation by oxygen inhaled releases the inert energy in the living body and this inert energy (soul) is converted into awareness in the active brain-nervous system. This awareness is called as individual soul. Between soul and individual soul, only inert energy and non-inert awareness play distinct roles. Up to this point, there is no difference between soul and individual soul except that soul is inert and individual soul is non-inert. Up to this point, food has no significance. But, food also plays some minor role on the qualities of the individual soul. *Actually, the main difference in qualities of individual souls is due to the associations with fellow human beings.*

19. Should we view all forms of life as coequal with our own?

Swami replied:- All souls and individual souls are basically equal due to basic energy. Soul is inert energy and individual soul is non-inert awareness. There is perfect homogeneity in all living beings in the sense that awareness as a specific form of energy exists in inert bodies made of inert energy and matter. Matter is also condensed inert energy. But, there is a lot of difference among living beings due to a lot of difference in qualities acquired by individual souls due to associations with different co-human beings.

20. Are all souls inherently connected, or do they exist independently from one another?

Swami replied:- The individual souls are connected with each other through associations of different natured human beings. Except this one type of association, there is no other type of association, which is invisible to our eyes.

are quite different from such great devotees. They are found near various forms of Gods just for the sake of some fruits etc., leftover after offering by the devotees. Certainly, the intelligence in them is underdeveloped.

3. What is the difference between Karyabrahman and Karanabrahman?

[Hiranyagarbha is infinite cosmic energy where unimaginable God is hidden. In Karyabrahman and Karanabrahman too, unimaginable God exists. I am confused with these two terms. Do explain.]

Swami replied:- Hiranyagarbha is God Datta interested in creating this world. He is the first aspect of the first energetic incarnation. He is the energetic body with energetic soul in whom Parabrahman has merged. Parabrahman is Karana Brahman being the creator of the creation. Hiranyagarbha and other divine forms are also various forms of the same Karana Brahman since Parabrahman is present in all those forms, called incarnations of God Datta. The subsequent form of God Datta, maintaining creation is called Narayana and the final form of God Datta, dissolving the creation is called Iishvara. The Karya Brahman is the creation and its first form is the cosmic energy that is called Mula Prakruti, which is modified into matter and awareness to form various items of the creation. Karana Brahman is the cause and Karya Brahman is the effect or product.

4. Is Salvation permanent or not?

[Salvation can never be permanent. Please comment. Always At Your Divine Lotus Feet 🙏🙏🙏🙏, Anita Renkuntla]

Swami replied:- It can be temporary and also can be permanent. There can be failed students and passed students. Sometimes, we find a passed student acting like a failed student to mix with them and to console them so that finally he can guide them to get a pass. Almost all the passed students act like this so that you are confused to think that passing is impossible.

5. Can food be donated indiscriminately?

[Smt. Priyanka asked: Padanamaskaram Swami, My friend does 'Annadaanam' (donation of food) often and cooks food for around 200 people and feeds anyone who stops by her food stall on a main road. Most of the people who come to eat look healthy enough and very few look poor. I told her that we need to be careful about donations and not donate food or money to undeserving receivers or she can incur sin for donating to underserving people. I added that she can find really poor people and ensure the food goes to them instead. She replied by saying we cannot judge how poor someone is just by their looks and one cannot trust anyone nowadays since there are cheats even among beggars. She added that she donates to do some good only from her side and feels blessed to be in a position to share the wealth God gave her with the poor people. She also said that if we are so worried about gaining merit/sin with our donations, then it is not a real donation at all due to selfish interest. How should I answer this comment? At Your divine lotus feet, Priyanka]

Swami replied:- In this case, the main point is not our selfishness for merit. The doctor shall be very careful in doing the surgery not for the sake of selfish fame, but, for the sake of the welfare of the patient, which is far far more important than selfish fame. If you do donation for the undeserving, the

receiver does sins due to the energy gained by your donation. In such a case, you are receiving all those punishments, which means that you are purchasing the sins by your donation. ***You are propagating bad and not good in society.*** Instead of feeding people without discrimination, you can help profusely one single real beggar so that you are doing best to the society and you will receive the best from God. If the receivers are bad, the more their number, more the bad done by you. Don't be hasty in donation and don't be misled by the number of receivers. The quality of deservingness of the receiver is the final factor.

6. If God acts seeing the current account & FD, can we say that the poor can become rich but can never become richer than the richest?

[Ms. Bhanu Samykya asked: You said that God will act after seeing the current account plus FD (devotion in past births) and not simply seeing the current account (devotion in present birth). Suppose a meritorious student is topping in exams from the beginning and hence, total FD is very very high. The second student who is less alert in the beginning started studying later on and has a scope of becoming a topper in upcoming exams. But when both their cumulative marks (FD) are considered, this second student can never get a chance to go close to the first student. That means one can never get the association of God because of past mistakes which can never be corrected or improved because the score in past exams cannot be changed. So, can we conclude that the poor can become rich but can never become richer than the richest? You said that God-soul relationship is need based but it appears like God-soul relationship is FD-account based. Please correct my understanding.]

Swami replied:- When a simile is given, we have the bad habit of extending the comparison to all aspects of the simile. The simile is always to be taken in the mentioned aspect only. In the simile, the maximum marks are 100 and a student can get 100 per 100 at the maximum. But, in the divine system, a student can get 1000 per 100 by the extent of sacrifice based on the true love to God. Hence, your analysis becomes wrong since you have extended all aspects of the concept to all aspects of the simile.

7. How is 1000 out of 100 marks possible in the spiritual journey?

[Ms Thrylokya asked:- You have told in the answer of a very recent question put by my sister, Ms. Bhanu samikya that 1000 per 100 marks is possible in the spiritual journey. How is it possible? Can You give me an example?]

Swami replied:- 100 per 100 is pass mark and even 99 per 100 is failure. As per this abnormal pass-fail system, maximum marks per 100 is also abnormal, which can be even infinite. Take the example of the hunter devoted to God Shiva. God Shiva showed blood flowing from one eye. The hunter plucked one eye with the arrow head and placed it on the injured eye. Lord Shiva showed flow of blood in the second eye. The hunter was prepared to pluck the second eye also! None can imagine the life of a total blind person. Eye is said to be the most important organ of the body (*Sarvendriyāṅgāṃ nayanam pradhānam*). God gave him 1000 per 100 marks to this hunter in the test. He did not delay even one second to pluck the second

eye. In this way, the examination system of God is totally abnormal and extreme. Hence, one need not fear that if past FDs are less, one will be always poorest. Even the poorest devotee can become richer than richest at any time. If the devotion is developed by spiritual knowledge gradually, even the poorest devotee can cross the richest devotee.

8. Will the less capable souls miss the divine association?

[Ms. Bhanu Samykya asked: Swami, I feel that the devotees doing best service to God are getting close association with God. It appears like a business deal wherein one does best service to get close association with God. Also, it is purely dependent on the capability of the soul to serve. The less capable souls are missing the divine association. Isn't it? Please correct me. -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- The capability is not the point here because the percentage of the sacrifice in the total possessed decides the extent of true love. A beggar donating one rupee was praised by God than rich people donating hundreds of rupees. When the possessed total is common, the best sacrifice will be based on the magnitude of the sacrificed item. Hence, the difference in the capabilities will not interfere with the selection of best love. When the possessed totals are one and the same, the magnitude of the donated share decides the best and here one can't have any grudge. Always, believe that there is no trace of injustice at any step in the divine administration of God.

Chapter 11

April 27, 2023

O Learned and Devoted Servants of God,**1. Will the fruits of deeds alter by doing sacrifice as per astrology? Is it better to leave everything to God without making these sacrifices?**

[Smt. Amudha asked: Padanamaskram Swami. In a divine discourse which is related to astrology the following truth is mentioned, Pariharam is helping us in relief from current obstacles or suffering. Does it mean that fruits of deed are altered from original arrangements? Is that a good mindset or the thought to leave everything in God's hand and accepting the current pain or suffering or it is also good to do the Pariharas?]

Swami replied:- If you are capable to do sacrifice, you can do it by donating certain food items to beggars as per the astrological rules. If you are incapable of doing the sacrifice, at least pray to God for some relief. If you want to enjoy the fruits of your deeds without any alteration, leave everything to God so that you can enjoy all the fruits of your deeds without any disturbance to the constitution of God. One important point is that when you leave everything to God, don't expect any help from God because the deeds and fruits run as per the strict wish of God only. In this third path, there is no expectation for some consideration.

2. Will speaking internally with You be influenced by the mind, logic, or emotion?

[Internal connect with God: Swami I am unable to explain what I feel or sense when I am speaking with You internally. Is soul or mind or awareness or logic or emotion involved in process? I am confused about it, I doubt if this question is valid. Please forgive me Swami if any mistakes.

Thank You Swami, I am getting guidance and support to progress on Your path in all aspect through true devotees, and I believe 100% it's full of Your grace. Nothing is coincidence and it's all Your Karunai. All goodness coming from You only Swami. I am grateful for everything and always want to be at Your Divine Lotus Feet Swami. Padanamaskaram Swami, Amudha]

Swami replied:- Talking with your consciousness means talking with God only. All emotions are recognized by God in these talks. God talks with everybody through their inner consciousness.

3. How do we keep up justice, when we do not know what is wicked and what isn't wicked due to today's fall in standards?

[Mr. Talin Rowe asked: Praises be to You the Lord, Hello Shri Swami, You have stated that the fundamental justice of the administration of God doesn't change. But changes occur based upon the current era's culture, condition and behaviours. How are we to recognize what has changed and what hasn't changed? How should we up keep Justice, when we do not understand what is wicked and isn't wicked due to today's fall in standards? Thank You, Talin Rowe]

Swami replied:- Even today there are great people, who follow justice with a lot of courage. Because of such pious souls only, the sea is not still crossing its limits. Let us always take the positive examples.

4. Is it true that one can find their body type (vata, pitta, kapha) with respect to the birth star?

[Smt. Amudha Sampath asked: Pada Namaskaram Swami ♡]

Swami replied:- It is a very far fetched way. By catching the hand nerves with three consequent fingers, we can identify the body type. If the first finger receives intensive pulse beat it is Vaata predominance. If the second finger receives intensive pulse beat it is Pitta predominance. If the last finger receives intensive pulse beat it is Shleshma (Kapha) predominance.

5. Is Ayurveda and Siddha medicine the same?

[Request Note: Swami I am thinking of ayurveda, astrology and psychology topics sometimes but I am not sure if it really helps in the progress of spirituality.]

Swami replied:- Health of the body is very important for the spiritual journey as well as worldly life. Astrology also can help the line of Aayurveda. Siddha also comes under Aayurveda.

6. Can we study external sources of knowledge or better to focus on knowledge from God?

[Can we take or study external sources of knowledge or better to focus on knowledge from God and true devotee practices (Jnana, Bhakti and Karma yogas) which is the ultimate of all? At Your Divine Lotus Feet, Amudha Sampath]

Swami replied:- Both lines are important. The second line is very very important.

7. Why is Subhadra worshipped along with Krishna and Balarama in Puri Jagannath temple?

[Smt. Priyanka asked: Padanamaskaram Swami, Can You explain why Subhadra, who is Lord Krishna's sister, is also worshipped along with Krishna and Balarama in Puri Jagannath temple? Was she also an incarnation of God? At Your divine lotus feet, Priyanka]

Swami replied:- Any devotee of God shall be worshipped and this pleases God more than His personal worship. But, remember that the value of the devotee is also due to God only.

8. Can You explain how Karna was born as Bhakta Siriyala in his next birth even though he supported Kauravas (injustice)?

[Padanamaskaram Swami, You had given a wonderful explanation on why Arjuna was born as hunter in next birth and finally was born as Swami Vivekananda. Similarly, can You please explain how Karna was born as Bhakta Siriyala in his next birth even when he supported Kauravas (injustice)? At Your divine lotus feet, Priyanka]

Swami replied:- Karna was having the excellent divine quality, which is sacrifice through charity. Sacrifice of fruit of work (Karma phala tyaaga) is the most important final step in the spiritual path. Karna was very much rectified and reformed in that birth. 99% of devotees fail in the practical sacrifice to God only, who wish to win the heart of God through intelligence (knowledge) and mind (theoretical devotion). *The final fruit, which is the*

grace of God comes to the mango plant only and not to water tank (knowledge) nor to manure bag (devotion). Both these can help the plant to yield the fruit but, can't get the fruit directly.

9. Is it right for an overweight person to walk on a treadmill by wearing a knee brace on knees?

[Smt. Priyanka asked: Padanamaskaram Swami, Thank You so much for advising us on what kind of exercises we should do to get fit (this link). I have some questions for further clarification.

For overweight people, You advised that walking should be done after losing some weight due to the impact on the knees. But, is it alright to walk on a treadmill machine by wearing a knee brace on both knees or shall we completely avoid walking until we reach a normal weight range?]

Swami replied:- You need not completely avoid walking, but, avoid too much walking till you reduce your body weight.

10. Can overweight people do weight training with dumbbells twice a week or so? I heard it burns fat faster.

[Apart from the exercises and pranayam You mentioned, can overweight people do weight training with dumbbells twice a week or so? I heard it burns fat faster and develops bone density/strength in women above 35 yrs age especially. What is Your advice on this?]

Swami replied:- If overweight is too much, such special exercises are recommended depending on the study of their side effects.

11. Is it healthy to do 'intermittent fasting' in the short/long-term to lose weight?

[There is a lot of hype going on about 'intermittent fasting' eating methods to lose weight fast, where one can eat only during a 6 to 8 hour window in a day and the rest can be only water. Is it healthy to do such things in the short-term/long-term?]

Swami replied:- If fasting is drought, over eating is the flood. Both shall be avoided. The qualitative and quantitative analysis of each food item must be kept in mind in deciding the requirements and restrictions of food items to be taken. Aayurveda says that you shall eat the food item that is required for your good health (*hita bhuk*). You shall eat the food item that is well cooked so that bacteria can be fully killed (*huta bhuk*). You must eat any food item in less quantity (*mita bhuk*). You must walk a little after taking food. When you lie down, see that your left side is in contact with the bed as far as possible. You must not resist urination and excretion for a long time. You must have control on sex as far as possible. These instructions improve health as said by Aayurveda.

12. Is it ok to do pranayam indoors in a constant AC environment when outside weather doesn't permit?

[Once You mentioned that doing pranayam early morning outdoors is ideal and not inside the house. But, when weather conditions do not permit stepping out, is it ok to do it indoors every day? Does it have any negative impacts on doing it indoors in a constant AC environment? At Your divine lotus feet, Priyanka]

Swami replied:- It will not have much negative impact, but, positive impact is less.

13. Please explain the logic and divine reason behind worshipping Goddess Chinnamastaka Devi.

[Smt. Sudha asked: Padanamaskaram Swami, Thanks is the least word and my service or sacrifice are nothing to render my gratitude towards Your kind concern throughout my life. But infact this is my highest capacity to praise You. Regarding the Dattavatara epics, the episode of Chinnamasta devi is very terrific. Swami please explain the logic and divine reason behind accepting and worshipping the Goddess Chinnamastaka Devi in kali age . Always at service of Your divine Lotus feet... Sudha.]

Swami replied:- Always worship normal and soft divine forms. Such forms mentioned by you are worshipped by the people doing black magic to harm society. Such scenes develop cruel attitudes in souls. Rajasic (egoistic) and Tamasic (ignorant) souls do such methods of taantric worships and generally such devotees fall in spiritual life. These devotees have no background of spiritual knowledge preached by God Datta. These devotees are generally trapped by the worldly desires and fascinations only without an eye on the permanent fruit of spiritual knowledge. Avoid such people as far as possible.

14. Why did Lord Krishna exhibit all the diverse characters?

[Smt. Chhanda asked: Padanamaskaram Swami, Please explain why in case of Lord Krishna all the diverse characters were exhibited whereas in other cases it was not so? Sometimes the leelas shown by Krishna are apparently very easy and sometimes very difficult but always with very deep lessons.]

Swami replied:- Krishna is the complete incarnation of God (Paripurnatama Avataara). You will find all the three basic qualities (Sattvam, Rajas and Tamas) in Him unlike any other incarnation. He plays with the three qualities in a detached state and keeping them in His control (*Vaśīkṛta māyah*). We, the souls, are played by these three qualities since we are amalgamated with them and are controlled by them (*Māyā vaśīkṛtāh*). He is the source of this entire creation constituted by these three qualities and hence, we have to say that the source of these three qualities is God only (*Ye caiva sāttvikā bhāvāh*...—Gita). He is entertaining with these three qualities whereas these three qualities are entertaining with us. We are the tools of the tools of God. Krishna showed Vishvaruupam (cosmic vision), which means that the creation is just His reflection. He is a very attractive personality, and several people try to imitate Him and utterly fail. There is the saying in Tamil, which means that one shall act as per the practice of Shri Rama and shall act as per the preaching (Bhagavad Gita) of Shri Krishna. This means that a soul in this world shall act as Rama acted and shall act as Krishna preached. This finally means that you shall not act as Krishna acted. You can follow the practice of Rama but not the practice of Krishna, who lifted the Govardhana mountain on His little finger! Krishna came to preach about the status of God whereas Rama came to preach about the path to God. Rama is the path and

Krishna is the goal. Both together is God Datta. Rama is Pravrutti justice protected by God. Krishna is Nivrutti love, which is God Himself. Rama is the foundation hidden in the earth and Krishna is the projected beautiful castle. 3/4 parts of God's divinity (12 Kalas) is Rama and 4/4 parts of God's divinity (16 Kalas) is Krishna. Rama is the admission examination (EAMCET) whereas Krishna is the final examination of the course. You can find Rama in Krishna but you can't find Krishna in Rama. You can find both Rama and Krishna in God Datta.

15. Is it possible for someone to get spiritual knowledge but still lack devotion?

Swami replied:- There are several scholars standing as examples for this concept. Even though spiritual knowledge is completed, devotion can be absent. The reason is that the spiritual knowledge is either incomplete or defective even if completed. *If the spiritual knowledge is complete without any defect, it shall certainly develop devotion leading the soul to practice, which is the final step.* These scholars are unable to practice the spiritual knowledge and hence, the middle link, the devotion is not generated. Fearing the practice, a scholar doesn't become a devotee. If the soul fears to practice the knowledge, he is not having full faith. The lack of faith is due to defective or incomplete spiritual knowledge and for this, both the preacher and student are responsible due to their immature brains. The brains of both the preacher and the disciple must be fully fertile.

16. Is devotion sufficient with some understanding of spiritual knowledge, or understanding of all deep theories are required?

[Please explain, is it only love that is sufficient with some understanding of spiritual knowledge or understanding of all deep theories at the same time required? For ordinary souls like us who are having very limited intelligence, will it be ever possible to understand all the theories? Always at Your divine lotus feet, Chhanda.]

Swami replied:- Spiritual knowledge must be complete because at every spiritual step very new problems attack to stop the devotee from moving further. The student must complete the MBBS course so that at every step in the practice, new complicated problems appearing in the treatment of the patient (patient may be the doctor himself) can be effectively tackled. At least, the doctor must identify the problem with the help of his knowledge gained in the course of his studies. Another way is the immersion of self in the ocean of devotion caused by infinite attraction towards the divine personality of God so that no problem can dare to appear before the eyes of devotee. But, for such attraction also, the background of complete knowledge of the divine personality of God is necessary. The uneducated Gopikas were immersed in such a deep ocean of devotion to Krishna. But, the background of Gopikas is that they were sages doing severe penance for the past millions

of births. Such background made them recognize Krishna at first sight. It is this devotion that made them dance with Krishna in spite of severe constraints and made them happy when Krishna stole their preserved butter for the sake of their children. Hence, knowledge, devotion and practical sacrifice are the three consecutive steps in the spiritual path. Mere knowledge and devotion are not sufficient since water and fertilizer are not enough to get a mango fruit without the mango plant, which is the practice.

Chapter 12

SWAMI ANSWERS THE QUESTIONS OF FRIEND OF MS. THRYLOKYA

April 28, 2023

O Learned and Devoted Servants of God,

1. Can we study pious books without self-realisation as we cannot confirm the knowledge in them?

[Ms. Thrylokya asked: Paadanamaskaaram Swami, I would like to seek Your answers for the below questions asked by my friend. I believe that God is omnipresent and without self-realisation, we cannot confirm readings from any pious books because they are somebody else's understanding and not mine. Please comment.]

Swami replied: God is omniscient and omnipotent. God is not omnipresent at all. If He is omnipresent, problems come like if God is in Ravana and also in Rama, Rama killed Ravana means that God killed God. God is not physically omnipresent but is effectively omnipresent, which means that even though God is not anywhere in the world, He is effectively everywhere, controlling everything and possessing the knowledge of everything. What is self-realisation? You are a body with awareness present in you pervading all over the body. The food eaten by you is oxidized in mitochondria releasing inert energy. This inert energy enters the brain-nervous system and is transformed into a specific work form of energy, called awareness. If the food is not supplied, the person dies which means that awareness disappears proving that awareness is not God. In deep sleep also, awareness disappears (dies) and appears again in awaken state, which means that the awareness or individual soul is appearing and disappearing everyday as said in the Gita (*Atha cainam nityajātam...*). Inert energy is the material of awareness and hence, awareness appears as waves in medical-electronic instruments.

When you are realising that you are awareness, by such realisation, what additional knowledge you can get about the external items? If a dog realises that it is a dog (body and soul), can it get the knowledge of all other items? If a student is not understanding, the understanding of the subject of his teacher, is he getting the knowledge of the unknown subject? Do you mean that he cannot get the knowledge of the subject because he has not realised himself? Are educational institutions not giving admissions to students without their self-realisation because without self-realisation, none can understand any subject? Without understanding the understanding of the

teacher, how can you understand the subject by yourself? If you can understand the subject by yourself with the help of your own understanding, then the process of teaching becomes a sheer waste and all educational institutions must disappear along with their teaching faculties! Spiritual knowledge is completely based on very sharp logic like any other scientific subject including arts, which are also called sciences in these days (Political science, Social science etc.). Science just means the deep analysis of every concept avoiding blind belief and blind rigidity.

2. Does every soul have their own different path to self-realization?

Swami replied: There is only one path for self-realisation, which is to consult a doctor, who will show the waves of your awareness on the screen. You can say this as seeing your own self and a big word like ‘self-realisation’ is not necessary. You are realising that yourself is non-inert awareness and not the inert body. This is the essential conclusion and beyond this, what point exists more to be called self-realisation?

3. Is Guru a guide or God Himself?

Swami replied: A Guru or preacher or guide is a train strictly running on the railway lines without moving an inch to the sides. Guru is the human being following the preaching of the Sadguru, who is the railway line. Sadguru means both guide and goal (God). Sat means God or the absolute reality and Guru means the guide. Sadguru is the human incarnation of God like Shankara, Ramanuja, Madhva, Ramakrishna Paramahansa etc. There is also the Asadguru, who is not aware of true spiritual knowledge, who misunderstands and twists the truth and guides innocent human beings in a wrong path. Such Asadguru will fall in hell forever for spoiling the little lifetime of the rare human birth.

4. Does realisation mean finding no difference in all creations and getting released from Maya?

Swami replied: A soul can be released from avidya like mistaking a rope to be a serpent with the help of a light. Maayaa is the divine illusion of superimposition, which is like superimposition of matter or energy. God Krishna says in the Gita that you can never realise His Maayaa (*Mama māyā duratyayā...*) because Maayaa creates the creation for the entertainment of God. Avidya is the characteristic of the soul whereas Maayaa is the characteristic power of God (*Māyinaṃ tu Maheśvaram*). All creations are made of inert energy only because matter is condensed energy and awareness is a specific work form of inert energy generated on functioning in an active brain-nervous system. The fundamental constituents are inert energy, matter and awareness. Space is subtle and fire is gross inert energy. Air, water and

solid earth are matter. These are the five fundamental elements. Awareness is a specific form of inert energy. In this way, you may get homogeneity of the fundamental constituents in every item of creation, but the good (Sattvam) and bad (Rajas and Tamas) qualities are not uniform in all items. Hence, this is diversity in unity or unity in diversity, which mean that both unity and diversity exist simultaneously.

5. Can a self-realised person heal oneself and remove pain?

Swami replied: Psychotherapy is a very mild treatment. When you are suffering with pain on a specific part of the body due to some internal infection, by applying will-force, you can make your nerves not to receive the pain to some extent for some time. Will-power is also a mild current, but it is not electric treatment and hence, the pain cannot be completely controlled. Of course, it is completely impossible to kill the bacteria causing the pain with the help of this mild current. People are exaggerating very small things as very big things!

Self-realisation gives some peaceful relief that you are not the body, but you are awareness. This peace is like the central zero value that is greater than the negative misery. But, this zero is lower than the positive divine bliss attained by loving God practically. If you are not the body, the fascination towards worldly bonds is also reduced because worldly bonds are related to the body only and not to the soul or awareness. Even thinking that you are God can be accepted if you are in a deep depression. You can come out very easily by thinking that you are God. This is only a temporary psychological powerful injection, but shall not be continued throughout life. God will not mind if you use this as a temporary medicine for depression.

6. Why did people like Jesus and Buddha leave their families whereas others stayed with their families to attain Moksha?

Swami replied: Physical leaving or physical staying with worldly bonds is immaterial. Mental detachment is very important. One can do his/her duties to them because such duties are accepted before God in rituals like marriage. But, one shall be attached to God mentally at least. The three strongest worldly bonds called eshanaatrayam is bond with life partner, bond with issues and bond with money. Every soul is entangled in this triangle and is neglecting God, guru and parents also due to these blind worldly fascinations. The triangle of the worldly bonds must not be left by force, but, shall drop away by itself due to the divine taste in the bond with God. Mere dropping of the worldly bonds is impossible and useless also. One is dropping the bond with coffee since he has tasted divine nectar. Without tasting the divine nectar, it is useless and impossible to reject coffee.

Salvation or Moksha means the liberation from worldly bonds, which are just selfish only as said in the Veda (*Ātmanaḥ kāmāya sarvaṃ priyaṃ bhavati*). This means that the husband or wife is loving the other partner for his/her own happiness and not for the other's happiness. Similarly, for parents and children or for any worldly bond. God does not need anybody for His happiness, who is always in bliss. Hence, God alone is permanent for the soul in all births. Ramakrishna Paramahansa, engaged as a priest in the temple, could not leave His duty to wander and propagate spiritual knowledge. The other three divine preachers and Buddha had to leave their families in the propagation of spiritual knowledge since the conveyance in those days was almost nil. For the propagation of divine spiritual knowledge, today, a computer is sufficient to become a saint. Work from home and work from office are one and same because the work is important and not the place of the employee. *The duty of the saint prescribed in the scriptures is the propagation of divine spiritual knowledge.*

7. How could Dharmaraja leave earth with his body when even God Krishna could not leave with His body?

Swami replied: Shabari was sent to the abode of God along with her body by God Rama. But, God Rama left His body in the Sarayu river and went to His divine abode. When the devotee goes to the abode of God along with the body, the devotee is exalted. But, the highest God need not be exalted because He is in the topmost exaltation. The Prime Minister in Delhi may come to the parliament in a car. A member of parliament may come to the parliament in a flight from another town. Do these car and flight have any influence on the traveller? Even if the devotee goes up in a human body, on the way, the human body is transformed into an energetic body because upper worlds are energetic worlds in which energetic beings (with energetic souls in energetic bodies) alone can live. King Trishanku supported by Sage Vishwamitra was thrown down because the king wanted to enter heaven with a human body. When Krishna left the human body on this earth, He was found with a divine energetic body going upwards to His abode.

8. What is the difference between Truth and Dharma?

Swami replied: Truth is the existence of anything in the past, the present and the future (*Trikālābādhyam satyam*). Dharma is the practice that is followed by good people to please God (*Dharmaḥ kriyā bhagavat prītyarthā*).

9. Can a self-realised soul create things like money, gold, etc.?

Swami replied: Self-realisation is the biggest foolish concept. You realised yourself as yourself, what is the point to be appreciable here? If you

realise yourself as God, there is some credit of achievement. You have one lakh rupees and you realise yourself as a lakhpati (owner of one lakh). If you increase your wealth by your effort and become a crorepati (owner of one crore), you have achieved something greater than yourself. Without becoming God, if you assume yourself as God in the plane of your dreaming mind, what is the use? Advaita philosophers make such day dreams and think that they are already God! A soul can become God, but not by his will and effort. God enters a selected devotee to become human incarnation to do some good work helpful to justice and helpful to the devoted world. If you think of becoming God, that is a permanent disqualification and you can never become God. Advaita philosophers go on dreaming of becoming God by constantly thinking that he is God (*Aham Brahma Asmi*). They go on repeating this by which they disqualify themselves more and more. A human soul must always think himself/herself as the servant of God as per the dualism of Madhva. Service and sacrifice form practical devotion, called karma yoga, the mango plant that yields the mango fruit. Knowledge is water and devotion is fertilizer to help the mango plant grow and yield fruit. Knowledge generates devotion, which generates the final practice or karma yoga that consists of sacrifice of service (karma samnyasa) and sacrifice of fruit of work (karma phala tyaga). The Veda and the Gita vehemently stress on karma yoga. By intellectual thinking (knowledge-water) and mental love (devotion-fertilizer), you cannot achieve the mango fruit without service and sacrifice to God. God comes in human form to receive your service and sacrifice by which a devotee is pleased. ***Greedy people avoid the human incarnation because they do not want service and sacrifice to others other than their spouse and children.*** Formless God and God as statues are the escaping philosophies of greedy souls so that they can offer food to God by moving their hands and finally eat the whole food by themselves. If food is offered to the human incarnation, He will eat! All this is spiritual economics, which is the root cause for denying human incarnation. The greatest devotee Hanuman got Brahma Loka by worshipping Rama, the human incarnation of God. Still greater devotees Gopikas attained the highest Goloka by worshipping Krishna, the human incarnation of God. There is no greater spiritual devotee than Hanuman and the Gopikas. These devotees never thought of themselves as God and never worshipped photos and statues of upper energetic incarnations like Vishnu or never worshipped the photos and statues of past incarnations like Vamana and Parashurama. Are you greater than Hanuman and the Gopikas to become God just by theoretical thinking that you are God?

10. What we think as truth is not truth for others and what we consider as sin is not a sin for others. Please comment.

Swami replied: If truth and sin vary from person to person, these courts have to be abandoned since they give judgements based on universal sin and universal truth. For anybody, sin is sin and truth is truth. Even the inner consciousness speaks about the universality in these concepts. Even in ordinary human courts, when this is the fact, what should we think about the divine court of God?

11. Why did Rama see greatness in Hanuman even before taking Him as His follower?

Swami replied: Rama is the omniscient God and knows that Hanuman is the incarnation of God Shiva.

12. The name 'Rama' existed before His birth. Can You tell me, what it means?

Swami replied: The Veda says '*Ekākī na ramate*', which means that God is the enjoyer. Rama means the enjoyer of entertainment (*Ramate iti Rāmah*) for which He created this world. God exists even before the birth of Rama and since God means the entertained personality, God means Rama and Rama means God.

13. Can a realised-soul create energy?

Swami replied: Even the person, who has seen the self on the screen of electronic instruments (not to speak of a realised soul) cannot create even a photon. This clearly shows that the soul is not God and also cannot become God unless God wishes so. Remembering that the soul is God shows only the greatest greedy ambition of the soul to become God.

14. Why does Shakti have different forms like Durga Devi, Lalita Devi, etc.?

[Why does Shakti have different forms like Durga Devi, Lalita Devi, etc.? Are these forms our own perceptions? Is it the imagination of devotees to talk with them?]

Swami replied: The unmediated unimaginable God wants to become mediated for the sake of devotees to help them in their meditation or worship because the formless God cannot be even imagined. This form is called the medium or dress. There can be variations in the dress but not in the wearer of the dress. We wear different types of dresses for our liking. But, God wears different media since the liking of devotees is different (*Loko bhinna ruciḥ*). *The different media are true and not our imaginations.* Somebody likes money and for him, God will appear as Lakshmi. Somebody likes knowledge and for him, God appears as Saraswati.

15. Why do we perceive Maayaa as feminine and not masculine?

Swami replied: Maayaa is the power and Iishwara, the possessor of Maayaa is called Maayii (*Māyām tu prakṛtiṃ viddhi, māyinaṃ tu*

maheśvaram). In the old tradition, since the wife follows the husband, this gender difference was created, which is not true at all. In fact, both are one and the same. The power is unimaginable and possessor of the power is also unimaginable. Two unimaginations or any number of unimaginations finally become one unimaginable item only because *the unimaginable boundaries of unimaginable items can't be distinguished*.

16. What is Brahman and Maayaa and what is happening to it when we are sleeping?

Swami replied: Brahman and Maayaa remain as themselves while you are sleeping also. Even your body exists as it is while you are in deep sleep. In deep sleep, your awareness is totally disappearing (death) and appearing while you are awake (birth). Such daily born and daily dying awareness cannot be the eternal God. Since the nervous system (or part of brain related to awareness) is taking rest and is not functioning, even though inert energy exists, awareness can't be produced. Even if the current (inert energy obtained from food) is present, if the grinding machine (nervous system) is not functioning, grinding work (awareness) is not produced. Hence, there is no experiencer in the absence of awareness.

17. Many Gurus are giving so much information about Brahman and Maya. How is it self-realised?

Swami replied: Neither you are Brahman nor Maayaa. Brahman is the unimaginable God and Maayaa is His unimaginable power. You are just an imaginable item created by God as a tiny part of this imaginable world. The Gita says that soul is a part of creation, called Paraaprakriti (*Prakṛtiṃ viddhi me parām*). Brahman and Maayaa are one and the same as said above. The soul is a created item by the creator, Who is called as Brahman or Maayaa.

18. If the human soul is sinful, what is not sinful?

Swami replied: There are good souls also, who are not sinful. Who told that every soul is sinful?

19. What is the difference between paapam and punyam?

Swami replied: Sages finally concluded that which pleases God is punyam and that which displeases God is paapam (*Hareḥ kopakaram pāpam, puṇyam tasya priyapadam*).

20. What is the difference between divinity and spirituality?

Swami replied: Spirituality means the subject dealing with spirits or subtle items, which are made of energy and not matter. The soul also comes under spirituality so that the analysis of the soul is also done in spiritual knowledge. Body is non-spiritual because it is made of matter, but since some inert energy is also present in the body as bond energy etc., the analysis of

the body is also to be done partially. God as incarnation also comes in spirituality, but the original unimaginable God is beyond creation and human intelligence. The existence of the unimaginable God is proved by miraculous powers exhibited in this world by human incarnations of God which is also in spiritual knowledge. Divinity means that subject related to the unimaginable God or energetic incarnations like Vishnu, Shiva, etc., or human incarnations like Rama, Krishna, etc. Divinity is a part of spiritual knowledge related to God, whereas spirituality deals with all parts of knowledge including even the analysis of creation so that we can reject any item of the creation to be mistaken as God.

21. What is the importance of money and marriage?

Swami replied: Money is artha and marriage is kaama. There are four categories:- Dharma (justice), Artha (wealth), Kaama (sexual life) and Moksha (liberation from worldly bonds due to extreme love towards God). All these four are the important efforts of any human being in the gradual journey of life. *But, since death is unpredictable and Moksha is very important, wise souls give importance to Moksha as early as possible.* If the soul is very much attached to God, at least Artha and Kaama can be spontaneously dropped out. Since God likes Dharma, this is not dropped out spontaneously. But, if God competes with Dharma, the wise soul votes for God and not for Dharma (*Sarva dharmān parityajya...- Gita*).

22. Our perceptions change when we talk with different enlightened people but are they true?

Swami replied: You can hear all the perceptions and analyse with your sharp intelligence. Analysis is done by mind and the concluding decision is given by intelligence. Even Krishna asked Arjuna to analyse His preaching also to come to a decision (*Vimṛśyaitadaśeṣeṇa...-Gita*). Intelligence becomes more and more powerful as you discuss with scholars. One should not go on doubting endlessly “Is it true? Is it true?” and God Krishna says that such a doubting Thomas perishes (*Samśayātmā vinaśyati...- Gita*). When the logic is completed, the inner consciousness will roar in yourself that that is true.

23. Why does the truth change from a Guru with family and a Guru without family?

[Why does truth change from a Guru who is a family man to a Guru who is not a family man? Are we adopting something because we are missing something?]

Swami replied: I have already told you that staying in a family or leaving the family is not the criterion for true knowledge. Krishna stayed in the family and told the original text, called the Bhagavad Gita and Shankara, who left the family wrote a commentary on that original text, which is the

Bhagavad Gita. The author of the original text (Krishna) is greater than the commentator (Shankara).

24. How do You define God Shiva?

Swami replied: Shiva means auspicious. Even though He stays in burial ground, wearing snakes and ash, He is considered to be the most auspicious. The word Shiva is formed by the interchanging of the two letters. Vashi is Shiva (*Varṇa vyatyaya*). Vashi means He, who controls everything. Shiva is indicating the human incarnation of God. The external non-eternal human body misleads you to think that the human incarnation is not God. But, He is God, who came to this earth to guide you due to His unimaginable kindness. If you want to see God Shiva, who is the energetic incarnation of God, you have to do penance for a very long time, which may be even for several human births. Even if Shiva appears after a lot of penance, He will disappear within a few minutes by giving the desired boons and will not stay for a long time to preach spiritual knowledge clearly (Sometimes, devotees get false visions based on some mental disorder, which is a disease recognised in medical science.). Then, where is the time to put spiritual efforts? In order to save the wastage of time in penance, God comes in human form and gives you the direction. Shiva came as Shankara to give spiritual guidance.

25. How to see Shiva in everyone?

Swami replied: You can see Shiva in His incarnation like Shankara. You can also see Shiva in every human incarnation of God because Shiva is God. How can you see Shiva in everybody? Even if you take X-ray analysis of anybody, you can find bones, etc., only. If you want to see pearls, you have to search in the ocean. Since water is common in the ocean and in the pot present in your house, can you search in a water pot present in your house to see pearls?

26. How did Valmiki receive the knowledge of Ramayanam to write it as a book even before the arrival of Rama?

Swami replied: Valmiki is one of the top sages having the power of penance, due to which he could know the future. Even though he was a hunter, Sage Narada changed him to a devotee of God. The meaning of the word Rama is God. Valmiki did penance even before the Ramayanam happened and Valmiki was initiated in the name of Rama only because Rama is the name of God. God created this world for His entertainment. Rama means God entertained by the creation (*Ramate iti Rāmaḥ*).

27. Why should we follow the scriptures and are we understanding them correctly?

Swami replied: The authors of the scriptures are Sages and they have the talent of speaking to human beings so that they can understand very well. Of course, in the Kali age, misinterpretations and misunderstandings of the scripture arose.

28. Who is God? Is it Brahma, Vishnu or Shiva? Or somebody superior to them?

Swami replied: The super most God is Parabrahman, who is unimaginable. Before creation itself, for the sake of devoted souls to meditate upon God, the unmediated unimaginable God, called Parabrahman became mediated so that the devotees can see and worship Him. Parabrahman was mediated by an energetic body containing an energetic soul and Parabrahman entered and merged with that first energetic being, who was called Datta. Datta means 'given', which means that the unimaginable God is given to the world of devotees for the sake of meditation. This God Datta, the first energetic incarnation, created the creation and He as a creator, is called Hiranyagarbha (*Hiranyagarbhaḥ samavartatāgre* - Veda). The same God Datta rules the creation under the name Naaraayana and will dissolve the creation under the name Iishwara. The same God Datta as Hiranyagarbha created another energetic incarnation, called God Brahma, created as Naaraayana another energetic incarnation called God Vishnu and created as Iishwara another energetic incarnation called God Shiva. The definition of Parabrahman in the Veda is that He is alone, and that the same single God does creation, maintenance (ruling) and dissolution of the world (*Ekameva..., Yato vā imāni...*- Veda). God Datta is only one personality doing all these three divine works (creation, ruling and dissolution) with the three faces and the Vedic definition of Parabrahman applies perfectly to God Datta. There is no trace of difference between God Datta and Parabrahman. God Datta is eternal and the dissolution of the world does not affect Him in any way. God Datta became three divine forms from whom three crores of deities came out and from whom thirty-three crores of deities came out. If you salute God Datta, it is equal to thirty-three crores of salutations to God.

29. What is samadhi?

Swami replied: *Sam* + *aang* + *dhi* united become the word 'samaadhi'. 'Sam' means correct way. 'Aang' means completely. 'Dhi' means decision. This means fixing complete faith (decision) in God after analysing completely. This applies to the correct identification of God in human form. One should not be carried away by the external medium showing its natural properties like birth, death, food, drinking water, sleep, sex, illness, etc., and must correctly recognize God by His excellent knowledge, love and

miraculous powers. Every human incarnation (or even energetic incarnation) is the incarnation of God Datta only. The incarnation gets knowledge from God Brahma, love (towards devotees) from God Vishnu and miraculous powers from God Shiva. By these three, the incarnation must be recognized.

30. How to become unconditional love?

Swami replied: An item cannot become a quality. If we say that somebody is knowledge, it means that he is the possessor or embodiment of knowledge. One is becoming love means that he is the possessor of love. Sadness is minus sign, peace or neutrality is zero sign. Happiness or bliss is positive sign. Misery wants to become peace and peace wants to become happiness or bliss. The possessor of excellent knowledge (*Prajñānam Brahma* - Veda), the possessor of extreme love (*Raso vai saḥ* - Veda) and the possessor of miraculous powers (*Satya kāmah* - Veda) is God. Hence, becoming love means becoming God. Becoming God means becoming incarnation. An incarnation results only when God wishes to become the incarnation by merging with you for the sake of some welfare to the world and by your ambition and any effort, you will not become the incarnation and you will be disqualified to become incarnation in future. You must always be a servant to God like Hanuman served Rama, the human incarnation of God. There is no way other than the way of Hanuman to reach the ultimate abode of God (Brahma Loka) and to become the future creator (Bhavishyat Brahma).

31. There is a rapist who committed rape and there is another person with equal intention but not behaving the same. Are they both equal?

Swami replied: The person practically committing rape will be practically punished. The person having the intention of rape will be warned in hell by god Yama Dharma Raja.

32. Why did Rama say that He is 'sarvaantaryamii'?

Swami replied: Rama means God. Antaryamii means controlling everything from inside. However, this does not mean that no soul has freedom. The souls on the earth (Martyaloka) are given freedom (*Svabhāvastu pravartate* – Gita). When freedom is given, the true path must be advised frequently and due to this reason only, God incarnates in human form very frequently on this earth. God is the absolute reality and creation is the relative reality (means unreal by itself, but becomes real due to the gifted absolute reality of God by God Himself so that entertainment will be full and real) and hence, God can do any miracle. One absolute reality can't do miracle in another absolute reality and so creation is relative reality). Due to this reason, God can create, control and even dissolve the creation. Soul is a

tiny part of relative reality (world) only and hence, can't do any miracle by itself unless God merges with the soul to become the human incarnation.

33. When God Vishnu's heart is the temple for Goddess Lakshmi, shouldn't we worship Her more than we worship God Vishnu?

Swami replied: But, what about Goddess Lakshmi pressing the feet of God Vishnu? If you worship Goddess Lakshmi only, she will go away shortly telling that her husband must have arrived at home from the office. But, if you worship God Vishnu, Goddess Lakshmi is simultaneously worshipped because Goddess Lakshmi is in the heart of God Vishnu. Moreover, if both husband and wife stay in your house, Goddess Lakshmi will not have any hurry since she is with her husband in your house. Hence, if God Vishnu is present in your house, it automatically means that Goddess Lakshmi is also in your house since Goddess Lakshmi lives in the heart of God Vishnu. In that case, Goddess Lakshmi is always in your house. Now tell Me, do you like to keep Goddess Lakshmi only or God Vishnu only? Keeping the wife in heart shows the love of the husband towards the wife. But, the wife (Goddess Lakshmi) is pressing the feet of her husband (God Vishnu) showing that she is the servant of her husband. Both these are our Father and Mother. The Mother is indicating that the Father shall be served by the children. If the possessor of power (God Vishnu) exists, the power (Goddess Lakshmi) is existing there. You cannot have the power alone because the power is always with the possessor of the power. If the Sun sets, sunlight disappears. You can't have sunlight without the sun.

34. Isn't it selfishness to aim to get rid of karma chakra?

Swami replied: Karma chakra is always a must for the soul. Even if the soul wishes, the soul can't get rid of karma chakra. Whether it is selfishness or not, it is immaterial because karma chakra is inevitable. The souls liberated from the worldly bonds will never come under karma chakra because they are always in the association of God doing work in His divine program on this earth. Liberation from karma chakra for the liberated souls is also inevitable, which is also not selfishness.

35. What's the path for a soul having self-love rather than love for God?

Swami replied: Self means yourself with your body, your mind, your intelligence and your soul. Suppose you are loving your shop, what will happen? Till the death, you will remain as the owner of your present shop. Your shop will not change and you will always be the owner of your present shop only. Neither your shop grows nor you will grow. If you start loving a mall and its owner, your present shop will become a mall and you will become the owner of the mall. If you continue to love God always without

the ambition to become God, one day or the other, you will become God when God wishes to do some welfare to the world through you. Between the above example and the present concept, the difference is that you must be ambitious to become the owner of a mall whereas in the concept, you must not at all be ambitious to become God.

36. What is meant by Aatma Yoga? Are the four Yogas alternative paths to reach God?

Swami replied:- Yoga means union. Aatma means self. Dhana Yoga means attainment of money by self. Kalatra Yoga means attainment of life-partner by self. Putra Yoga means attainment of son by self. In all these words, the self is Aatma, which is not mentioned verbally because this word 'self' is to be brought from outside. Similarly, Aatma Yoga means attainment of self by self. When the word union 'Yoga' is mentioned, it requires two items:- i) The self which is attaining the second item and ii) The second item that is attained by the self. In the word Aatma Yoga, the item attaining second item is self and also the second item attained by self is also self. Is it not absurd? Will you say that pot attained pot? There is no second pot. Only one pot exists and that pot attained itself! Is it not meaningless? Jnaana Yoga means the self attaining knowledge. Bhakti Yoga means the self attaining devotion. Karma Yoga means the self attaining practical action. In all these statements, each statement contains the two items:- Self, the attaining item and the second item that is attained by self. Therefore, the word Aatma Yoga is meaningless and absurd.

Aatma Yoga is possible if the second item called 'Aatmaa' means some item other than the self, which looks like self and hence, can be called as self. The human incarnation like God Krishna is in human form, which is just like the self of a human being. Here, the word 'Self' stands for both the body and soul. The dictionary of Sanskrit says that the word Aatmaa means a human being having human body with the soul. God Krishna also has a body and soul like His devotee. When the devotee attains Krishna who is just like the devotee in human form, we can call this as Aatma Yoga. Aatmaa means another human form looking like self being attained by the self. Hence, Aatma Yoga means recognition of the contemporary human incarnation of God like Krishna by a devotee like Arjuna and attainment of God Krishna. Therefore, Aatma Yoga does not mean attainment of self by self. If this meaning is uttered, public will laugh at such meaningless statement. Another question that comes here is why God does not mean Parabrahman or energetic incarnation like God Shiva? Parabrahman is unimaginable God as stated by the Veda and the Gita and hence, can't be even imagined and not to speak of attainment. Here, God also cannot be an energetic incarnation of

Parabrahman like God Shiva. If you do very long penance, the energetic form of God Shiva may appear, but you cannot stay with Him permanently since you are in human form and God Shiva is in energetic form. If you go and see God Krishna, you can stay with Him permanently and such facility is not with any energetic incarnation like God Shiva, God Vishnu, God Brahma, etc. The energetic incarnation is relevant to the upper energetic worlds and human incarnation is relevant to the human world. Hence, the word 'Aatmaa' in the word Aatma Yoga clearly means contemporary human incarnation of God only.

The actual sequence of pleasing God is spiritual knowledge, devotion to God and practical service (Karma Samnyaasa) and practical sacrifice of fruit of work (Karma Phalatyaga) to God. Practical service or Karma Yoga consists of practical service and practical sacrifice of fruit of work to God. Knowledge is to know the details of Mumbai city. Devotion is the attraction to go and see Mumbai city. Walking up to the railway station to go to Mumbai is sacrifice of service (Karma Samnyaasa) and purchasing the ticket to Mumbai is sacrifice of fruit of work (Karma Phalatyaga). The Gita says that the spiritual effort from the side of the soul gets a full stop (*Tyāgāt śāntiranantaram-* Gita). Shankara (Knowledge), Ramanuja (Theoretical Devotion) and Madhva (Practical Devotion) came in this sequence only to preach about these three consequent spiritual steps.

Aatma Yoga taught by Shankara means that you shall recognize yourself as the awareness or soul and not as this materialised body. If you think that you are the body, since all the worldly bonds are related to your body and not to the soul, you will be more attracted by the worldly bonds that obstructs you, leading to diversion from God. In such diversion, you cannot have sufficient time for even hearing about God, which is studying spiritual knowledge. Hence, such Aatma Yoga (knowing that you are not the body and you are the soul) is a helpful prior step in spiritual knowledge.

Please know that these four Yogas are not alternative paths towards God, but these four Yogas constitute one after the other, the single path having prior part as Aatma Yoga, the second part as Jnaana Yoga, the third part as Bhakti Yoga and the final fourth part as final karma Yoga. The Veda says that there is only one path to please God and that there is no second path to attain God (*Nānyaḥ panthā ayanāya vidyate*).

Some say that they are including all the world in them, which is the final stage of becoming God because all the world is included in their self. All this is poetical and theoretical imagination only and actually even a small part of the world is not appearing in the bodies of such poetic devotees. This concept is true in the case of the human incarnation of God because God

Krishna showed all the world in Him as the true practical cosmic vision-miracle. Spiritual journey is always practical and not theoretical poetry.

37. Why was Ravana called as Ravana Brahma? When Ravana was killed, did Ravana merge with Rama?

Swami replied:- Ravana is the grandson of Brahma and every descendent was addressed as Brahma. His preceding persons deserved this title as Brahma by their divinity, but Ravana never deserved the title because of his real inherent demonic character. Hence, caste established by God must be decided based on qualities and subsequent deeds (*Guṇa karma vibhāgaśaḥ...-Gita*) only. It is true that Ravana was the gatekeeper of God Vishnu called as Jaya, who was born as a demon by the curse of the Sages. But, Ravana did not merge with Rama after death. Jaya (actor) was acting in the role of Ravana, but Ravana had no knowledge that he was Jaya. Generally, an actor lives the role forgetting that he is an actor. The curse of the Sages was to be born as a demon and live like the demon maintaining the enmity with God Rama, who was the incarnation of God Vishnu. Hence, Ravana acted as a demon without having even a trace of knowledge that he was the gatekeeper of God Vishnu. As per the promise of God Vishnu, Ravana became the gatekeeper Jaya again after crossing the three subsequent demonic births. In fact, God was bored with the continuous sweet praises of angels in the upper world. He wanted to hear some hot scoldings through enmity. Nobody came forward even though it pleases the Lord. But, Jaya and Vijaya came forward to please the Lord even though enmity was inevitable. Both these gate keepers are true surrendered servants, who had the ultimate goal only to please the Lord! We must always base ourselves on the facts only and shall not enter into spiritual poetry as per our illogical imaginations.

38. Is it wrong to feel that a soul is God by realising the self as God?

Swami replied:- The scripture says that the human body is the temple and the soul is God (*Deho devālayaḥ proktaḥ, jīvo devaḥ sanātanaḥ*) in the context of the human incarnation and not in the context of every soul. If your soul is already God, where is the necessity for the search? Did the omniscient God become so ignorant that He has to search Himself? Only a mad man forgets himself. Is God a mad person to forget Himself and search for Himself being Himself God? The soul is the creation of God called '*Paraaprakriti*' (the best creation) and hence, the soul is not creator. The Brahma Sutra says that the soul can attain some powers, but not the power of creation, control and dissolution of the world (*Jagat vyāpāra varjyam*). If the soul is God, there is no need of preaching to any soul. If Arjuna was already God, why did Krishna preach him the Bhagavad Gita? If every soul

is God, Ravana is also God and why did he possess ill intention towards Sita? Valmiki Ramayanam is the standard because Valmiki was present in the time of Rama and Sita. In Sundarakaanda, Ravana speaks about his ill intentions very clearly. Who can be more authoritative regarding the Raamaayanam than Valmiki? Are you greater than Hanuman, who never searched for God in Himself and found God Rama only outside and not inside. Even if you believe Shankara as the authority in Advaita, why did Shankara swallow molten lead and told His disciples (who were unable to drink it) that He alone is God Shiva (*Śivaḥ kevalo'ham*). When the founder of Advaita Himself is clarifying the concept, if you still feel that your soul is God, only God can help you. Krishna clearly told that He will merge with a selected devotee to become the human incarnation (*Mānuṣīm tanumāśritam* - Gita). Gopikas were Sages, who did a lot of penance for millions of births, finally ended in the worship of God Krishna only and not in the search of self as God. Are you greater and wiser than those Sages to reject the human form of God and end in self-search? The Veda, the Bhagavad Gita and the Brahma Sutras are called as Prasthaana Trayam, which are the three standard authorities in spiritual knowledge as accepted by Shankara, Ramanuja and Madhva. Other local books are not standard as these three Holy Scriptures. Mahavatar Babaji is already the human incarnation of God Subrahmanya. He gave only oral instructions to His devotees. His Kriyaa Yoga means the practical union with the human form of God (Kriyaa = practical, yoga = union with God in human form). You just remember that our Holy epics, which are the Ramayanam, the Bhaaratam and the Bhagavatam clearly mention God in human form (Rama and Krishna) only and Hanuman and Gopikas, who reached Brahma Loka and Goloka respectively through the worship of the human form of God and not by self-search and self-realisation. Of course, Aatma Yoga is good that cuts the fascinations towards worldly bonds like spouse, children and money so that you will have some time to concentrate on the knowledge of God because all the time of the soul is killed by the blind fascination towards these three worldly bonds (*Eshanaatrayam*). Demons did a lot of penance for God, got powers from God and declared themselves as God like Hiranyakashipu and Ravana. But, these Advaita philosophers are worse than the demons because at least demons did penance for God for some time and got some miraculous powers to declare themselves as God. The Advaita philosophers never did any penance to God, also did not get even a single least miraculous power from God and declare themselves as already God. When you ask them to perform a small miracle, the highest fun is that they say, "Since world is unreal, the miracles related to the world are also unreal"!!! Demons became egoistic at least due to some superpowers

achieved by them and declare themselves as the ultimate God. A graduate may say that he is Ph.D. degree holder as we see the demons. The Advaita philosopher claiming himself as God is like an illiterate person not studying even LKG claiming himself as the Ph.D. holder and senior Professor!!!

39. Did Ravana set the Muhurtam to Rama for starting the war against himself?

[Ravana told the Muhurtam to Rama for doing the war against himself and it is said that he treated Sita as his mother. Does this not indicate that Ravana is a very good soul?]

Swami replied:- This incident is not present in the Valmiki Ramayanam. There are so many incidents created by people and we cannot give authority to these incidents since all scholars take Valmiki Ramayanam alone as the final. Valmiki lived in the lifetime of Rama and Sita and gave shelter to Sita when Rama sent her to the forest. There is no incident mentioned in the Valmiki Ramayanam in which we can find Ravana treating Sita as His mother. All these are fascinations based on caste and region, which are very very narrow and petty views. There is another funny story that tells that Sita is the daughter of Ravana!! People having feeling of caste and southern region of India may worship Ravana as God, which is the most ignorant view because Ravana was a demon and Rama was the human form of God Vishnu as accepted by all devoted people.

40. Please clarify following points on self-search and quest for God. (The message sent to Swamiji is split in to bits and are answered.)

[a) Your question again - self is God? My quest is God is within self. Is my question confusing? And soul searching is who am I!? It isn't saying I am God.]

Swami replied:- I am very clear about your question from the beginning and I cannot be confused by anybody since all say that I remove the confusion of everybody. The soul need not search what it is because as Sun and Moon are seen on the sky, soul is seen on the screen of electronic instruments. The Veda says that soul can be seen by sharp intellectuals, called scientists (*Dṛśyate tvagrayā buddhyā*) and the Gita also says the same (*Paśyanti Jñānacakṣuṣaḥ*). Inert energy or soul is the causal gold and the individual soul (Jiiva) or awareness is the golden chain. When the inert energy produced by the oxidation of food enters the active brain-nervous system, the inert energy is transformed into the specific work form, called awareness. The specific nature of the awareness depends on the specific nature of the system. I will explain this with an example:- When the current enters the grinding machine, a specific work called grinding work is generated and when the same current enters the cutting machine, a specific work called cutting work is done. Grinding and cutting are related to the specific natures of the grinding machine and the cutting machine. Awareness is the mechanical transporting work done by neurons (electrical pulses) in

the nerves, which is a specific work related to the specific nature of the brain-nervous system. Shri Ramana Maharshi told to search for the source of 'I' (Unimaginable God) and never told to search what is "I". Buddha is said to have done penance to find out the reason for the misery in the world and not to search what is I (please refer Buddha Charitam by Asvaghosha). God has created this infinite world of matter, energy and awareness. The soul cannot create even an atom of matter or even a photon of energy or even a trace of awareness present in an ant. Several arguments are continuously given in the beginning of the Brahma Sutras to establish that soul is not God. Even the quest for soul reveals that soul is soul or awareness and proves that soul is not any other soul (like the soul of a dog even) and the soul can never be the omniscient and the omnipotent God. Soul is an imaginable item created in the created imaginable world and not the unimaginable creator at all. A simple point that can be proved even experimentally in five minutes need not be searched and searched, making a big research which is said as catching a rat after digging a big mountain.

[b) And Valmiki Ramayana alone is the basis of Ramayana? We have Manyusuktham too talking about it. Based on all multiple books, many conclusions were made, does that mean others are not right?]

Swami replied:- I have told 1000 times that Valmiki existed during the story of the Ramayanam and Sita delivered her children in his asylum only. It is agreed by all Sanskrit scholars that the Valmiki Ramayanam is the final authority in the case of truthfulness of the story. I daily recite the Manyusuktam and also wrote the entire Manyusuktam in Sanskrit verses (*Saarduulavikriiditam* meter) with a commentary on it in Sanskrit. If you show Me the mention of the Ramayanam in the Manyusuktam, I will become your disciple and treat you as My spiritual guru.

[c) Why did Buddha asked himself who am I ? Did he know he is reincarnation of God and then asked that question? Does anybody know by birth that they are Gods incarnation?]

Swami replied:- Buddha never asked Himself who am I? There is no single reference for this. Every incarnation covers itself with strong ignorance (*Ajnaana vikshepa*) so that it can be entertained by the inherently unreal world that becomes absolutely real world by the gifted absolute reality of Parabrahman. But, whenever the incarnation wishes, it can come into enlightenment of the reality. It plays with both knowledge (*Vidyaa*) and ignorance (*Avidyaa*). Based on ignorance, it acts like an ordinary human being so that the human devotees can mix with it without any excitation and it can setup itself as an example for humanity in devotion. Buddha did penance to find out the reason for misery. Doing a lot of penance indicates that this is the most important point. If it is shown that the answer is obtained through a lot of penance, devotees will give much attention to the answer,

which is desire. It depends on the program of the incarnation to realise that whether He is God or not. Rama was covered with ignorance (willingly) for real entertainment (Rama means really entertained) whereas Krishna knew Himself as God performing several miracles even as a baby boy.

[d) Why souls are pots? Can we touch soul like we touch a pot? For many reasons am unable to connect to answers.]

Swami replied:- Soul is not told as the pot. The body is told as the pot and the space in the pot is compared to the soul. Soul (aatma) is inert energy and individual soul (jiiva) is awareness generated by soul functioning in a specific system called brain-nervous system. Energy can't be touched whereas matter can be touched. Body (Pot) can be touched but soul (space) can't be touched. The Advaita philosophers use this example comparing space in pot as soul and the outer infinite space as God. You are not knowing the answers because you don't have faith in the Sadguru or guru. The Veda says that a soul can know the true spiritual knowledge with the help of the Sadguru or guru (*Ācāryavān puruṣo veda, tamevābhigacchet... śrotriyaṃ Brahmaniṣṭham*). The Veda says that Guru is necessary to know spiritual knowledge (*Gurumevābhigacchet*) and the Brahma Sutras say that scripture is necessary as a textbook (*Śāstrayonitvāt*). If you approach a scholar of the Vedas as your Guru, first, your ignorance will be completely removed. When you hear the knowledge, clarify your doubts without self-ego. The Gita says that you must clarify your doubts with the Guru (*Upadekṣyanti te jñānam...*). Ignorance is BP and ego is Sugar. If the person has ego without ignorance or has ignorance without ego, it is the treatment of a single disease, which is very easy. If both BP and Sugar exist together, the treatment is very difficult. A scholar has no ignorance but may have the ego of knowledge. An ignorant fellow has no ego of knowledge but has the ignorance of knowledge. Both these can be preached very well. Half knowledge and half ego is very dangerous in the treatment-preaching. One must analyse himself/herself to know the true reason of problems in spiritual knowledge. Self-analysis requires complete eradication of ego. Both filled pot and vacant pot do not make sounds and only the half-filled pot makes sounds. You don't want to accept scriptures and Gurus and at the same time, you want to know the truth by yourself, following the philosophy of Jiddu Krishna Murthy. Is there anybody, who got degrees without the help of textbooks and teachers?

[e) All gurus and Sadgurus have been asking the questions who am I, is it not right to follow the same path?]

Swami replied:- All gurus and Sadgurus don't ask the questions who am I. Only the Advaita followers enquire about who am I. There are several gurus following Advaita, Vishishtaadvaita, Dvaita philosophies and their

followers never put this question because they know thoroughly that soul is not God. Every information collected by you is utterly wrong and this is the reason for your lack of clarity in spiritual knowledge. Even Shankara, the establisher of Advaita proved practically that every soul is not God by drinking molten lead asking the disciples also to drink it if they were God. Then, why did Shankara establish Monism, which means that every soul is God. We always concentrate on what Shankara told and don't think about why Shankara told like this?

When Shankara arrived on the earth, this earth was filled with atheists like Buddhists and Purvamiimsakas. The atheist will never agree to the existence of a superior God other than himself (100% ego). It is compulsory that you should say to atheists "you are God". Except this one way, there is no other way by which atheists will hear your words. Hence, Shankara was forced to say three statements to make the atheist to agree the existence of God. i) You are God, ii) You exist and iii) Hence, God exists. Now, the atheist said that God exists (because he exists and he is God). Now, the atheist asked Shankara "If I am God, why I am not getting even a very small miraculous power because God created, controls and will dissolve the creation?" Shankara told "Your mind is not pure to practically transform you to God and therefore, you have to worship God with devotion to get mental purity". Now, the atheist-converted-theist became the devotee of God (and by this devotion, his ego is reduced to 50%). Then Ramanuja appeared stressing on devotion and consoled the disciple that the disciple is part of God and not the full God. At least to become part of God, the devotee continued his devotion (and his ego is reduced to 0%). Now, Madhva appeared and told the devotee that God is completely different from the soul and the soul must always be the servant of God. He kept Hanuman as the deity, who worshipped the human incarnation of God (Rama) with service and sacrifice. This is the gradual training of the three divine preachers to transform the 100% egoistic atheist into the 0% egoistic theist, continuing as the servant of God forever so that one day God will merge with him to make him God. Hanuman, a permanent servant of God Rama in human form, became God. 'Every soul is God' is flood (Monism). 'No soul is God' is drought. The middle golden path is that very few become God (simultaneous incarnations are possible like Rama and Parashurama) by the wish of God. The attraction to Monism is very strong because it is misunderstood that you are already God and you just have to know that information. You have got one crore lottery and you have to simply withdraw from the bank without doing any effort. This greedy attraction spoiled some people, whom we see as Advaita philosophers today. Monism is possible provided God wishes so

(*Īśvarānugrahādeva, puṁsāmadvaita vāsanā*). You are not God already, but, you have a chance to become God if God wishes so and merge with you for the sake of some welfare of this world provided you always remain as His servant only without the aspiration to become God.

[f] Why should I pray to priest when I can connect to god is my question to you and myself. I need a priest to guide me to god. And not every soul is god - meaning, not everyone is aware of the truth, only 1 in a million will have self-realisation and we are calling them reincarnated souls, why don't we follow same and become that 1?]

Swami replied:- The fundamental mistake is that which is not truth is taken as truth by you and the incapability to attain the truth is felt as the ignorance of that truth! This is a garland of false flowers. Without the help of the Guru, nobody can know the truth. In order to preach the concept to the world, even God Rama became the disciple of Guru Vashishtha and God Krishna became the student of Guru Saandiipani. The highly concentrated ego covering the soul makes the soul to think like this. Are you greater than Rama and Krishna to reject scriptures and gurus? This is simply madness covering the eyes as cataracts! Even the preacher of Monism, Shankara, had His guru called Govinda Bhagavatpaada.

[g] And gurus change from birth to birth right, but quest of truth remains with soul, don't you agree? Then who is truth?]

Swami replied:- The human birth is very very rare as per Hinduism. Getting human birth, having desire for salvation and selecting the true Sadguru are very very rare achievements (*Manuṣyatvaṁ mumukṣutvam, Mahaāpuruṣa saṁśrayaḥ, durlabhaṁ trayamevaitat*— Shankara). Other religions say that the human birth comes only once and that is final. In such a case, is it not foolish to think about a series of human births and changing Gurus in every birth. In this present human birth itself we must catch the Sadguru and get salvation.

[h] My questions are weird right cause I know answers to them through practice but they are information only, I want to experience the truth.]

Swami replied:- Your goal is Kaashi, which is in the North. You are travelling towards the South and going to reach Chennai. You are sure of your path and you want Me to help you to reach Kaashi. You will not change your path and the goal is in the opposite side. You want to experience God (Kaashi), but, you want to experience God in your self (Chennai) thinking that Hanuman and sages (Gopikaas) are ignorant without knowing the truth and worshipped Rama and Krishna outside the self. In such a case, the only way is to think the sea in Chennai as Ganga River and the tomb of Annadurai as the temple of God Shiva! Similarly, I will advise you to treat your awareness (that dies if food is not given) as the ultimate God and be happy! Hanuman is the incarnation of God Shiva and Gopikaas are reborn sages and

you say that they are ignorant of truth and hence, did not search their selves to become God by themselves. Uddhava went to the Gopikaas to teach this Aatma yoga and returned back as a mad devotee of Krishna seeing the climax devotion of the Gopikaas towards Krishna.

I have taken all these pains to help you spiritually since I came down to this earth for this purpose only. I may succeed or fail because Krishna succeeded in changing Arjuna through preaching, but failed to change the Kauravaas through the same preaching. The rain is one and the same, but based on the fertility of the soil, the result (crop) is seen. My advices given above are harsh because they are the perfect truth. If you want sweet advice that harms you, My sweet advice is that you shall spend all your short human life in searching God in your soul.

Chapter 13

April 29, 2023

O Learned and Devoted Servants of God,**1. Were there any great sages like Sage Vishwamitra, Sage Agastya, Sage Vashistha, etc., born as the Gopikas?**

[Smt. Priyanka asked: Padanamaskaram Swami, You mentioned that the Gopikas were sages for millions of years and Sage Durvasa was born as Radha. Similarly, were some other great sages like Sage Vishwamitra, Sage Agastya, Sage Vashistha, etc. who met Lord Rama in the forest also born as Gopikas? If yes, these famous sages have been alive all the way from Satya Yuga. Then how did they go through millions of births until they were born as the Gopikas in the end of Dwapara Yuga? Can we assume that these great sages were exceptional cases, who discussed spiritual knowledge through many Yugas and only the rest of the gopikas (among those 100 gopikas who got tested) went through millions of births studying spiritual knowledge? At Your divine lotus feet, Priyanka]

Swami replied:- What is the use of these statistics in the case of sages, which are not connected to the main concept? In what way they can help or oppose the main concept, which is defeating the three strongest worldly bonds when they compete with the bond with God? You are resembling the present research scholars doing research on Shankara discussing about His birth date, birth time and place of birth as required in the matrimonial websites without touching the commentary of Shankara! If I encourage you by giving answer to this question, your next questions would be “During the penance, what type of tiffin, lunch and dinner was taken by sages? Did they use the drinking water supplied by the municipality? What was the material used for the roofs of their cottages?” etc.

2. Does one have to ask You for Your Protection?

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji! Below Your Feet.]

Swami replied:- You need not ask for the protection from God because God is omniscient and omnipotent. But, our ambitious nature will not keep quiet and will certainly pray to God for protection. Of course, God will not mind it. But, we must deserve for such prayer to God to yield the protection.

3. Do You provide Your protection to all, whosoever asks for it?

Swami replied:- The devotion of the devotee and the stage of reformation of the devotee decide the provision of protection from God.

4. Do I have Your protection?

Swami replied:- Only God Hanuman can protect you. Worship Him regularly with full devotion.

5. Does having protection of one form of God means having protection of All forms of God?

Swami replied:- God is one only existing in different forms, called media. It is obvious that any form of God is one and the same. But, each form is specially connected to a specific portfolio. If we have done some type of mistake in the presence of a specific form of God, we must worship that form only for rectification through repentance.

6. What happens to the soul not having Your protection?

Swami replied:- What happens to a soldier fighting in the war without the protection shields on the heart and the head? If a bullet enters other parts, the fighter will not die and the bullet can be removed by surgery.

7. Are the protection of the Guru, the Mother and the Father the same?

Swami replied:- God alone is the protector and these three souls mentioned by you are also protected by God. God exists only in the Sadguru, who is the human incarnation.

8. Do all prayers reach Your ears?

Swami replied:- All prayers reach the ears of any soul in whom the unimaginable God or Parabrahman exists, who entered through God Datta.

9. What does it mean in the Bible, “You were bought with a price”?

[Mr. Talin Rowe asked: Praise be to The Lord, Datta. Please if you'd like to, clarify the meaning behind 1 Corinthians 6:20 passage written by the Apostle Paul:

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” Thank You, and I hope you are well. Warmest regards, Talin Rowe]

Swami replied:- The body and spirit are created by God and hence, belong to God. Without doing service to God, the soul and the body become a waste and priceless. If these are useful to glorify God, these have a very high price. Such high price is given by God to the servant of God.

10. In the Rudra Shiva Stotram, few names of Lord Shiva have the same names of the Lokas. What does it signify?

[Smt. Priyanka asked: Padanamaskaram Swami, I recently came across Rudra Shiva Stotram and noticed that the last few names of Lord Shiva among the 25 names mentioned have the same names as the worlds below Bhuloka (Atala Rudraya, Vitala Rudraya, Sutala Rudraya, Talatala Rudraya, Rasatala Rudraya, Mahatala Rudraya, Patala Rudraya). Can You please explain what it signifies? At Your divine lotus feet, Priyanka]

Swami replied:- There is one point in Sanskrit grammar, which says that Prathamaavibhakti (subjective case) has two meanings. Ex.:- Rama is king, which means that Rama and king are identified as one (*Taadaatmya Prathamaa*). The second meaning is when an item is under the control of another item (*Tadadhiina Prathamaa*). In this second meaning, we have to

take the above case mentioned by you. Ex.:- Rama is the East boundary. This does not mean that the property of Rama present on the East boundary is Rama himself. It means that the property present on the East boundary is under the control of Rama and Rama is the owner of that property. Similarly, when Rudra is told to be Bhuuloka, it means that Bhuuloka is controlled by God Rudra and hence, God Rudra is the owner of Bhuuloka. Another example is that the Veda says that all this creation is God (*Sarvam khalvidam Brahma*) and this means that all the creation is under the control of God.

Chapter 14

April 30, 2023

O Learned and Devoted Servants of God,

1. Do different frequencies of energy produce different emotions when converted into awareness?

[Shri Jayesh Pandey asked: Padanamaskaram Swami Ji! Do different frequencies of energy produce different emotions when converted into awareness? Below your Feet.]

Swami replied:- The inert energy obtained from digestion of food is converted into awareness, which is shown as emotions on the screen. If frequency is high, naturally it is intensive emotion.

2. Are our emotions dependent on food or the outer world?

Swami replied:- They mainly depend on the outer world through associations. The influence of food is little.

3. What is the object of bliss for Maha Brahma, Maha Vishnu and Maha Rudra respectively?

Swami replied:- There is no object that generates bliss, which is divine because the happiness of God is called bliss. In this world drama, God is entertained with the love of devotees for which alone this world is created by Him. The bliss in dualism is far higher than in Monism. For this reason only, the world is not totally destroyed and is preserved in subtle state (*Avyaktam*) like the film reel preserved after the show of cinema.

4. Will the souls forget spiritual things (e.g. association with the human incarnation of God) also like the worldly knowledge learnt?

[Smt. Priyanka asked: Padanamaskaram Swami, I am asking a follow-up question on behalf of Atri. He is thanking You for answering his question about souls having any memory of energetic incarnations once they leave this Earth (this question). He says he understands that souls forget worldly things like whom they were born to, what was their profession, etc. But, he is curious to know why souls forget spiritual things (like the memory of energetic incarnations). Also, he is asking if souls also forget other spiritual things like the knowledge they learnt or their association with the human incarnation of God. At Your divine lotus feet, Priyanka]

Swami replied:- After dropping the gross body only weak ideas disappear, which are routine. Even in the subtle state, the souls retain strong ideas, which form their constant character. All the routine things disappear. The strong thoughts are retained as permanent qualities but the details of incidents are forgotten so that the soul carries on the qualities only with it for the next birth. The essential concept of a repeated incident is called quality.

5. Does the soul exist simultaneously in the upper energetic worlds while also existing in the gross body?

[Mr. Talin Rowe asked: Praises and highest salutations to Shri Datta, More questions regarding the nature of the soul, if it's Your will please help to enlighten me in regards to them. Thank You for being so excellent and straightforward. At Your Holy Feet, and well wishes on You, -Talin Rowe.

Does the soul exist simultaneously in the upper energetic worlds while also existing in the gross body?]

Swami replied:- This is not possible in the routine administration of God because there is no need for such possibility. Of course, anything at any time is possible for the omnipotent God.

6. Does the soul move in a spatial sense in the energetic worlds? Does this correspond with movement in the gross realm?

Swami replied:- Space is common to the human world and to the upper energetic world. Movement also is common. The only difference is that the energetic beings and their actions are not visible to the human world due to the divine power of God. By God's grace, a soul can see the energetic beings and their actions.

7. Do all souls share the same Atman and then manifest into individual jivas?

[Do all souls share the same Atman and then manifest into individual jivas? Or are they sharing the same cosmic energy with different atmans?]

Swami replied:- Atman or inert energy is generated by the food taken by an individual. Of course, there is no qualitative difference between Atman and cosmic energy. Hence, Atman or soul and Jiiva or individual soul are specific for a specific human being. The individual soul is highly specific because of the specific ratio of the three qualities (Sattvam, Rajas and Tamas).

8. Why doesn't a soul degrade into its fundamental energetic makeup due to the second law of thermodynamics after death?

[As a gross body degrades back into the 5 elements, why too doesn't a soul degrade into its fundamental energetic makeup due to the second law of thermodynamics? Same being for the Atman into the greater universal inert energetic state?]

Swami replied:- The human being is an imaginable item of the imaginable world. This imaginable world is perfectly studied by science and follows all the laws of science. I have already told about the application of first law in the human being. If you take an example of a student attending the examination, the food taken by him be 100 calories (Q). This is equal to the rise in the internal energy (E) and work (W) done by the student in writing the examination. $Q = E + W$ is the first law. Rise in E is the tension of examination. If all the energy supplied is spent in E only, $W = 0$. This means the brain of the student will not work at all and he can't write the examination. If tension becomes zero, all the energy supplied (Q) = W. This

means that all the energy is converted as work and the student will write the examination in an excellent way.

Coming to second law, this deals with the conversion of energy into heat. The flow of the heat from the system to the environment and vice-versa is the topic here. Awareness is also a specific form of inert energy and hence, conversion of it into heat is possible. When we think a lot, our heads become very hot. If we go on thinking continuously without supplying energy to the body through food, the body temperature goes down since the inert energy consumed into awareness goes down as indicated by the lowering of the body temperature. Suppose this process continues, since the individual soul (made of awareness) must be also consumed so that there is no individual soul to leave the gross body and go out. This doubt will not come because when such situation comes, the individual soul leaves the gross body by entering into a new energetic body so that the individual soul will not be converted into internal energy (awareness → inert energy). Hence, the individual soul is not converted into inert energy since before this situation comes the individual soul will enter into the new energetic body and leave this gross body. Such arrangement is made by God so that the individual soul remains forever. Without recognizing this point, we should not mistake that the individual soul is eternal. The connection between awareness and inert energy is explained by the Veda in a topic called '*Satsampatti Shruti*'. At the time of death, the speech merges with mind, mind merges with heat of body and the heat energy of the body merges with 'Sat'. Here, 'Sat' means the cosmic energy because the entire creation has absolute reality of God and hence, cosmic energy, a part of the cosmos can be called as the 'Absolute reality'. If you mean the body heat as the individual soul (because inert energy modified is awareness), the individual soul can reach God Datta, who is exactly the Parabrahman or Absolute reality for the sake of enquiry of the deeds (God Datta enquires through deities like Yamadharma Raaja.).

9. Are there any metaphysical energy mechanics or esoteric truth associated with the human body, or anybody?

[Are there any metaphysical energy mechanics or esoteric truth associated with the human body, or anybody? Such examples include reiki, inner energy processes, acupuncture, chakra channels, and such fields along these.]

Swami replied:- The unimaginable power is the main in any miraculous process. Separately, the processes of inert energy taking place in the world exist. You can't mix the unimaginable power with the imaginable inert energy and try to get an intermediate state between inert energy and unimaginable power. For example, in Reiki the healing takes place by bringing a mental change in the patient so that the nervous energy of the

patient, which is a mild current interferes with the pain of nerves and bring a mild heal. There is no involvement of cosmic energy here as the technicians imagine. The technician is not capable of involving with the cosmic energy without a suitable instrument. Hence, this is a pure technique of psychological nervous energy of the patient only. The technician cannot involve with the cosmic energy with his superpower without a systematic equipment to transfer the cosmic energy through the palm of the technician. The process done by him (touching with palm) is only bringing a mental change in the patient that uses the mental energy of the patient only without any supernatural technique of transferring of the cosmic energy. Mind and nervous energy of the patient act as the medical equipment in the healing process. Therefore, there is no mixing of the unimaginable domain with the imaginable domain so that the scientist can claim that he has the connection between the two domains. If a devotee of God cures the pain by his prayer to God, it is completely the unimaginable domain.

10. Why does marriage change the dynamic of sin vs not a sin when it concerns sex?

[Praises be to The Lord, in some cultures, it's rare to find partners who would be willing to marry young. In addition to this, hormones are most prevalent very early, as a teenager and young adult, also years that are very rare to find people of that age for marriage. There is also a greater trend amongst younger people for the rejection of marriage as an institution, so it seems increasingly difficult for a person to avoid sinning in regards to sex. For satisfying the bodily need for sex, is sex with a partner, wrong if it's a committed relationship? The Karma Sutra as well, mentions times when extramarital sex is permitted. However the root of my thinking is

Why does marriage change the dynamic of sin vs not a sin when it concerns sex?

Thank You,- Talin Rowe]

Swami replied:- If one is indulged in sex with any female, he should marry her and continue the wife-husband relationship. Even though marriage is not done as per the rituals, if both take a promise on God, it is equal to the marriage performed through rituals. The essence of any ritual is only God.

11. Is it the level of attachment to the sacrifice that is more important?

[Hello, Shri Datta, I hope You are well, may love and devotion be heaped at Your feet. I was reading a discourse message posed between Yourself and Ms. Thryloka "How Does God Respond to Souls?" In it You describe how the ratio of donation of total wealth is what is important in terms of sacrifice.

A thought occurred to me about the capacity for recuperating said wealth. In a short example, a Rich person may donate 1,000,000 usd, but their wealth is 10,000,000 usd. So they donated 10% of their wealth, Whereas a poor person may donate 10 usd but all they own is 10 usd. Which is 100% of their wealth. However, in terms of the recuperation cost of their sacrifice, the poor person can quickly and far more easily recuperate 10 usd, than a rich person may be able to recuperate 1,000,000 usd. So is it the level of attachment (love) to the sacrifice that is most important?]

Swami replied:- All these post-calculations are not in the mind of the person sacrificing to God because pure love does not calculate the posterior

effects. The re-possession of the donated wealth is not in the eyes of the donor if his eyes are filled with pure love. The beggar donated whatever he had without thinking about the future. The rich man donated only 10% keeping the rest 90% with him. Of course, your point is that the beggar can easily earn the lost money (100%) in the donation since it is very small whereas the rich man cannot earn the lost money (100%) since it is a very big amount. What I say is that the rich man shall not be proud of the magnitude of his donated money seeing the beggar and feel that his 10% donation is far far greater than the 100% donation of beggar. I am telling this point of comparing the donated amount with the remaining amount so that the rich man will not laugh at the poor man. Suppose the beggar is a rich man and his total possessed will be donated to God since he doesn't see the remaining with him. If you have such a great beggar, what will you say about the rich man donating 10% and looking at the remaining possessed wealth? The strength of the devotion to God is more important than these accounts.

12. Wouldn't the sacrifice of the son imply sacrifice of the son, as it is his life that is lost, rather than the sacrifice of the father?

[Another thought is the story of Abraham. Abraham was ready to sacrifice the life of his beloved son to You. However, that would imply ownership of the son? Wouldn't the sacrifice of the son imply sacrifice of the son, as it is his life that is lost, rather than the sacrifice of the father? (Thank You for saving Abraham from such a fate). Does this story implicate attachment (love) or value to be the hidden cost behind practical sacrifice? Thank You, Talin Rowe]

Swami replied:- Not only Abraham is appreciated for the extreme devotion to God, but also, his son must be appreciated in the devotion to God. The son could have run away from the house if his life was in danger. But, he agreed to his self-sacrifice based on the commandment of God. God clubbed both such father and son together to show this miracle in order to teach the humanity that is doing lot of sins to accumulate wealth for their sons.

Chapter 15

May 06, 2023

O Learned and Devoted Servants of God,**1. Kindly explain the meaning of the following statement of God Hanuman?**

[Ms. Thrylokya asked:- Padanamaskaram Swami! Can You kindly explain God Hanuman's statement said to God Rama:- In the angle of My body, I am Your servant. In the angle of My individual soul (Jiiva), I am part of You. In the angle of My soul, I am Yourself?]

Swami replied:- The Sanskrit verse of this statement is:-

*Dehabuddhyā tu dāso 'ham, Jīvabuddhyā tvadamśakaḥ |
Ātmabuddhyā tvamevāham, iti me niścītā matih ||*

Meaning:- From the angle of My body I am Your servant. From the angle of My individual soul, I am Your part. From the angle of the soul, I am Yourself. This is My conclusion.

This statement can be explained in three views:-

1) View of God Hanuman to God Rama (Theistic):-

a) Angle of the body:- Hanuman is the servant of Rama in the view of their roles. Rama is master and Hanuman is the servant. The servant is expected to do Karma Samnyaasa (Sacrifice of physical energy) to the master. Hence, Hanuman is the servant of Rama from the angle of His body with which service is done. Since Hanuman is a minister under king Sugriiva without any salary, waiting for Rama, Hanuman can be treated as a saint without marriage. For a saint, only sacrifice of service can be possible.

b) Angle of the individual soul:- Rama is God and Hanuman is a servant or an ordinary individual soul made of awareness. Though awareness is common, God is omniscient or Sarvajna (knowing everything) and Hanuman is knowing very little and hence, is Alpajna. Since individual soul is also awareness, it cannot be called Ajna (inert). Little knowledge is always a part of the whole knowledge.

c) Angle of the soul:- The soul is the essential substratum, which is the unimaginable God present in both Rama and Hanuman. Rama is the incarnation of God Vishnu and Hanuman is the incarnation of God Shiva. In both God Vishnu and God Shiva, Parabrahman or unimaginable God is present. From this point of view, both Rama and Hanuman are one and the same.

In the above three angles, the first angle belongs to the Dualism of Madhva. The second angle belongs to the qualified Monism of Ramanuja. The third angle belongs to the Monism of Shankara.

2) View of the devoted human being to God Rama (Theistic):-

a) Angle of the body:- Every devoted human being as a householder, is expected to be the servant of God doing karma samnyasa with body and Karma phala tyaaga with the fruit of work. If the devotee is a saint, he/she can do only karma samnyasa or sacrifice of service. By body, both service and earning fruit by work with the body are possible, hence, both service and sacrifice of fruit of work can be indicated by the word 'body'.

b) Angle of the individual soul:- God is unimaginable awareness and soul is imaginable awareness. Due to unimaginable and omnipotent awareness, God is omniscient and due to limited capacity, human being is having little knowledge only. Since little knowledge is part of total knowledge, the individual soul is a part of God.

c) Angle of the soul:- Soul is inert energy. Before unimaginable God merges with the soul and the body of an energetic incarnation or a human incarnation, the medium is made of inert energy only. The soul and body of the human being (even if it is going to become the medium of the incarnation) are also made of inert energy only. Hence, both the medium of an incarnation before merge with unimaginable God and the medium of an energetic being or a human being are the same energy. The essential basic item is inert energy that is one and the same. Even matter and awareness are forms of inert energy only, thus, the oneness of inert energy can be easily understood. The unimaginable God is neither inert energy nor matter nor awareness and hence, is leftover here since the unimaginable God is not an imaginable item.

3) View of an ordinary human being to the Universe (Atheistic):-

a) Angle of the body:- Body is mainly matter, which is a subordinate form of inert energy because all materialized bodies can be burnt by inert energy. The materialized form is also maintained by the inert energy, called as bond energy between atoms and molecules. Matter is formed from inert energy only by condensation. Hence, matter can be called as the servant of inert energy. The entire universe consisting of huge matter and huge inert energy is also quantitatively very large compared to small matter and small inert energy of the body of a human being.

b) Angle of the individual soul:- The awareness of a human being is a very little part in the whole awareness present in the universe due to quantitative difference. The collective awareness of the entire universe (such a collective awareness is called Hiranyagarbha in philosophy) is very large and the little awareness of the human being is a part of the collective

awareness. The collective awareness of the universe is not greater than the individual awareness in quality because the collective awareness is not omniscient due to the absence of God in atheism or in science. Hence, here the individual soul is a part of the collective awareness in quantitative sense and not in qualitative sense.

c) Angle of the soul:- The entire human body along with its individual soul can be treated as some little quantity of inert energy because matter and awareness are forms of inert energy only. Similarly, the entire universe is also a very large quantity of inert energy only. Now, the human being as a tiny part of the universe (in the view that both universe and human being or energetic being) is the same inert energy qualitatively. The oneness between a human being and the universe in view of inert energy is in qualitative sense only.

In this third atheistic or scientific view, the atheists or scientists do not accept the existence of God since they treat the inert energy (cosmic energy) or the first creation, called Muula Prakruti itself as the ultimate God. The view of God Hanuman shall not be applied to any human being because God Hanuman is already the human incarnation born as servant to another human incarnation called God Rama. Often, I find the Advaita philosophers quote this verse applying to themselves, which is wrong since they are not human incarnations of God like God Hanuman.

Chapter 16

MESSAGE ON HANUMAT JAYANTI

May 14, 2023

O Learned and Devoted Servants of God,

If you understand the spiritual line of Shri Hanuman, there is nothing more to understand in the spiritual knowledge (Nivrutti). If you understand the worldly life of Shri Rama, there is nothing more to understand in worldly line (Pravrutti). Hanuman also did several works related to Pravrutti, but, He did not do any such work for His personal life and He did all those Pravrutti works for Shri Rama only.

Shri Hanuman is the incarnation of God Shiva and it is said that one must learn spiritual knowledge from God Shiva (*Jñānam maheśvarādicchet*). Hence, it is appropriate to learn spiritual knowledge from the practice of Shri Hanuman. The decided conclusions of knowledge only are always practiced and hence, the practice of anybody is his concluded and decided knowledge.

In spiritual knowledge, there are three items (Triputi), which are the goal, the path to reach the goal and the true status of the self of the traveler. We can also add the value of the fruit attained by the traveler as the fourth item to understand the value of the path followed by the traveler. Let us examine the practical knowledge in view of these four items in the case of Shri Hanuman:-

- 1) Let us see the value of the fruit attained by Shri Hanuman in His spiritual path. He became the future God Brahma. Brahma means Vishnu and Shiva also because the Veda says that one God only creates, maintains and destroys this entire world (*Yato vā imāni..., Ekamevādvitīyam...*). This means that the fruit attained by Shri Hanuman is unimaginable! Because the fruit is to become unimaginable God or Parabrahman or the ultimate original root God!!! Can you imagine by thinking continuously for million births of times a better fruit than this? This one point itself is sufficient to decide that the path followed by Shri Hanuman is the most best and most highest.
- 2) Did Hanuman ever say even once that He is God? He always said that He is the servant of God Rama always (*Dāso'ham kosalendrasya, Rāmasyākliṣṭakarmanah*— Raamaayanam). Who is this Rama? Rama was His contemporary human incarnation and was neither an energetic

incarnation nor a statue in the temple. By serving such contemporary human form of God, Shri Hanuman attained the above said unimaginable fruit. Is this point not sufficient that you shall use the short human lifetime by catching the contemporary human incarnation without wasting your short lifetime in penance to see the energetic incarnation. Shri Hanuman is said to be the most intelligent (*Vātātmajaṃ buddhimatām varīṣṭham*) for such a decision that avoids the wastage of time even for one minute for catching God.

- 3) Hanuman warned devotees not to be influenced by miraculous powers because even demons can do miracles. Even devotees can perform miracles. Shri Hanuman did several miracles, but never claimed that He was God. Moreover, the human incarnation selected by Him was Shri Rama, who never did any miracle! In fact, as per the present standards, Hanuman shall be God and Rama shall be the devotee. Miracles are very dangerous because they induce ego even in the human being-component of the human incarnation as we have seen in the case of Parashurama. Every devotee gets attracted towards miracles to solve personal worldly problems, which increases the selfishness of the soul that hinders the soul to get the grace of God. All this is the message of Shri Hanuman expressed through His practical spiritual behavior.
- 4) It is said that God Vishnu gives salvation from worldly bonds due to the power of bond of the devotee with Him. Shri Rama is the incarnation of God Vishnu. Hanuman got salvation from all His worldly bonds due to the closest attachment to Shri Rama. Once He met Shri Rama, He never left Him and never returned back to His home to see His parents. Even though Sun, His preacher ordered Him to marry his daughter (Suvarcala), He absorbed her in Him as His shine. He got perfect liberation from all His worldly bonds due to total attachment to Shri Rama. He showed Shri Rama in His heart by tearing His heart. Catching the contemporary human incarnation, which never did any miracle, He got the highest fruit and perfect salvation. Even though He was the incarnation of God Shiva, He never expressed His divinity and always said that He was the eternal servant of Shri Rama because He was God, who came in the role of the devotee to set an ideal example for all devotees in the spiritual path.

Shri Hanuman shall be closer to the devotee than Shri Rama because Shri Rama is the future goal whereas Shri Hanuman is the present devotee to be followed immediately by every devotee. The devotee of Shri Hanuman will shine like Shri Rama in worldly life and attain the fruit attained by Shri Hanuman in spiritual life.

Chapter 17 DIVINE SATSANGA

May 15, 2023

O Learned and Devoted Servants of God,

[Devotees asked some questions during some recent Satsangas and Swami replied to them, which are given below.]

1. Please elaborate on real and unreal superimposed by concentration and dilution?

[Ms. Thrylokya asked:- Swami, yesterday in the Satsang, You spoke about real and unreal superimposed by concentration and dilution. Please explain this more clearly.]

Swami Replied:- When a gross item becomes subtle, we think its reality is diluted. Actually, real is real and unreal is unreal and there is no intermediate stage like dilution in reality. Whatever may be the degree of dilution, the reality of the item exists till it disappears completely, which can be, then only, told to be unreal. This is explained by the Gita in the verse “*Nāsato vidyate bhāvo, nā'bhāvo vidyate sataḥ*”. Only the substance is diluted and concentrated. We superimpose this dilution and concentration of the substance on the reality of that substance and say that its reality is diluted or concentrated. Hence, the degree of dilution or concentration is only for the item and not for its reality. For reality, there are only two states:- one is real and the other is unreal. When Shankara entered the bolted doors of Mandana Mishra, the doors were appearing to the disciples of Shankara and they were not appearing to God Shankara based on the simultaneous viewpoints of God and souls due to omnipotence of God since God wished that angle of inherent unreality of a part of the creation (doors). The same God can wish the angle of absolute reality of the doors for His entertainment, in which case, the doors will appear really. Only the doors disappeared, and the wooden framework of the doors existed and thus, this is partial reality, which should not be misunderstood as the degree of reality. This means that only a part of the entire gate (framework) alone exists since there is no partial reality or partial unreality. When the doors disappear, the doors can disappear completely or even go to subtle state, which does not obstruct the entry of Shankara.

2. Is the jīva, or individual soul, eternal?

[Shri S. Bhimashankaram (father of Phani) asked:- Since the cosmic energy is eternal and since the cosmic energy is the causal material of the individual soul (awareness), does it not mean that the jīva or individual soul is eternal?]

Swami Replied:- We are talking about the individual soul only and not about the eternal soul, which is inert energy. Of course, inert energy was also created by the absolute reality (God) only and itself is only an absolute reality with respect to the matter (body) or with respect to the awareness (individual soul). Such reality of the inert energy is also relative reality only with reference to God or the ultimate absolute reality. We must remember that the original inert energy is eternal with respect to all of its modifications like matter and awareness only. This basic inert energy is called as soul or Ātman and its product is called as awareness or individual soul or jīva. If Jīva disappears and becomes Ātman, the whole story of Jīva is once for all finished. So, since Jīva is not eternal, we shall not mistake this Jīva for Ātman and think that Jīva is eternal. We are talking about the chain of gold (Jīva) only and not talking about the basic material of Jīva, which is gold. The Jīva only is suffering with these worldly bonds and not the basic inert energy, called Ātman. In the second chapter of the Bhagavad Gita, only Ātman is described and not Jīva. Ātman is qualitatively the same cosmic energy that is the material cause, maintainer and destroyer of the world. The only difference between the soul and cosmic energy is quantitative. Neglecting this quantitative difference, the soul is said to be the generator, maintainer and destroyer of the whole creation in the angle that cosmic energy is the material cause for the creation. The cosmic energy or Ātman is inert only and not non-inert awareness. Had it been aware, the cosmic energy would have almost become God. This is the basic weakness of scientists, who treat the cosmic energy as God. The whole philosophy is confined to Jīva only and not to Ātman.

3. Why is God giving harmful boons to demons?

[Smt. Chinnamatham Jhansi asked:- God knows that demons are ignorant and that if boons are given to them, they will spoil themselves and the world also. In such a case, why is God appearing to demons also for their penance and is giving harmful boons?]

Swami Replied:- God is the Father of all the souls (*Aham bījapradah pitā*). If you want to understand the action of God, you keep yourself in the position of God. If your ignorant child is insisting upon a harmful food item and even if you advise, suppose the child is crying rigidly, as a mother what will you do? You will give that food item and when the child suffers with stomach-ache, you will give a tablet to it. The ignorant child will not understand until it realizes the truth practically. In this case, there is no other way for the parents except to allow the rigid child to get the bad experience and allow the child to realize the truth so that it will not repeat the mistake again. Similarly, God loves all the souls as a parent and allows the demonic soul to undergo the bad experience practically so that it will itself realize the

truth and rectify itself. Whenever you misunderstand God, you keep yourself in His position and understand His problem.

4. Is it sin to kill mosquitos?

[A question by Shri D. Nagendra]

Swami Replied:- It is not a sin because mosquitos are not only harming you but also harming the entire society, which contains very good people. God used to kill the demons since they are harmful to the society. Due to the mosquito, illness is coming, which is harming the spiritual path also since an illness-victim cannot do spiritual effort. Once, a devotee went to see Paramahansa and He was killing bed-bugs. He told the devotee that when He is meditating upon God, those bugs were disturbing Him. He told “I will kill anybody and destroy anything that comes between Me and God”. Sin is only when you are harming living beings who are non-harming and are also helping other living beings. The goat is giving milk to help you and you are killing it just to eat when alternatively, vegetarian food is available in plenty. That is only sin.

5. How do I become close to God?

Swami Replied:- You can become close to anybody if you please that person. God is pleased by your practical service to God. You can propagate the true spiritual knowledge of God in the society and please God.

6. Is milk (and milk products) a non-vegetarian food to be forbidden?

Swami Replied:- Milk is not the blood or flesh of the cow. While taking the milk from the cow, the cow is not killed. After allowing its child to drink sufficient milk, the milk was taken from the cow in ancient days. If the milk is not taken from the cow, the cow gets ill. From the egg, the child is coming and hence, eating egg is a sin. Of course, if the child is not coming from the egg, it is not a sin. As long as you are not harming a soft natured animal like cow, goat, bull, cock etc., there is no sin at all. Torturing the cow through machines etc., for the milk is certainly a sin. The Veda says that food for zoological living beings is plants (*Oṣadhībhyo'nnam*). Plants do not have feelings because of the absence of nervous material. Even in a zoological living being with single cell like amoeba, the neuro-spot exists. Even in a multi-cellular huge tree, even a small nervous spot does not exist. Only Annamayakosha and Praanamayakosha exist in plants. Manomayakosha, the starting nervous activity, does not exist in botanical plants.

7. How is soul God?

[A question by Shri M. Rakesh]

Swami Replied:- A soul like Rama or Krishna or Sai Baba is God. Both extremities are wrong. One extremity is that every soul is God. Another

extremity is that no soul is God. Since the soul that became God is having all the properties of every soul, every soul is challenging that specific soul that why it is also not God since the same properties like birth, death, sleep, hunger, thirst etc., exist. Here, the specific soul is charged by God like a specific wire charged by current. The charged electric wire also looks like a normal non-electrified wire since the current will not interfere with the properties of the wire in which it is flowing.

8. Everybody falls at the level of the mind. How to clean it and rise?

Swami Replied:- The mind is falling due to the attachment to the worldly bonds. It is very difficult to detach from the worldly bonds unless you are caught by a strong worldly bond like a girl whom you love very much. Your attraction to that girl will detach you from all the worldly bonds so that your mind will never fall due to any worldly bond. Your mind is completely occupied by the love of a specific girl. But, this bond with the girl is also a worldly bond only. This bond will not lead you to the attainment of the eternal bond with God. God is the highest and the best and hence, bond with God is the highest and the best. If you replace that specific bond with girl by God, you have attained the highest and the best since any worldly bond can't be equal to the bond with God. Detachment from all worldly bonds should come due to powerful attachment to God. Without the attachment to God, detachment with worldly bonds is not only useless but is also impossible. At least, you can be with the most liked worldly bond instead of having no bond at all. Mind cannot reach such a state in which the mind is freed from every bond. Moreover, to remain without any bond is also foolishness. If you are not getting the divine nectar (God), at least, you can be happy by drinking coffee (worldly bond). Either you succeed in developing the bond with God or you live with a worldly bond, which is most liked by you.

9. Why do the temples of Brahma not exist?

[Shri Amit Narang asked:- There are huge number of temples of Lord Vishnu and Lord Shiva whereas there are only few (only one I can remember in Pushkar) temples of Lord Brahma. I would like to know why there is this discrimination or there is no need to please Lord Brahma.]

Swami Replied:- You must remember that the Veda says that Narayana is Brahma and that Narayana is Shiva (*Brahmā ca Nārāyaṇaḥ Śivaśca Nārāyaṇaḥ*). Moreover, the Veda says that one God alone creates, maintains and destroys this world (*Yato vā imāni...*). We all know that Brahma is the creator, Vishnu is the maintainer and Shiva is the destroyer. What is the final result now? The result is that there is only one God, called God Datta, Who is called Brahmā while creating, called Vishnu while maintaining and called Shiva while destroying.

This being the background story, I like to say something more about Brahmā, Who is the first form of God Datta being the first creator. God Brahmā is the primary form of God Datta since creation is the first step. There is no difference between the ultimate original unimaginable God (Parabrahman) and God Datta. Parabrahman is the unmediated, unimaginable God, Who can never be even imagined by intelligence. The same unimaginable God mediated by energetic form (energetic incarnation) is God Datta and God Datta mediated by further energetic forms is the other energetic incarnations like Brahmā, Vishnu, Shiva etc. The same God Datta mediated by human forms is the other human incarnations like Rama, Krishna etc.

Brahman is common to the ultimate God Parabrahman and God Brahmā since this form is the foremost form to create the world for the entertainment of Himself (Who is God Datta or Parabrahman). The word 'Brahman' is also used for Parabrahman, Who is unimaginable. Parabrahman mediated Himself to facilitate the worship of God for devotees. The unimaginable God or Parabrahman can never be imagined and hence, can never be worshipped. Due to this special similarity between Brahman (Parabrahman) and Brahmā, Brahmā became beyond worship. Brahmā has also a lot of similarity with God Datta. Brahmā is the creator of the Vedas (spiritual knowledge) preaching knowledge by keeping Goddess Saraswati on His tongue. He resembles God Datta (Who is Parabrahman Himself) since God Datta is also the ultimate preacher of spiritual knowledge and is called as Guru Datta. Hence, all the temples of Guru Datta are the temples of God Brahmā only. Brahmā is given the highest first position and prayers on Brahmā exist even in the Vedas indicating that God Brahmā is always worshipped by devotees.

10. How to correlate the statements of the three acharyas regarding attaining salvation?

[Shri K. Abhiram asked:- Shankara says that knowledge gives salvation. Ramanuja says that theoretical devotion (Vedanā) gives salvation. Madhva says that practical devotion or service (Sevā) gives salvation. How to correlate these three?]

Swami Replied:- Sadguru gives true knowledge (A→B). Knowledge gives theoretical devotion (B→C). Theoretical devotion gives practical devotion (C→D). Practical devotion gives salvation (D→E). Now, Shankara told that 'B' gives 'E'. Ramanuja told that 'C' gives 'E'. Madhva told that 'D' gives 'E'. Here, the attainment of true knowledge from Sadguru takes the whole time because once true knowledge is attained, other steps are spontaneous. In this situation, whether 'B' gives salvation or 'C' gives salvation or 'D' gives salvation mean one and the same. People may mock

on this solution laughing about simple knowledge giving salvation. It is true that salvation is not obtained by mere knowledge. The reason is that such knowledge obtained is not true. The knowledge given by Guru is not completely true. The knowledge given by Sadguru is completely true knowledge. True knowledge alone can remove ignorance, however much intensive it is. Getting true knowledge from the Sadguru takes the whole time because even catching the Sadguru takes a lot of time. Once you get true knowledge from the Sadguru, all the other steps are spontaneous and take no time at all. In such a situation, the product of the first step (B) can be linked to the final fruit (E). Even the products of second and third steps (C and D) can be linked to the final fruit (E) directly. The time taken by the first step is the time taken by the overall reaction when the subsequent steps are spontaneous. From this example of 'Reaction Kinetics', the three statements become one and the same. When you go to a doctor, he gives a prescription, you purchase those prescribed medicines and you use those medicines as per the prescription. Finally, your illness disappeared. When you say all these steps in nutshell, you will say that you have gone to such and such a doctor and your illness got cured. In this statement, the product of the first step is linked to the final fruit since all other subsequent steps are spontaneous.

11. If an advaita philosopher thinks that he is Brahman and gets bliss, how can we criticize him?

[Prof. Dr. Jsr Prasad asked:- If an Advaita philosopher thinks that he is Brahman and enters the bliss, is it not the same bliss in which the Brahman is entertained? Since bliss is a form of thought only, how can we criticise such an Advaita philosopher?]

Swami Replied:- I will give the whole story of the Advaita philosopher and also the point where he stopped his story. Had he moved one step further, the true picture of the Advaita philosopher can be easily understood by himself. The story is like this:- One person (Shankara) told everybody that everybody have got a 1 Crore lottery, deposited in their bank accounts. All ran to the bank. The gate keeper (Ramanuja) told that each got only Rs. 10,000/-. People thought that it is better to withdraw at least this small amount and went inside the bank submitting withdrawal forms for withdrawing that small amount. The manager of the bank (Madhva) told that all the news is false and one can get even 1 Crore by doing hardwork. One fellow went back, earned 1 Crore and deposited it in the bank to withdraw monthly interest. The other people told the bank manager that after all, the owner of 1 Crore is getting only theoretical bliss finally, which can be obtained even by them, even without earning 1 Crore. The manager told that he has no objection. At this point, the Advaita philosopher ended his story and came home enjoying the 1 Crore-theoretical bliss just like the owner of

the real 1 Crore. Up to this point, the story says that one need not put unnecessary practical effort to earn 1 Crore because simply by enjoying the thought of assumed 1 Crore-ownership, one can get the same theoretical bliss of a real 1 Crore-owner.

But the story did not end at the above point. The real 1 Crore-owner is going to the bank, withdrawing the monthly interest, comes back to his home with so many purchased items and every false 1 Crore-owner is looking at him practically. When the unreal assumption of 1 Crore-ownership gave so much bliss, will not the real 1 Crore-ownership give many-folded misery to the Advaita philosophers? When the Advaita philosopher sees practically the Human Incarnation like Krishna, will his theoretical bliss not evaporate immediately? Hence, the monism of Shankara is correct in Krishna and is not correct in every soul. He clearly demonstrated this point by drinking molten lead saying that He alone is God Shiva (*Śivaḥ kevalo'ham*). He also told that one soul is God (*Jīvo Brahmaiva nāparaḥ*). He did not say that all souls are God (*Jīvāḥ Brahmaiva nāparāḥ*). At least, He did not say that any soul is God (*Jīvo Brahmaiva ko'pi ca*). Shankara is the most intelligent and is very careful in His statements.

Chapter 18

May 16, 2023

O Learned and Devoted Servants of God,**1. What is the meaning of action or karma getting over?**

[Ms. Thrylokya asked: People say that when Karma (action) is over, spiritual things like getting Sadguru, salvation, etc. will happen. To end the karma, we have to stay in the worldly life and do our worldly duties. What is the meaning of this?]

Swami replied: Strictly speaking, there is no meaning and coherence in these statements. What is the meaning of “when karma is over”? Any human being is constantly involved in karma as per the Gita (*Kāryate hyavaśo jantuh...*). The Gita says that even the life journey cannot proceed without karma or action (*Śarīra yātrāpi ca...*). When this is the reality, do you think that there is any sense in what is said by people? Sometimes, people speak some statements without any sense so that others will not understand those sentences, but, they think that there is some special deep meaning, which is only known to those people speaking such statements. Then, those people get some respect from the audience. Perhaps, these people mean that when sins are exhausted, such fortunate things happen. But, strictly speaking both merit and sin are actions or karma and hence, the above meaning cannot be deduced by analysis. Even then sins are endless (*Nāvīrato duścaritāt...* Veda) because some type of subtle sin is always associated with the actions related to the world as we see the case of ordinary human beings. Hence, it is foolish to think that good spiritual things happen without our sincere effort. Such people waiting for the good spiritual things to happen without effort are the people, who postpone spiritual things since they are not prepared for spiritual life and are always immersed in worldly life. One should not listen the words of such escapists and waste the short human life in worldly affairs only and finally meet the unpredictable death. The present human life is said to be final human life by several religions. Even Hinduism says that the human life is very very rare, which also means almost the same as told by other religions (*Nara janma durlabhamidam...* Shankara). The future lives of such optimistic people will be definitely the births of birds and animals only, which are confined to worldly life only.

In fact, such spiritual fortunes come due to meritorious deeds and a meritorious deed (Punya Karma) is also action or karma. Then, how would the deed or karma oppose the spiritual fortune? Hence, such statements of

ignorant people posing as scholars of spiritual knowledge shine only before a more ignorant audience.

2. Is it justified to give boons to demons who spoil society?

[While answering the question of Smt. Jhansi, You told that the demons after getting the boons spoil their lives and then realize the truth. But, they spoil the lives of society also. How is this justified?]

Swami replied: The demons cannot spoil the lives of strongly reformed devotees. Only weak devotees get spoiled. In this way, the action of demons can be taken as the test to distinguish strong and weak devotees. Without knowing this basic truth, demons help God in conducting such tests. Every good or bad angle that results is used by God for some administration purpose. I already told that the test conducted by God uses some past bad action of the soul and hence, some bad actions available in the deed-cycle of any soul can be used for the test. If a strong devotee having no bad action in his deed-cycle exists for whom the test need not be conducted by God, he will always remain unaffected by the grace of God.

3. Sometimes, people fall down due to sudden excess of success. Will God save them or not?

Swami replied: It depends on the total surrender of the devotee to God. God saves from such fall if the devotee is totally surrendered to Him without any ego. For such a devotee, the accumulated good fruits will not be delivered as sudden success but instead the kindest God divides the accumulated good fruits and delivers them over a span of time so that sudden fall of the devotee is avoided. If the devotee is not totally surrendered maintaining total or partial ego, the fall of the devotee will be according to the degree of ego of the devotee. This applies to both Pravrutti (worldly life) and Nivrutti (spiritual life). Hence, the Gita advises every devotee to totally surrender to God throughout the life (*Tameva śaranam gaccha...*).

4. Shall I verify the conclusions of a debate of co-devotees with the Sadguru?

[If I am convinced by the conclusions of a debate with my co-devotees, is it sufficient or have we to verify with the Sadguru? Is it not disturbing the time of the Sadguru?]

Swami replied: Sometimes due to the weak potential of the analysis, you may be convinced by a wrong conclusion. Due to this defect only, false religions are also spreading in this kali age. If you have the facility of asking the Sadguru, it is far far better to verify the conclusions with the help of your Sadguru. Then, you can believe the conclusions closing your eyes. When the facility of verification exists, why take any type of risk? The very purpose of the arrival of the Sadguru to this earth is only to clarify the doubts of humanity in Pravrutti and Nivrutti. Moreover, when your doubts are clarified in writing, such clarifications given by the Sadguru will help the similar devotees. Every clarification from the Sadguru must be recorded and

propagated, which is called Jnaana Yajna by which God said in the Gita that He will be pleased in climax level (*Jñāna yajñena tenāham...*).

5. What type of exercises shall we do in order to avoid victimisation by ego and jealousy?

Swami replied: The best exercise is to think thrice everyday that you shall avoid ego and jealousy. Such attention constantly aware in your mind brings lot of progress in attaining your goal. Once you realised the truthfulness of a concept, its repeated memorization (Mananam) finally ends in the fixation of the concept as recommended by the Veda (*Śrotavyo mantavyo nididhyāsitavyah*).

Chapter 19

May 17, 2023

O Learned and Devoted Servants of God,**1. What is the meaning of the upasthana mantras chanted every day in Sandhyavandana?**

[Shri Hrushikesh asked: Dear Swami, Request You to kindly answer the below questions. What is the meaning of upasthana mantras that brahmins chant every day as a part of the Sandhyavandana ritual?]

Swami replied:- Upa- near, sthaana- the place of God. This means that you are becoming closer and closer to God. This is possible only when you express your true love to God. Mantra means repetition of the expression of mental love thought. The ritual in its essential meaning is only the expression of true love to God. True love means love without aspiration of any fruit in return from God. Sandhyavandanam means praying to God in a very peaceful time like twilight without aspiration for any fruit in return from God. Such true love is possible only when the mind is attracted by the divine personality of God. Brahmana does not mean a person by caste. The devotee, who knows the above said knowledge by Me is a Brahmana. During the time of prayer, the devotee shall be most pure, which means that he/she shall be free from any trace of ego that he/she is doing a ritual that is forbidden to other castes. Gayatri is not the so called Vedic hymn (*Tat savituh...*), which is called as Gayatri since it is in a Vedic meter, called Gayatri. Gayatri means song on God expressing true love to God. Hence, the ritual Sandhyavandanam means any Brahmana (Brahmana means any person having the true love to God) doing the ritual of singing on God with true love. Caste by birth and gender have no significance in this pious ritual.

2. Who is the presiding deity of the Gayathri mantra?

[I read some of Your discourses on Sandhya vandana. Below are my understandings post reading these discourses. I request You to correct me if my understanding is wrong.

a) Gayathri mantra's adishtana devata is "Lord Brahma" not a Female form of Goddess? Female representation of Gayathri is a made up concept by some selfish scholars. Is my understanding correct?]

Swami replied:- The so called Gayatri mantra speaks about God Brahma, who is a male form. But, all the power of God Brahma expressed as Goddess Sarasvati is a female form. Both are one and the same and hence, gender has no significance because Gayatri essentially means a mode of worship involving singing on God with true love. The song may be any song and actually the so called Gayatri mantra is only a poem and not song due to

which we cannot call that hymn as Gayatri. The gender difference is meaningless at the level of the ultimate God. In fact, the individual soul covered by a physical body with slight differences here and there is called male or female. Gayatri is for every soul irrespective of the significance of the external body. When Gayatri is a mode of worship, how can you attribute gender to it? In the Sandhyaavandanam itself, it is told that Gayatri is the meter (*Gāyatrī chandah*), Savitaa is the deity (*Savitā devatā*) and the essential form of savitaa is the ultimate God (Paramaatmaa svaruupam) and not the visible Sun since Sun is said to be functioning with fear from God (*Bhīṣodeti sūryah*— Veda).

3. Why is the mantra “Om bhurbhuvasuvaha...” is called as Gayathri when the root meaning is not satisfied in it?

[When the root meaning of the Gayathri mantra is described as a song on God which attracts our mind naturally, why is this mantra “Om boorbuvasuvaha tatsaviturvarenyam...” is called as Gayathri?]

Swami replied:- I have already told that it is called as Gayatri since it is in a specific Vedic meter name as Gayatri. If that is so, there are thousands of hymns in the Veda in that specific meter. Then, why all these verses are not called Gayatri ? This question should be posed by us.

4. What is the chandas of the so called Gayathri mantra?

[Please clarify if the so called Gayathri mantra is in “anushtup chandas” or “Gayathri Chandas”? Because I read in one of Your discourses that Gayathri mantra is composed in Gayathri Chandas but I read a shloka which says it is in anushtup Chandas? Kindly clarify.]

Swami replied:- It is in Gayatri chandas (meter) only and not in Anushtup chandas because Gayatri chandas contains only three lines and Anushtup chandas contains four lines. From *Tatsavituh... to Pracodayāt*, it is only three lines.

5. Why are there a lot of references to Sun in the Sandhya Vandana ritual?

[Why is there a lot of references to Sun God in the Sandhya vandana ritual? What is the essence of the below rituals. Kindly elaborate.

- Arghya pradhaana ritual to Sun God three times a day.
- Surya upasthana mantras that are chanted in front of Sun.
- Doing atma prdakshanam chanting the mantra “asaavadithya brahma”.
- Display of “Chathurvimshathi mudras” with hands.
- Offering tarpanam to Sandhya, Saraswati, Vaishnavi, Gayathri?]

Swami replied:- Since you are doing this worship when Sun rises and Sun sets (some take midnight also as one Sandhya time because the midpoint is also a joint of two hemispheres), the importance to Sun is quite obvious. Offering water is offering to God. Whenever the guest comes, we offer water first. Upasthaanam is explained above. Pradakshinam (moving around God) indicates that you are always linked with God. Some people move around themselves thinking that they are God (Atmapradakshinam) and this also

indicates that they are always linked to themselves (selfishness). Mudra is only the expression of internal spiritual thought by external palms of the physical body. God has several powers and the individual names of these powers are Sandhya etc.

6. Please clarify the following concepts on Sandhya Vandanam.

[Is this ritual of Sandhya vandana a made-up concept by selfish scholars? Who made this and restricted to only a few castes and gender? The real Sandhya vandana is singing songs on God in any language, which attracts the mind during the Sunrise and Sunset? We thank You for many beautiful discourses on the Sandhya vandana ritual. Pranaamam to Your feet, Hrushikesh]

Swami replied:- The ego about gender and caste made all this havoc that brought splits in Hinduism.

7. How should I feel the presence of God every moment in my daily life?

[Ms. Bhanu Samykya asked: Paadanamaskaaram Swami, You told in a Bhajan that God is always present with every soul like it's shadow. If so, how should I feel the presence of God every moment in my daily life?]

Swami replied:- For a human being, the contemporary human incarnation is the relevant God. Hanuman always remembers Rama. Remembering does not mean simply chanting the name without mental feeling. Thinking about the greatness of Rama, remembering several incidents in which His personality got projected is the real essence of the word 'remembering'. The remembering should generate true love on God and if remembering means simply chanting the name, it only generates severe headache!

8. Are faith and self-confidence contrary to each other or mutually supporting each other?

[Padanamskaram Swami]

Swami replied:- Self-confidence is also necessary up to certain average level like the normal temperature of the body. Faith is generally related to God and any excess extent is good.

9. Did Job suffer for the sake of the test of God or due to his own past bad Karma?

[Padanamaskaram Swami, In the story of a devotee named Job in the Bible. God accepts the proposal of Satan to put Job into suffering to test His real devotion to God. Did Job suffer for the sake of the test or due to his own past bad Karma?]

Swami replied:- A bad action of a soul is always used in a test so that even if the individual fails in the test, no damage due to the test happens since the fruit of a bad action is exhausted. The test is put not for the sake of God to know the truth since God is omniscient. It is only put for the sake of the devotee because the devotee has ignorance about the truth of the real progress in spiritual line.

10. God showed Job the creation in depth. Was it like vishwaroopam shown by God Krishna?

[Initially Job accepts all the suffering equally as happiness by always praising God even in suffering. But, when the suffering increases, Job accuses God for it. Later, God shows him the creation in depth. Was it like vishwaroopam shown by God Krishna?]

Swami replied:- God showed the Vishwaruupam to true devotees present in the creation, who were suffering more than Job and yet, were praying God.

11. God showed two wild animals to Job. Does is it have any spiritual significance?

[It is also told that God showed two wild animals of creation (behemoth, leviathan) as the token of beauty of creation. Does this have any spiritual significance?]

Swami replied:- One shall not be carried away by the external beauty because the internal wildness is not recognized.

12. God blessed Job again with the lost wealth, family and health after the test. Can we take Job as the same as Sudama?

Swami replied:- You can have some comparison with Sudaama and simultaneously you will find differences also about which we are not bothered because each story gives its own specific message. Test is only to educate the devotee and not to bring worry to him due to the test.

13. What is the lesson to learn from Job?

[Thank You so much Swami. At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- One shall not criticize God in difficulties however much they may be. Internal beauty is always eternal. God gives difficulties to the devotee only to change his attitude only and not to make him suffer.

14. Why did Rama Himself go to meet Shabari while Sudama went to Dwaraka to meet Krishna?

[Smt. Lakshmi Lavanya K asked: Namaste Swami. What is the difference between Sabari and Sudama. Why did Rama Himself go to meet Sabari but Sudama went to Dwaraka to meet Krishna?]

Swami replied:- Rama did not go to Shabari specifically. While searching for Sita in the forest, the asylum of Shabari was on the way. Sudaama also did not go to Krishna for any help. You can find both these visits as one and the same without any difference.

15. Why did Lord Krishna give that much of a luxurious life to Sudama?

[Why did Lord Krishna give that much of a luxurious life (beyond basic needs) to Sudama (for the sake of his family members or for the sake of Sudama)?]

Swami replied:- The wealth given by Krishna was not in the view of a luxurious life. It only indicates the gift from God, who appreciated the attitude of Sudaama for not having aspiration for any fruit in return from God. This angle of a luxurious life spoiling Sudaama also came before the eyes of Rukmini, who obstructed Krishna from eating the third portion of the parched rice.

16. How did Sudama lead his devotional life after returning home? How did he maintain the relationship with Lord Krishna in his daily life?

Swami replied:- He maintained the same devotion towards Krishna as he maintained earlier before going to Krishna.

17. What is the difference between Ranthidevudu and Saktuprasthudu?

Swami replied:- I find only similarity, which is lack of selfishness.

18. Please explain about Saints like Ravidas, Surdas, Kabirdas, Tulasidas, Meerabai. Are they human incarnations or climax devotees?

Swami replied:- They are climax devotees. Even if some incarnation of God exists, such incarnation also behaves as per the role only. Hanuman is the incarnation of God Shiva, but, behaved as a devotee only.

19. How did the above devotees feel the presence of God in their lives without the human incarnation?

[How did they feel the presence of God in their lives without human incarnation (because the poetry written by them helps us to feel highest devotion)]

Swami replied:- Human incarnation exists in every human generation. Otherwise, God will be blamed with irrational partiality. Their devotion may be excellent, but, without a proper goal. 'Without proper goal' does not mean that there is no goal. It only means that the contemporary human incarnation was not caught by them. They can get the same in their next births. After all, one birth is just one second in this infinite stream of time. Instead of taking these examples, why don't you take the best and supermost examples like Hanuman and Radhaa, who caught their contemporary human incarnations. After catching the highest, why should you look at others? From these examples, you can take the quality of their devotion to God.

20. Why did Saint Ravidas not take the money given by Lord Rama?

[I heard in the story of Saint Ravidas that Lord Rama used to give him daily expenses under the statue of Rama, but Ravidas used to throw away that money because money is enemy of devotees, Lord Rama gave him Parasuvedi but he didn't even touch it although he was in poverty. Goddess Ganga gave him a diamond bangle but he gave that bangle to The queen of that Kingdom although he had loans. Please explain inner meaning of these stories. Thank You Swami.]

Swami replied:- These stories reveal the detachment of the devotee from the bond with money (Dhaneshanaa). These are the tests of God regarding that strongest bond, which is one of the three strongest worldly bonds (bond with money, bond with children and bond with spouse).

21. How do I control my mind when I listen to wrong knowledge at my workplace?

[Smt. Sudha Rani asked: Padanamaskaram Swami, though my dhyanam is on and off, You are constantly protecting me like mother, father, Sadguru and God. First of all, I apologize for the lengthy question Swami. Being a government employee, I need to obey the policy of the Government although I don't like it. Praising hypocritical leaders like Nehru on his birthday displeases me. And few effective and famous writers in Hindi and Telugu (Premchand in Hindi, Kandukuri in Telugu, and many others with polluted secularism, who craved fame) are observed as biased and non-theistic. They presented

brahmins as villains, humiliated Hindu epics, misused the characters to preach their own biased perception which is misleading the ignorant Hindus. At the end of the day, the Hindu nation is deviated from true literature and is totally brainwashed. In their creativity and artfulness, false concepts appear as true. They successfully created a trust to propagate Hinduism as just a fantasy. Please enlighten me Swami how to control my mind when I listen to such wrong knowledge at my workplace?]

Swami replied:- You leave all this to God because it is His responsibility. You maintain human devotion to God. If an opportunity comes to you to present logical points in a spiritual debate, don't miss such an opportunity and be prepared for it in your leisure time. You can send their points to your Sadguru and get proper answers.

Chapter 20

May 18, 2023

O Learned and Devoted Servants of God,**1. What are the sins that cause mental health problems?**

[Mr. Talin Rowe asked: Namaskaram Shri Datta, I am very sorry for any offenses I have made against You. May all of Your devotee's love be showered at Your feet. Thank You sincerely, Talin Rowe. I have a few questions related to Sin. What are the sins that cause mental health problems?]

Swami replied:- Worldly thinking must be avoided as far as possible allowing the mind only to think about very basic essential matters only. Thinking about God is very good for mental health since the miraculous power of God is involved to protect the damage of the mind due to thinking about God to any extent.

2. What is the punishment for the sin of Gluttony?

Swami replied:- He will be born with extreme poverty and nobody will donate anything to him.

3. What are the sins that lead to Hell?

[The three major gates to Hell as You've described are Illegal Sex, Violence by Anger, and Greed and Corrupt Acquisition of Wealth. Are there other Sins that lead to Hell?]

Swami replied:- If these three are controlled fully, other sins are very small that need only oral warnings from God.

4. Are we responsible for our accidental actions leading to others suffering?

[If we say something or do an action and it accidentally causes someone else to suffer, or causes them to make a decision and they suffer by circumstance, are we responsible for this suffering?]

Swami replied:- We are not responsible for the sin if there is no such intention in us. If others suffer, it is the punishment of their sins only.

5. Are we responsible for the sin done by the organizations we work for?

[If we are a part of an organization that commits sins, say a grocery store that sells meat or a gas station that sells cigarettes, or a media organization that tells lies, but our job is our livelihood, are we responsible for the sin generated at these organizations?]

Swami replied:- Since the sin is in the organization not run by us and since our livelihood is involved, we get no sin.

6. How did Krishna enjoy both misery and happiness equally but disliked injustice?

[A quote of the day on the Universal Spirituality Website states how Krishna enjoyed both misery and happiness equally. However, God also dislikes injustice immensely. How can these two concepts be unified?]

Swami replied:- Happiness and misery come as fruits of our past good and bad actions and Yoga means to enjoy both equally. Once realization

comes, we oppose sins in which injustice is the substance. While opposing injustice at present, one can enjoy the fruits of both good and bad actions done previously. The present gives a bright future in which there will be no misery.

7. A question gotten from an Online Reddit Forum: Is physical attraction always lust?

Swami replied:- Yes. Lust means the physical attraction generated due to hormonal activity.

8. Is it possible to be physically attracted to someone you don't know without it being lust?

Swami replied:- If you kill somebody without knowing that it is murder, will it not be a sin to be punished?

9. Is it ever acceptable to admire a woman's physical beauty?

[I've been thinking about the passage "Matthew 5:27 "You have heard that it was said, 'You shall not commit adultery' but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart." as I have a tendency towards lust and want to stop sinning like this. However, as a single man, I find it nearly impossible to not admire a woman's beauty. Is there a healthy medium in regard to this? Is it ever acceptable to admire a woman's physical beauty?]

Swami replied:- Admiring the physical beauty of a woman will certainly generate lust in the next step. Only a person, who is not completely attracted to God will admire the physical beauty of a woman. If one develops bad thoughts in the mind, but, controls the bad actions, such a theoretical sinner is warned orally in the hell, but, will not be punished practically. A theoretical sinner has every probability to commit sin practically. It is best to control in the causal state itself because causal state has every chance to extend to practical state.

10. What is the use of reading knowledge when God cannot be understood?

[Ms. Thalla Bhanu Samykya asked: Padamaskaram Swami, what is the use of reading knowledge when God cannot be understood?]

Swami replied:- The unimaginable-unmediated God alone is not understood. But, the mediated unimaginable God can be understood very easily. Such statements are valid in escapism.

11. Is it okay to serve God when mind is not totally absorbed in Him?

[Padanamaskaram Swami, it is okay to serve God in action when the mind is not totally absorbed on God? Is there no importance of mental attraction to God?]

Swami replied:- As the mind goes on absorbing God step by step, the use also comes step by step. In this gradual process, God is gradually absorbed and finally is totally absorbed when the final stage of total absorption comes.

12. Is person serving God with a sense of duty equal to the one serving God with love?

[Padanamaskaram Swami, is a person serving God with a sense of duty equal to the one serving God with love?]

Swami replied:- Service is only the practical expression of true love. Service without true love is like a dead body without life. Service with aspiration for some fruit in return is like a suffering alive body with cancer disease knowing that it will die shortly.

13. Is there no importance to attraction towards God in practical plane?

[At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- Already I have told that the service with true love based on the spontaneous attraction to God must be present.

14. How do You prove that planet sun doesn't have intelligence?

[Shri Bharath Krishna asked: Padanamaskaram Swami, I had a spiritual conversation with one of my colleagues at office. He says that since Sun is the cause of entire life on earth, Sun has intelligence. I told him that Sun as a planet doesn't have intelligence but there is a deity (with energetic form) who rules Sun known as "Sun God". I asked him whether Sun (planet) can give life to a dead body? He said, yes Sun (planet) can make a dead body alive if you pray. I said that Sun can't give life back to a dead body and nowhere in our puranas or anyone's life this was experienced. I also said that Sun God as a deity has the power to do that. Then he questioned me like this, "how do you prove that sun (planet) doesn't have intelligence?" I didn't know how to answer that question. How to respond to such a question Swami? Your servant, Bharath Krishna.]

Swami replied:- The word 'Sun' is used to mean both the inert planet and the deity of Sun having awareness. The inert planet does not have even the basic awareness and one need not speak of intelligence. It is a well known fact in the entire scientific world. If your friend asks you to prove the absence of intelligence in the Sun globe, the mental derailment is very near to your friend. Intelligence exists in the deity of Sun-planet.

15. What is the difference between Your Grace and the fruit of Your Grace?

[Ms. Geeta Lahari Bandi asked: Padanamaskaram Swami, Kindly explain the difference between Your Grace and the fruit of Your Grace. Thank You Swami.]

Swami replied:- What is the difference between the flash of fire and the burning of hand put in the fire?

16. Please guide me in my understanding.

[Smt. Lakshmi Lavanya K asked: Namaste Swami, You blessed me so much. I am always thinking how to talk to You, how to meet You although I know it is disturbance to You. I have so much bad experiences in my life, but every time I convince myself that God is only one who always loves me. Now a days I feel like You abandoned me and i am getting mad, i am experiencing sleepless nights, headache and getting depression. Your devotees suggest me to talk to You personally (when I contact them) but You don't want to talk to me when I call You. I am unable to understand my mistake. I couldn't understand logic behind Your behaviour, I am unable to bear this pain and unable to control my emotions. Please don't suggest me to read any stothras, I am unable to chant anything other than Your name. Please forgive me if I am asking anything wrong.

I request You to please inform me before two days at what time I can visit You whenever you come to Vijayawada. There is no one to inform me about You. Thank You Swami]

Swami replied:- You should control your emotions and try to get full benefit of My spiritual knowledge, which alone generates systematic emotions that lead you to practical service and sacrifice. When a ladder exists to climb the roof, you must travel step by step on the ladder. If you overlook the systematic steps, you will fall down and the injuries will give you pain. This path is very narrow filled with thorns and very rarely people walk in this path. The path to hell is a big national highway covered with rose flowers and crowds of people are always walking on it.

17. Is the ‘collective awareness of the universe’ the sum of all the individual awareness in each person in this universe?

[Shri Anil Antony asked: Padanamaskaram Swami; In the discourse given on 07 May 2023, (Link: <https://www.universal-spirituality.org/discourse/kindly-explain-the-meaning-of-the-following-statement-of-god-hanuman--de65af91712c6dca--030c180340b4bd2b--fa28fetc758fe35d--5>). It was stated that from the angle of the individual soul (Atheistic): “The collective awareness of the universe is not greater than the individual awareness in quality because the collective awareness is not omniscient due to the absence of God in atheism or in science”. Question: Here, is the ‘collective awareness of the universe’ the sum of all the individual awareness in each person in this universe? At Your divine feet -anil]

Swami replied:- Collective awareness in the sense of total addition of all the individual awareness-bits to make it an ocean of awareness is a foolish idea in view of spiritual value. What is the collective awareness of all the tigers in this world? It is simply quantitatively large wildness even though qualitatively there may not be much significance. Instead of this childish classification, it is better to have classification as imaginable awareness of souls and unimaginable awareness of God. The unimaginable awareness means simply that the awareness is generated without inert energy and a materialized nervous system. In philosophy, I could not understand this one point, which is that Hiranyagarbha is collective awareness (Samashti chaitanyam). In reality, human beings maintain distance among themselves and a collective awareness is impossible in a practical point of view. An ocean of water represents several water drops joined together continuously and such an ocean of awareness is not possible and it must be in imagination only. Even if you assume a collective ocean of awareness, the entire ocean comes under imaginable domain only because every drop of such ocean contains imaginable properties only. Every drop of the water-ocean contains the chemical properties of water only. No unimaginable property can enter the ocean because it is a collective quantity. Quantity does not change the quality in the case of any item. The unimaginable awareness irrespective of quantity will have new unimaginable properties. When we say God as unimaginable awareness, we should not say that it is collective awareness of

souls because such collective awareness has the imaginable properties of imaginable bits of awareness and such collective awareness cannot be treated as God with unimaginable property or power. Of course, if you treat each bit of the imaginable awareness as God, then also, there is no need of collective awareness to attain God since already each bit of awareness is God. Hiranyagarbha actually means the first energetic incarnation, called God Datta (first energetic being merged by the unimaginable God) involved in the work of creation of this universe and has unimaginable omnipotence with Him. Hiranyagarbha represents His energetic incarnation, called God Brahma.

18. What about the dimension of time in the picture of space and energy?

[A question by Shri Aditya Nath]

Swami replied:- Space is the subtle energy that was created as the first item in the beginning of creation. Time is not mentioned as a separate item in the creation of God along with items like space, air, fire, water, earth, plants and awareness. The reason is that time is the fourth dimension of the four-dimensional space-time model. The three spatial co-ordinates are length, width and height. Time is another co-ordinate of space only, which is very much involved with the three above said co-ordinates. In villages, we hear people saying that the time is two hands in the morning (Baaredu poddu ekkindi - in Telugu). This means that the Sun rose two hands distance from the point of horizon touching the earth. In this way, the scale of time can be expressed in spatial co-ordinates. Scientists also say that time is the distance between two successive events in space. Sun is gross energy along with the materialized fuel. Space is a subtle form of energy. Unless awareness is there, time is not noted. Even if the awareness is absent, time can exist. If the gross energy and matter (Sun) are absent, time is not expressed. If space alone exists, time also exists as the latent fourth co-ordinate. When space is absent, everything becomes non-existent and hence, time also does not exist in that situation. The distance between the two opposite horizon points is the distance of the hemisphere, which is exactly half of twenty four hours. Hence, time is not a separate independent item in this imaginable creation since it is just a special co-ordinate of space involving the three normal co-ordinates of space.

Chapter 21

May 19, 2023

O Learned and Devoted Servants of God,

1. Are states like 0.1X, 0.5 X, 2X, 100X etc., still reality only and vary only in terms of dilution or concentration?

[Shri Anil Antony asked:- Padanamaskaram Swami. An item X can exist (Real) or does not exist (Unreal). States like for instance, 0.1X, 0.5 X, 2X, 100X etc., are still reality only and vary only in terms of dilution or concentration. Kindly correct me. (Related discourse link:- <https://www.universal-spirituality.org/discourse/please-elaborate-on-real-and-unreal-superimposed-by-concentration-and-dilution--706a72d163f3f680--5aee3633f8d17011--fa28fetc758fe35d--6>). At Your Lotus Feet -anil]

Swami replied:- You are perfectly correct.

2. What is the Vigyan of Shakti?

[Shri Jayesh Pandey asked:- Padanamaskaram Swami Ji!]

Swami replied:- Vijnaan means scientific analysis. Shakti is inert energy and its forms are matter and awareness.

3. What is the Vigyan of Karma?

Swami replied:- Karma or action is a form of inert energy only.

4. What if a person forms a bond of enmity with God?

Swami replied:- Enmity is not called as a bond.

5. Why are the conversations with hellish deities very wild?

Swami replied:- Because they are hellish!

6. Who is the Ultimate Satanic form of God?

Swami replied:- Every form is only creation of God, which need not be His form. His form means that He should exist in it. Satan is actually the creation of devilish mind and thus, it is not a direct creation of God, but direct creation of a part of the creation that became bad in due course.

7. What is the relation between God Hanuman and Goddess Durga according to their origin of manifestation?

Swami replied:- Both are one and the same. Hanuman is the form of God Shiva and Goddess Durga is the joint form of Saraswati, Lakshmi and Parvati. In God Shiva, God Datta exists in whom the Parabrahman exists. Saraswati, Lakshmi and Parvati are the powers of Brahma, Vishnu and Shiva. There is no difference between the possessor of power and the power. Hence, the divine trinity containing God Datta contains Parabrahman. Finally, the essence is Parabrahman and all these names and forms are only external formal dresses only. All the deities are Parabrahman only (*Ekamevādvitīyaṃ Brahma* - Veda).

8. What does the prefix 'Maha' before the names of God signify?

Swami replied:- Maha means greatest, which applies to Parabrahman. Every divine form is ultimately Parabrahman only. Parabrahman is unimaginable and hence, the names and forms help us to see and worship Parabrahman expressed in various media or dresses.

9. Maha Brahma and Maha Rudra are the embodiments of Shiva and Maha Vishnu is the embodiment of Shakti. Is this statement correct?

Swami replied:- You cannot find any difference among Brahma, Vishnu and Rudra. All the three are the media of God Datta and God Datta is the medium of Parabrahman. Always try to develop the view of unity and not the view of difference as far as the divine forms of God are concerned.

10. Is Lord Hanuman the incarnation of Lord Shankar or the 11th Rudra?

Swami replied:- When there is no difference, how does this question find its place?

11. God approaches in the same way as the seeker does. Can You explain the Vigyan behind this statement?

Swami replied:- God has taken several media differing in names, forms and qualities so that the devotee can choose any form that suits to his/her liking.

12. Can You explain about the four Varnas in Macro Cosmic View with examples?

[Below Your Feet!]

Swami replied:- The souls interested in developing spiritual knowledge in society are called Brahmanas (Not the reverse). The souls interested in administration by punishing injustice and establishing justice are called Kshatriyas (Not the reverse). The souls interested in maintaining the business are called Vaishyas (Not the reverse). The souls interested in production of food grains are called Shudras (Not the reverse). 'Not the reverse' means, for example, the statement "the souls born as Brahmanas are interested in developing spiritual knowledge" – is wrong. Similarly, you can apply this to every caste. God said that caste is established by the professions and their concerned talents and qualities. This is the basis of classification of caste system as per God since this is told in the Gita.

13. Are religious holidays wrong in a secular nation?

[Smt. Priyanka asked:- Padanamaskaram Swami, Some atheists or agnostics I know have raised a few questions/ arguments. It all started with the state of Pennsylvania, USA declaring Diwali as a national holiday this year onwards. Please give Your counter-arguments to their comments posted below. "Religious holidays always feel wrong to me in a secular nation. Cultural ones make sense. My point is having it tied to religion makes the holiday wrong for a secular nation. Democracy and Republics are more about not having a religious body control the state".]

Swami replied:- Atheists do not accept the existence of God and hence, naturally they oppose any religious holiday. But, the majority of public is religious and hence, the government shall declare holidays in view of all religions and this is secularism. If a single medicine is present in several bottles, use of medicine from every bottle on each day is secularism. But now, secularism as per atheists is not to use the medicine from any bottle and this is totally wrong.

14. If Christmas is the real birthday of Jesus, why would the Gregorian calendar start six days later?

[Christmas is a pagan cultural holiday that Christians mapped to Jesus' birth. If it was his real birthday, why would the Gregorian calendar start 6 days later (considering BC and AD)?]

Swami replied:- It is not a serious matter at all because it was just an adjustment between two sects of people in the past.

15. Why can't religion be driven by humanism rather than a notional superpower?

[Religion is largely horrible. The only good (if any) is the sense of community, and to an extent, culture. But, why can't religion be driven by humanism rather than hitching to a notional superpower(s)?]

Swami replied:- Such thinking shows the lack of even a normal brain. Religion confirms the existence of God, who punishes injustice and supports justice. It gives confirmation of confidence in right path and also threatens the wrong path. It is very helpful for any administration of any region. People aspiring for the wrong path and for sins are for lack of religion so that there will be full freedom to do sins openly.

16. Is spirituality a privilege of simply being human?

[Spirituality is a privilege of simply being human. And does not have any attribute to a 'God ' or otherwise. It all comes down to service (or selflessness) and self-acceptance and a myriad of other (good) things that make us human. It is this ability to introspect and think beyond the material. Our cohabitants on earth don't get that while we can exploit the same home for our living pleasures and necessities. Spirituality indicates your life gives you the opportunity to think beyond basic needs. Even among humans, not all have that privilege.]

Swami replied:- This is somewhat better psychology than the above mentioned madness. The highly intellectual psychology is acceptance of God, heaven and hell. At least, for the sake of justice and for the sake of eradication of injustice, it is better to accept these three concepts. But, don't limit yourself to this thought only because you can't explain genuine miracles appearing in the world based on just this much concept. A genuine miracle can be explained only when you accept the existence of the omnipotent God. Hence, such omnipotent God punishing injustice through hell and promoting justice through heaven is the uttermost true concept. A person aspiring to do sins openly only develops such bogus concepts.

17. Does the internal moral compass not defined by the fear of a superpower or of what happens after death?

[Our internal moral compass doesn't need to be defined by the fear of a superpower or of what happens after death. Those are personal choices. This doesn't need to necessarily be linked with God. Your moral compass can be in the right even if you aren't religious or forced to do it out of cultural norms. Humans are born into a society and understand emotional quotient (EQ) by their environment - as long as their environment encourages good deeds over evil, they will continue doing so. At Your divine lotus feet, Priyanka]

Swami replied:- It is not the question of fear or no fear. It is the question of truth and false. When you require the presence of omnipotent God to explain a genuine miracle and if that God in human form is telling that heaven and hell exist separately, you must believe the heaven and hell. The performer of unimaginable events, called miracles is the real authority about the existence of supernatural spectrum in space. Even if your intelligence is perverted by telling that you are not seeing God, heaven and hell with your eyes directly (50:50 probability of existence and non-existence), it is better to accept at least this way of thinking, which is **“If I follow the supernatural belief in not doing sins while alive and fortunately or unfortunately, if the hell is absent after my death, I am not damaged in any way because I am not punished for not doing sins. But, fortunately or unfortunately, if the hell exists, the atheist doing sins while alive is killed forever after his death and I will still be safe after my death since I have not done any sin and hence, I will not enter the hell for punishment”** (*Nāsti cet nāsti me hānih, Asti cet nāstiko hatah*). This verse was told by Sureshwara Acharya (previously called Mandana Mishra), a disciple of the most intelligent Jagadguru, Shri Adi Shankara!

Chapter 22

May 31, 2023

O Learned and Devoted Servants of God,**1. How do You say that I have aspiration free devotion towards You even though I aspired for Your help?**

[Ms. Thrylokya asked: In the latest miracle presented by me, it is clearly known that You have taken my stomach pain when I prayed to You due to my patience crossing the limits. But, You answered me that by asking, it does not mean I have aspiration for help in return from You. How is this possible since You already told that the devotee shall not ask for any fruit in return from God. Please explain this controversy.]

Swami replied: To understand this, you should take the best example of Arjuna in the Gita. Arjuna refused to fight and wanted to become a saint without war. But, what Krishna told was like this “You are thinking that you will not fight with your relatives. But, your standard nature of fighting is known to Me very well. Hence, you will certainly fight following your standard nature. You will follow your original nature and you cannot resist it. The reason is that every soul is controlled by its original nature and any control will fail” (*Yadahañkāra māśritya..., kariṣya syavaśo'ti tat, praktim yānti bhūtāni...* Gita). In the above example, what is understood by you? Arjuna is telling that he will not fight whereas Krishna is telling that Arjuna will fight. What is that logic here? The logic here is that the original or standard nature of Arjuna is to fight against injustice (Kshatriya Prakruti) for the past several births. Suddenly, in this situation, he was masked by peaceful nature (Brahmana Prakruti) due to fascination to relatives. The standard natures of all souls are known to God and even the standard nature of this birth is not known to the soul. Poet Kaalidasa says that the white moon may look red for a very short time in the twilight of evening but very shortly the moon becomes white and looks white throughout the night. The red colour in the twilight is the temporary masking nature whereas the white colour is the standard nature (*Raktabhāva mapahāya candramā...* Kumaara Sambhavam).

Hence, God knows your standard nature, which is love to God without any aspiration for fruit in return. Due to your patience crossing the limits, you cried for help and such nature is the short masking nature and it is not your standard original nature. God knows all your previous births and your standard nature in all these births (*Bahūni me vyatītāni...* Gita). You don't know your standard nature of even this birth. Hence, your conclusion is wrong about yourself and the conclusion of God Datta is real and permanent.

Therefore, your standard nature is not to have any aspiration for fruit in return. You only asked for help from God influenced by your temporary masking nature. Hence, the opinion about you in the mind of God is correct and the same opinion about you in your mind is not correct. In one Satsanga, I told you that I know you better than you know yourself! This answer is the birthday gift presented by Me to you since you told that today is your birthday.

Chapter 23

June 03, 2023

O Learned and Devoted Servants of God,**1. Is it right to be satisfied in the matter of God or is it right to never be satisfied?**

[Smt. Lakshmi Lavanya K asked: Namaste Swami. Is it right to be satisfied in the matter of God or is it right to never be satisfied? When I met Phani sir I was satisfied that I got the support, but after a few days, dissatisfaction started. When I met You, I thought my life's goal was fulfilled and I was free from depression, but I started feeling unhappy that I would not be able to live with You again. Even though I was enjoying the good memories during the sadsang with our devotees in Your presence, that happiness could not stand before this pain.

You are busy with Your work. Even though I try to satisfy saying that I can't do any service for You except disturbance, my mind is revolting saying that what is wrong in wanting. Hanuman has been my motivation since childhood and my desire is to keep my Sadguru in my heart like Him. After I messaged You the last time, my depression has reduced, thoughts are going in a positive way. This situation is new and strange to me. Please let me know if this is correct or not.]

Swami replied:- You are observing your effort and its result simultaneously. This can be alright in worldly works like typing and simultaneously seeing the screen. In spiritual efforts, you must leave the fruit to God and go on concentrating and continuing your effort without any aspiration in return. You are making a fundamental mistake. Please rectify it.

2. My student asked me to seek Your help in getting a suitable husband for her.

[My student asked me to seek Your help. Alliances are being searched for her marriage. But she seeks Your help to find a suitable husband who will help her in her education and get a job instead of sending her to farm work. She is doing the mantra given by You daily.]

Swami replied:- The mantra given by Sadguru will take care of her. Don't worry about such worldly issues.

3. Thank You Swami for Your support and guidance.

[Namaste Swami. Thank You Swami for Your support and guidance. I understand now what is true knowledge and true devotion. In previous messages I have said so many negative words. I am very very sorry for that. I sincerely apologise to You and Your devotees. My intention is not to blame anyone, but asking Your help to overcome my negative thoughts. Now I understand that patience is first quality of a true devotee. Please don't blame me because You are the only one with whom I can share my inner thoughts to correct them, You are only one who can help me travel in the right path. Thank You Swami.]

Swami replied:- Read My knowledge completely with patience. You will know everything and you will proceed in the correct spiritual line.

4. Please suggest me a way to control emotions.

[Namaste Swami. As far as I know, I have tried hard for many years to get You in this life, always looked for another way whenever one way is closed. Now that I have found You and so I am relaxed. Happiness has come in my life. Compared to earlier times, my life has become filled with wonders. But

You say that emotions are to be controlled and they are wrong. Since You are in human form, it is impossible for me to control my emotions towards You.

Please let me know how to control these emotions and where to divert them. If You give Hanuman as an example, He is an incarnation of Lord Shiva and so He could not express emotion. But, what is the way for me? Please let me know. Thank You Swami.]

Swami replied:- Even though Hanuman is the incarnation of Lord Shiva, He behaved like an ordinary soul only while standing as an example for the devotees. The actor always confines to the manners and suitable discipline of the role only. Hanuman always concentrated on the work of God and not on God. God will be pleased with you for your work done and not because you have opened your eyes and have stared at Him continuously chanting His name. What is the use of such penance? If you help Him in His mission, He will be happy with you.

5. Please explain about the qualities of a servant of God.

[Namaste Swami. Thank You swami]

Swami replied:- The only quality that is required for the best servant of God is to concentrate on His work continuously without remembering anything other than His work.

6. What are the varnas of Lord Vishnu, Ma Annapurna, Indra Dev and Kubera respectively?

[Shri Jayesh Pandey asked:Padanamaskaram Swami Ji!]

Swami replied:- Lord Vishnu has pure Sattvam quality that discriminates good from bad and mother Annapurna has pure Tamas quality that indicates love to give food without finding fault with the devotee. Others have mixed quality. The real nature is the color or Varna and not temporarily acquired natures as per some inevitable situations.

7. How did Sage Vishwamitra become a Brahman?

Swami replied:- Vishwamitra was under false impression that caste is by birth. By long penance, he realized that caste is by nature and qualities. When he realized the real meaning of caste, he became Brahmana in no time.

8. Which of the different sects of Spirituality - like Rishis, Yogis, Siddhas etc., - are included in the category of a Brahmana?

Swami replied:- Any soul interested in the propagation of true spiritual knowledge in society is called a true Brahmana.

9. Can we approach the God through all the Nine rasas?

Swami replied:- It is the intensity of rasa based on true love to God that makes the path to approach God.

10. Was the Person, trying to sacrifice the head of Shankaracharya for his Sadhana, right or wrong?

Swami replied:- Sacrificing the head of a saint was for attaining some miraculous powers and this is fully wrong.

11. Is it possible to remain outside the Shri Chakra?

Swami replied:- Such a person, who is outside the Shri Chakra (the influence or chakkar (hindi word for attraction) of money) can be only God Datta and not any soul.

12. Is Pranamaya Kosha treated as key for performing miraculous deeds?

Swami replied:- Pranamaya kosha is the system of inhaling oxygen from outside to purify the blood and also for oxidation of food to liberate inert energy that transforms into awareness in specific brain-nervous system. Except this, this system has nothing to do with miraculous powers. Miraculous powers are always with God and can be obtained from Him by His grace only. People propagating the relationship of respiration and powers are either ignorant or fraud.

13. What is the inter-connection among the first three maya koshas of a soul?

Swami replied:- The first two koshas are related to the production of inert energy. The third kosha is related to transformation of inert energy in to awareness in the specific brain-nervous system. The inert energy is called as mere soul (Aatmaa). The awareness in the form of blended thoughts is called as individual soul (Jiiva).

14. Were the heavenly beings produced by Prajapatis and the hellish beings by Rudra respectively?

Swami replied:- Any being is produced by the omnipotent God, called Parabrahman only. All the intermediate products are also produced by Him only.

15. Who are more evolved spiritually between demons and angels?

[Below Your Feet!]

Swami replied:- Certainly angels because sattvam quality is predominant in them.

16. Will stay in other's house on their invitation form Runaanubandha with them?

[Shri Bharath Krishna asked: Requesting Swami to kindly answer my questions. Padamaskaram Swami, If I stay in other's house for some days as a guest, will I form Runaanubandha (debt bond) with them? Will I form Runaanubandha if my visit to their house is due to their invitation?]

Swami replied:- If they invite you, there is no Runaanubandham due to which, you need not pay anything to them. But, if you go as a guest, you must pay them through a form that is required by them. In such a case, the best way is to give money as a gift because we don't know their actual need.

17. Will the devotee who receives some service from another devotee form Runaanubandha?

[Swami, You teach us that devotees should serve other devotees if Human Incarnation is not available. In such case, will the devotee who is receiving some service or money from another devotee form Runaanubandha? Thank You so much for patiently answering all of my questions. Your servant, Bharath Krishna.]

Swami replied:- When you are serving other devotees, there is no question of Runaanubandha in this matter because you are serving them based on their poverty condition and needs.

18. Thank You Swami, Thank You very very much. I love You forever and ever and ever.

[Smt. Lakshmi Lavanya K asked:Namaste swami. I have read Gopika Gitikavali 4 times till now. Truly speaking now, I am fully satisfied with Your knowledge. I am feeling wonderful and enjoying again and again while reading each word of it. You compared vastrapaharanam of Gopikas and Droupadi to tell God is greater than justice, only You can do this. People said to me You are God Datta and You have no emotions, but You said to me on Datta Jayanti day that You are Lord Krishna, now You have proved it. You are an ocean of love, my love and emotions are nothing before You. You said that You incarnated as human to experience love of devotees. Now I am totally convinced. I am feeling like I am in Golokam while reading this. I am tired by telling everyone that God is greater than Justice. Now You have given so many proofs. You said all remaining scriptures are torchlights and Bhagavatam is Sun God. This is awesome. I want to write 10 pages essay, but You said to write in a small paragraph. I am ending with one stanza I mostly like "I am tired thinking and thinking, loving and loving always Him only, He is in Dwaraka there and I am in Brunda here, meeting in poems." Thank You Swami, Thank You very very much. I love You forever and ever and ever.]

Swami replied:- Remember that Gopikas were sages for the past millions of births and completed all the spiritual knowledge. They have entered the second stage of Bhakti Yoga or theoretical devotion. Then, they were tested in their bond with wealth and children, which is karma yoga. The fruit Goloka was obtained after karma yoga only and not mere theoretical Bhakti Yoga.

19. How to impress You and bring smile on Your face?

[Smt. Amudha Sambath asked:At Your Divine Lotus Feet Swami, The Lord is already happy or He is source of Ananda Nilayam (Abode of Happiness). But still as a soul how to impress and bring smile on Your face? Also how to be a good student or devotee of God. Swami I hesitated to ask this question and Ms. Thrylokya helped me to do it. Also I am praying to please help me to do all as per Your words, wish and knowledge Swami 🙏❤️]

Swami replied:- Bhakti yoga is only theoretical inspiration that transforms theoretical Jnaana yoga into practical karma yoga. The fruit comes only to karma yoga (mango plant) and not to any number of water tanks (knowledge) and to any number of fertilizer bags (devotion). Of course, knowledge (water) and devotion (fertilizer) are helpful to the practice (Mango plant) to yield the fruit. But, you cannot dream about the fruit without practice (Mango plant).

20. How can one fight with God?

[Shri Anil asked:Padanamaskaram Swami, Kindly give Your answers to the following questions-at Your lotus feet anil. Hanuman fought with God Rama for Yayati. How can one fight with God? Kindly elaborate this?]

Swami replied:- Hanuman is also the incarnation of God. So it is a play of God. The final message is that Nivrutti is greater than Pravrutti. For the sake of mother's word Hanuman fought with Yayaati. In the next birth, Hanuman was born as Shankara, who left the mother for the sake of God. Justice, protected by God, cannot be greater than God. This is the final message preached by God.

21. Why is it told that God Datta was in the merged state with Sai Baba during 1 hr. of meditation?

[Swami, You narrated the incident of Shri Satya Sai Baba in mediation for 1 hour in merged state with God Datta and hence a devotee who touched Him got a shock and due to the unimaginable love of God to the devotee, he was saved from becoming ash. Here I have a doubt, any human incarnation contains God Datta in merged state in all the time from birth to death, why it is told that God Datta was in the merged state with Sai Baba only during 1 hr duration in the above incident? Kindly elaborate on this.]

Swami replied:- The merge with the selected devotee to become incarnation is different from the state of Shri Satya Sai Baba in that incident. When God Datta merges, He merges with the selected human devotee in and out at the time of merge. But, God Datta withdraws from the body and confines to the soul only so that the body will not have the power unless the incarnation wishes for the expression as needed by a specific miracle. For example, God Datta expressed in the body of boy Krishna when the huge mountain is to be lifted by His finger. Shri Satya Sai Baba is already having God Datta in merged state confined to the soul like insulated electricity. When Shri Satya Sai Baba told that He is merging with God Datta, He meant the expression of God Datta in His entire body from His soul. Due to this, when the devotee touched His feet, he got a very powerful shock of the power of God Datta in the body of Sai.

22. Why did Jesus tell the following verse regarding marriage and divorce?

[Why did Jesus tell the following regarding marriage and divorce?

Mark 10:6-9: But from the beginning of creation, God made them male and female. Therefore, a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let not man separate."]

Swami replied:- This means that the husband and wife shall live as one unit for the sake of integrated family without separating from each other. Such a strong family can also serve parents and God effectively. The son integrated with the parents shall separate from the parents and shall integrate with wife to become one unity so that this integrated unity will serve the

parents. Unless the son is separated from parents and assisted by wife, he cannot effectively serve parents or God. Here, the word separation from parents is not abandoning them forever. Moreover, this separation is inevitable for the divine purpose of generating the children, which is again a divine purpose only.

23. Swami kindly give a response to the following comment of an atheist?

[Regarding the topic 'creation for entertainment of God' an atheist replied in the following way: I mean, life has no challenges for God. There is nothing left for Him to achieve. He doesn't have any sexual partner. He doesn't know what it means to read a new book, or feel the thrill of learning something new and exciting. He possesses His qualities to an infinite extent, which means that our human affairs must, to Him, appear infinitely trivial. When you think about it, God is to be pitied. He lives in a state of imprisonment with no hope of parole or reprieve. -Swami kindly give a response to it.]

Swami replied:- You may be right when He was alone since the Veda says that He was bored due to the absence of second person or item (*Ekākī na ramate*- Veda). But, when He created the second item, which is plural due to many souls and many items, He got entertained. In entertainment, what all you said exists as experience of different feelings. Even as a person, you are also entertaining yourself in this life in a similar way only. Hence, your objection is overruled.

Chapter 24

June 11, 2023

O Learned and Devoted Servants of God,

1. When an Astrologer says that we'll get a job by so and so time and we'll get married by so and so time, will that happen even without our effort?

[A question by Ms. Thrylokya]

Swami replied:- The Gita says that a human being cannot be idle without doing work (*Na hi kaścit kṣaṇamapi...*). Expecting that the human being will be continuously making efforts driven by the needs of worldly life, astrology advises whether the time is favourable or not. You should not say that if the effort is put up, the fruit will naturally come. What you said is not correct because there are several instances where even if the effort is put, the fruit does not appear. Therefore, it is not necessary that every effort be followed by the fruit. Astrology helps to advise the favourable time for the fruit. You may say that there are some people who do not put-up efforts and lead a lazy worldly life. For such people, fruits are not seen and this is familiar to all of us. Of course, if God's grace exists, the fruits will come even without efforts. The level of God is very high compared to the level of the power of planets. In unfavourable times for fruits, even astrology advises to worship various forms of God for attaining favourable fruits even with partial efforts. The level of God and the level of planets are related to each other because the total structure of both the levels constitute the divine administration. God is the Chief Boss whereas the planets and other administrative deities (Lokapaalaas) work as per the divine constitution composed by the omniscient and omnipotent God. God also does not deviate from His own constitution. If He deviates from the divine constitution, Sages will criticize God and God also has His own standard of morals and ethics. He is the basic foundation and protector of the deity of justice. We have to understand the reason for our misery as the fruits of our own past sins. God gives the logical and legal judgement in our case sitting on the topmost throne of justice. We have to understand the delicate position of God and should not blame God for not responding to our prayers. In the case of extreme devotion of devotees, God postpones our punishments with accumulated interest to a later time of this life or to hell or to the next birth. All these parameters are involved like a three-dimensional net behind the cycle of deeds and justice (Karma Dharma Chakra). Astrology shall be considered only in worldly life and not in spiritual life in which the work of God is carried on by devotees.

2. When we fight against injustice and win, don't we get ego and fall in spiritual path?

Swami replied:- When we fight against injustice, we must see that we are fighting against the injustice as servants of God. Without the grace of God, we cannot fight against injustice because sin is very powerful, which is the main constituent of injustice. Rajas and Tamas constitute injustice and Sattvam constitutes justice. Justice has only one-third strength and injustice has two-third parts of strength. Justice has lesser strength than injustice. Justice is a devotee of God and injustice is against God due to its rajas that is the basis for ego. Hence, a soul cannot fight against injustice by its own strength. If a soul thinks that it defeated injustice, it is completely the illusion of the soul. Justice surrendered to God Datta in the form of a soft-natured cow and hence, God Datta is always seen with a cow behind Him.

3. Jesus excused the people who crucified Him but told devotees to hate worldly bonds. How do You correlate them?

[Jesus prayed to God to excuse even the people who crucified Him and did not hate even such sinners. But, the same God Jesus says to devotees in His spiritual knowledge that unless the devotees hate the worldly bonds, they can't be His disciples. How this can be correlated?]

Swami replied:- Hatred is of two types:-

i) Direct hatred:- If you hate the worldly bonds directly without a third parameter, it is the hatred generated in your heart. If you don't like coffee, it is a direct hatred generated in your mind towards coffee. This is absolute hatred. This is real hatred and also looks like real hatred.

ii) Indirect hatred:- This is not hatred generated in your heart directly, but it looks like hatred for the external view. If you have tasted divine nectar and due to the relative comparison of taste, if you start hating coffee which you liked very much previously, this is indirect hatred. This is relative hatred. Relative hatred is not really hatred but looks like real hatred.

In the case of sinners, who crucified Jesus, Jesus did not have direct real hatred. In the case of devotees, who are recommended to hate the worldly bonds, the hatred is unreal relative hatred that looks like absolute hatred. Hence, Jesus is not advising devotees to hate worldly bonds directly without reference to God. In worldly life or Pravritti, every soul must love worldly bonds compared to the other public because worldly bonds like parents, spouse, children, etc., are more loyal to the soul compared to outsiders. In Nivritti or spiritual life, the taste of God is so much that God tastes like the divine nectar and the worldly bonds taste like coffee. In Pravritti, you liked worldly bonds and coffee to the climax in absence of the taste of God and divine nectar. Even after tasting God or divine nectar, you are not having direct hatred to worldly bonds or coffee. It is only relative hatred or indirect

hatred or unreal hatred that looks like real hatred to all others except yourself. Even in Nivrutti, your consciousness knows that you are not hating the worldly bonds or coffee. You are liking God or divine nectar to such an extent that you are not liking anything or anybody other than God and the divine nectar. Therefore, in Nivrutti, the hatred towards worldly bonds is not a sin because it is only a relative hatred that appears to everybody as absolute hatred. God or the divine nectar should also not be blamed because God or the divine nectar is not coming with a sword and cutting worldly bonds or the bond with coffee. That is the taste of God or the divine nectar for which they are not responsible.

Chapter 25

June 15, 2023

O Learned and Devoted Servants of God,**1. What is the use of entertainment which doesn't give any result?**

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, in one of Your discourses You said- "If you develop the attitude to work for entertainment without the attachment to profit and loss, you will never be lazy". But what is the use of entertainment which doesn't give any result? Is it not equal to timepass? Should one work just only for entertainment? Please guide me to correct my understanding. -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- God also created this universe for entertainment. Do you mean to say that He wasted His time without any final result? When the soul also does not need anything to achieve, such a soul also entertains in life without attachment to anything. The ordinary soul is ignorant and attached to worldly things. You are taking the enlightened soul as useless and the ignorant soul as enlightened. With the standards of blind people, you are estimating the intensity of sunlight!

2. What is the difference between the inertness of Ahalya and Parvati?

[Ahalya is said to become human from stone (inert) nature by the touch of God Rama. Parvati Devi is said to be of hill (inert) nature and is praised. What is difference of their inertness? Ahalya had to let go of inertness to become normal whereas Parvati Devi is said to be topmost devotee by Her quality of inertness? What is the difference in their inertness? Please excuse me if there is any fundamental mistake in my petty understanding and please guide me to correct understanding.]

Swami replied:- The inertness of Parvati is towards good direction. Ahalya acquired inertness due to the curse given by Sage Goutama for her sinful nature. Rigidity has both good and bad sides. Rigidity in good work is always appreciated like the rigid penance of Parvati. Rigidity in bad direction is punished by God as in the case of Duryodhana and Raavana. Since the inertness is due to curse in the case of Ahalya, she could not become normal unless the curse given to her is cancelled by God Rama. In the case of Parvati, the same inert nature or firmness made God to marry her. Nature is not important, but direction is important.

3. Lord Jesus did innumerable healings but didn't heal His disciple Little James. Why?

[Lord Jesus has done innumerable healings and miracles all over His life but didn't heal His disciple Little James who was physically handicapped. Is this really true? What is the spiritual lesson to learn from this?]

Swami replied:- A true disciple never aspires for any selfish comfort. God is always having a very good impression about such a devotee, who feels

that the soul shall undergo the punishment given by the judgement of God for its own past deeds.

4. How to see the following story mentioned by You in the correct angle?

[You said a story of 2 friends travelling to Varanasi. In that story the one who practically worshipped Lord Shiva went to hell because his mind was attracted to a prostitute. But the one with the prostitute went to the abode of Lord Shiva because of His mental attachment to God irrespective of any practical service to God. Now this story is violating the concept- "result comes only to practice but not to theory" right? How to see this story in the correct angle?]

Swami replied:- The soul did not worship the contemporary human incarnation of God, but worshipped a representative model of God, which cannot be told as service to God. In the case of the devotee, who was with the prostitute, his mind was detached from the prostitute and was attached to God even in such a negative atmosphere! This is the real detachment from the world. Detachment does not mean the absence of worldly bonds but it means the absence of fascination to worldly bonds even though the soul is surrounded by worldly bonds.

5. What is the meaning of the Gita?

[Ms. Thylokya asked:- Swami, I am taking some points from 'Traita Siddhanta Gita' and putting them before You for Your kind reactions. Does the meaning of Gita mean 'line' ?]

Swami replied:- The Gita in Sanskrit means that which is sung. In Telugu, Gita means line. It is better to give such interpretations based on Sanskrit and not based on some regional language.

6. When Krishna wanted to teach the Bhagavad Gita only to Arjuna, how could Sanjaya listen to it?

Swami replied:- Krishna never told anywhere that He wants to teach the Gita only to Arjuna. In fact, Krishna wanted to teach the entire world through the Gita keeping Arjuna as an example.

7. Did Sanjaya see the Vishwaroopam along with Arjuna?

[Did Sanjaya also see the Vishwaroopam along with Arjuna? If Sanjaya could see the Vishwaroopam with naked eyes, this would be against the statement told by Krishna in the Gita that this vision can't be seen by anybody?]

Swami replied:- Sage Vyaasa gave a boon that Sanjaya will see everything in the war and tell about it to Dhritaraashtra. Sage Vyaasa is also an incarnation of God Vishnu as Krishna is. Hence, Sanjaya was allowed to see everything in the war including the cosmic vision.

8. Krishna showed the Vishwaroopam to Duryodhana, who tried to arrest Him. Why did Krishna say that Arjuna alone saw the Vishwaroopam?

[If Krishna showed the Vishwaroopam to Duryodhana, Drutarashta, etc. while they tried to arrest Him, why did Krishna say in the Gita that Arjuna alone has seen the Vishwaroopam (Gita verses 11.47 and 11.53)]

Swami replied:- The Kauravas fainted on seeing the cosmic vision in the beginning itself. Arjuna could see it and could even praise it. There is a difference between these two levels.

9. If the Bhagavad Gita was heard by Sanjaya and told to Drutarashtra, how was Sage Vyasa able to know it and write it?

Swami replied:- Sage Vyaasa gave the boon to Sanjaya to see and hear everything in the war. Can't the boon giver, Sage Vyaasa, see and hear?

10. A preacher said that the first chapter of the Gita should not be considered as part of it. Please comment.

[If the Bhagavad Gita is the teaching given by God to humanity, then the first chapter of the Gita (Arjuna Vishaada Yoga) is told by Arjuna. A preacher said that the first chapter should not be considered as part of the Bhagavad Gita. Please comment.]

Swami replied:- The preaching of Krishna starts from the second chapter only and the commentaries were also given from the second chapter onwards.

11. The Bhagavad Gita is told by Krishna to remove the grief of Arjuna and encourage Him to do the war. Why should anybody else read it?

Swami replied:- Everybody in the world is hit by grief throughout life. Arjuna is far better, who got grief in the war only.

June 16, 2023

12. Shall one feel oneself as God while worshipping God?

[Ms. Thylokya asked:- Some scholars say that while one worships God, he/she shall feel God as himself/herself and then only worship God (So'ham Bhaavena Puujayet). What does this mean?]

Swami replied:- When topmost importance is to be given, people say that you should keep yourself in that position. People say "You do his work feeling that as your work". This does not mean that you have become himself and his work really became your work. It means that when somebody worships you with utmost sincerity and without aspiration for any fruit from you, imagine how much you are pleased! Similarly, if you worship God with utmost sincerity and without aspiration for any fruit from God, imagine how much God will be pleased with you. This only helps you to understand the real concept in the best way and this does not mean that you are God or you shall be worshipped by others. Similarly, it is said that the body is temple and the soul in it is God (*Deho devālayaḥ proktaḥ, jīvo Devaḥ sanātanaḥ*). Immediately, everybody thinks that his/her body is the temple and his/her soul in the body is God! Whenever a good thing is mentioned, the soul immediately jumps to achieve it without waiting for some time to analyze it. This is the tremendous miraculous power of selfishness!

13. It is said that anyone, who is not Rudra shall not worship God Rudra. What does it mean?

[Dr. JSR Prasad at this juncture, mentioned that it is said that any person, who is not Rudra shall not worship God Rudra (Nā'rudro Rudramarcayet) and told that this means that only Rudra (God) shall worship Rudra (God).]

Swami replied to this:- Is it not foolish to say that God alone shall worship God. Generally, devotees worship God and no devotee is God. Hence, the first Rudra must be a devotee and second Rudra must be God. If you analyze this patiently, it means Arudra shall not worship God Rudra. Arudra means a devotee with peaceful nature. God Rudra means God with very high furious nature. Worship means meditating upon God Rudra, who is with highest anger. If the peaceful devotee meditates upon angry God, the devotee also gets that nature and the peace of the devotee is replaced by terrible anger. Meditation means concentration of mind on the goal-Deity (*Devān bhāvayatā'nenā - Gita*).

14. In doing Anganyaasa and Karanyaasa, God Shiva is invited to stay, and this may mean monism of the soul with God Shiva. Please comment.

Swami replied:- In doing Anganyaasa and Karanyaasa, God Shiva with different names is invited to stay on the fingers of the hands and the limbs of the body. Here, we must note that entire God Shiva is invited on each finger and on each limb of the body. This does not mean monism, but means only dualism. If it is monism, the limbs of the body of God Shiva must be invited on the corresponding limbs of the body of the devotee. In every limb and finger, entire God Shiva is invited. The aim of such invitation only means that the entire body of the devotee is dedicated to God Shiva with full absorption or immersion as said in the Naarada Bhakti Sutra about the devotee (*Tanmayā hi te*).

June 17, 2023

15. How does God protect a devotee from ego, who fights with injustice and gets victory?

[Ms. Thrylokya asked:- A devotee may fight with injustice and get victory due to the help of the invisible God. Then, the devotee may get ego. How does God protect such a devotee?]

Swami replied:- If God wants to test the devotee to see whether the devotee gets ego or not, such situation as told by you will happen. If the devotee gets ego, such a devotee failed in the test of God. If the devotee does not get ego, the devotee succeeded in the test of God. But, if God wants that the devotee shall not fail in the test, He will give the vision in which He shows that He helped the devotee. When the devotee gets such vision, the devotee will not get ego and succeeds in the test. For such help from God, the devotee must have a strong background in the devotion to God. When

Arjuna was fighting with his enemies in the final war, he used to get a vision everyday in which he sees a divine person holding the trident with which He is killing all the enemies of Arjuna. Arjuna used to feel that he was killing the already killed enemies. The secret of this vision was revealed by Sage Vyaasa to Arjuna. Sage Vyaasa told that God Shiva was killing the enemies and hence, Arjuna could kill them. God Shiva gave this vision to Arjuna only so that Arjuna will not be attacked by ego. At the same time, this vision is not seen by anybody other than Arjuna so that Arjuna could get the entire fame of killing the enemies. The background for such divine help from God was that i) Arjuna did a lot of penance for God Shiva previously and ii) Arjuna was a great sage in association with Sage Naaraayana doing penance in the Himalayas. Hence, God Shiva did not favour Arjuna without a proper background reason.

16. Is it proper to ask a person claiming to be God to lift a big stone?

[When somebody claims that they are God, I used to ask him/her to lift a big stone at least instead of Govardhana hill that was lifted by God Krishna. Was my question proper?]

Swami replied:- You can ask a better question like “Can you do an unimaginable event called miracle?” Every miracle is an unimaginable event and indicates its source as the unimaginable God or Parabrahman present in the human being claiming Himself as God. An unimaginable event is always unimaginable irrespective of its magnitude. Whether you create one fruit or hundred fruits, the unimaginable power is one and the same behind the two separate miracles (i. Creating one fruit and ii. Creating hundred fruits). If you limit that lifting a big stone or a hill alone is the miracle, other divine forms of God like Rama, Vaamana, Narasimha, Adi Shankara, Sai Baba etc., did not lift a big stone or a hill. In such a case, as per the limited logic of your proof, all the other divine forms except Krishna must not have been God. Every divine form of God does a set of miracles that are required as per the context of the program. Any miracle is beyond worldly logic giving proof for the existence of the unimaginable God or Parabrahman existing in the divine form. An ordinary human being cannot do any type of miracle and hence, this generalized question is sufficient to disprove it as not God. The same unimaginable God or Parabrahman is merged in all the divine forms and hence, every divine form can do any miracle. But, the nature of the miracle depends upon the requirements of the specific program planned for a divine form and unnecessary repetition of the miracle is not done by every divine form as an exhibition. The basic reason of logic is that every miracle, whether it is small or big is based on the inexplicable and unimaginable power of the ultimate God only. Since the unimaginable and inexplicable background is common to all miracles, you cannot distinguish one miracle from the other

so that you cannot identify one miracle is greater than the other miracle. The common miracle is the miraculous true spiritual knowledge that is preached by every divine form for the sake of right spiritual direction to humanity and this is higher level. Doing miracles for the sake of proving the existence of unimaginable God is for beginners only, which is of lower level only. Moreover, excellent spiritual knowledge and divine love along with miracles is the full proof of divinity and mere miracles can't be taken as the full proof of divinity because even demons and devilish people perform miracles alone, which are achieved by them from God through rigid penance. Ravana lifted a even bigger hill called Kailasha (not to speak of a big stone) and by this, we cannot take Ravana as God. Even God Datta, who is the ultimate God or the first energetic incarnation never lifted a hill or a big stone! Unless you do hair split analysis, you cannot correctly catch God.

Chapter 26

June 20, 2023

O Learned and Devoted Servants of God,**1. Please let us know what else we can do in addition to sacrificing money and having spiritual discussions.**

[Smt. Lakshmi Lavanya K asked: Namaste Swami. I have tried to spread knowledge to many people for Your happiness. In the end, I and my two friends were left. After reading Your knowledge we discuss among ourselves, we continue to try to move forward on the spiritual path even though our angles are different. We are helping each other in practice when needed. Asking You our doubts. Some of our salary is offered for God's work. We are trying to distance ourselves from the rest of the bonds of the world by increasing our bond with God. Please let us know what else we should try.]

Swami replied:- Please stick firmly to what you are already doing.

2. What is the condition of the Gopikas who failed the exams?

[The 12 Gopikas who passed the 3 tests of Krishna gave no help for the Lord's mission (knowledge propagation). What is the condition of those who fail in the exams?]

Swami replied:- The passed Gopikas also come down to the earth in helping the mission of God. The failed candidates also come to the earth to help the mission at a lower level. Every devotee of God participates in the mission of God.

3. How was Krishna pleased with the Gopikas before their sacrifice, or did He love only those successful in the tests?

[You have described the love of Krishna over the Gopis in the Gopika Geeta. In the last answer, You said that the Gopikas are in bhakti yoga. How was Krishna pleased with them before making any sacrifice, or did Krishna love only those who were successful in the 3 tests?]

Swami replied:- The successful candidates live with the Lord in the upper divine abode of God. The other candidates are also trying to reach the highest level by participating in the work and sacrifice to God.

4. What is the meant by upasana?

[Sri Ganapati Sachchidananda Swamiji said I should always remember you which means you should occupy a place in My mind. He said that you should do upasana for that. What does Upasana mean? Thank You Swami.]

Swami replied:- You bring half the concept from somebody else and want to complete the concept with the help of Myself. You shall follow one Guru only atleast in one concept. Upaasana means practical devotion and there is no place for mental thoughts and intellectual discussions.

5. You are the inspiration for all the deeds I do.

[Namaste Swami. You are the inspiration for all the deeds I do. The world is a disturbance to attain You and so I am trying to stay away from the world. Learning knowledge leads in attaining You and hence, I am learning the spiritual knowledge. The devotees belonging to Your inner circle, who are like Your family members, can always be in touch with You by doing Your service. So, they enjoy Your

company. But it is not possible for me. But through the wonderful feeling of seeing God in 3D form through Your darshan, my detachment to this world, attachment towards You increases and my resolve become stronger. Looking at your photo is like watching a teacher doing a science experiment. Seeing you is me doing an experiment in the lab. I am learning knowledge to attain you but not you for knowledge. Even though You have no use by my visiting You, it is like an energy drink for me to progress in my spiritual efforts. No happiness in the universe can compare before experiencing God with the five senses. The determination to make this happiness permanent drives me forward in my spiritual efforts. Thank You Swami.]

Swami replied:- You should proceed in your own way because you are neither fully aware nor fully ignorant. You should take the concepts of the Sadguru, but you have a lot of independence to arrange and interpret those concepts to your liking. Total surrender to the Sadguru means following the concepts of the Sadguru as per His interpretations to the concepts without any independence. Sadguru is more important than the path because the goal is not inert like a city. The goal as well as the guide is the Sadguru, who is the embodiment of the unimaginable awareness. You are having full concentration on the inert path feeling that the goal is inert and thinking that the traveler (yourself) alone is awareness. This is the reason why you don't take My interpretation of the concept of practical devotion. You understand well what I mean. My concept is that God is greater than His service, which can be done by Himself in a fraction of a second. When Rama showed selfishness by saying to Ravana that He will go back if Sita was returned, Hanuman did not misunderstand God for His exhibited selfishness. Hanuman gave more importance to Rama than killing Ravana in the war. Actually, killing Ravana is the background mission and stealing Sita is only a superficial cause created for killing Ravana. Hanuman, the incarnation of God Shiva also joined in this mission to help Rama. But now, Rama is telling that He will go back if Sita was returned. This is absurd since killing Ravana is the ultimate aim and not getting Sita back. On hearing this Hanuman shall quit the war because Rama forgot the ultimate aim in the fascination of Sita. But, Hanuman did not do so because Hanuman is in the role of servant to the Master-God. *Ekabhakti* means that the devotee-servant must concentrate on God only and not on His mission. God can finish His mission in a fraction of second. It is only an opportunity given to the devotee to prove his sincere true love on God. If the devotee has no full faith on the Sadguru and doubts Him, the low class devotee will quit serving the Sadguru and concentrates in the service of the mission of the Sadguru. Serving the mission will give good result of heaven in anyway and it is better to concentrate in that line than serving the doubtful Sadguru. Such an attitude cannot be *Ekabhakti*. The devotee shall not miss the Sadguru under any circumstance and under any

condition. God is the root source of everything and one shall not doubt God in any case.

6. Why should God try to stop devotees from going towards Him when He has no bad intentions?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, I have few doubts, please help me clear them.]

Swami replied:- God never stops any devotee from coming to Him. It is only the ego and jealousy of the devotee that makes the devotee feel in a wrong line. The devotee reflects his/her defect on God. It is like the devotee wearing red spectacles on the eyes and blaming God as red with anger!

7. You said that one can easily understand the mediated Unimaginable God, how can one do it? What are the steps for understanding Him?

Swami replied:- The first thing to understand God is to remove the ego and jealousy covering the two eyes. The mind and intelligence receive the object as the eyes present the object. The eyes are misled by the red spectacles present on them. The eyes communicate the red goal to the mind and to intelligence. The mind and intelligence also think that the object is red. Hence, the first step in the spiritual path is to eradicate ego and jealousy that arise due to the uncontrolled independence of the mind.

8. Why am I unable to feel that God is always with me? Why do I feel that I'm always alone? What is wrong with my attitude? How do I correct it?

Swami replied:- You can understand the above analysis given by Me.

9. How to come over depressive thinking?

[-At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- Depression comes due to misunderstanding the Sadguru. The reasons for misunderstanding are analyzed by Me in the above questions.

10. In the case of a human being, the qualities are part and parcel of his awareness, which is himself. How do we relate this to God?

[Shri Anil asked: Padanamaskaram Swami, kindly please give Your answers to the following questions. At Your Divine Lotus Feet-anil.

God is the substratum and creation is His quality like flower and colour of flower. If we take the case of a human being, the qualities are part and parcel of his awareness which is he himself. In case of God; how to co-relate this. Kindly elaborate.]

Swami replied:- How can I correlate a soul with God? I can correlate different religions. But, I can't correlate good and bad, which are quite opposite to each other. Due to this ignorant opposition of the soul, an overall reformation of the soul is very essential.

11. What is meant by friendship devotion to God. How is it different from other forms of devotion?

Swami replied:- Friendship devotion is very deep due to which some lenience arises in the mind of devotee, which is not at all misunderstood by God because it is based on true and deep love only. It is different from other forms due to the absence of such lenience in other forms. This type of devotion is the last but one step in the path of devotion.

12. Does the money wasted in booking or cancelling tickets come under unnecessary waste of money?

[When we book tickets in flights or trains; due to uncertainty of confirmation, many times we have to book several tickets at a time, but later on lot of money is wasted in cancellation. Does this fall under unnecessary wastage of money?]

Swami replied:- Certainly, it is unnecessary wastage of money. As far as possible you must minimize it by making earlier plans.

13. Does Allah, in the medium of formless energy, also contain relative awareness?

[Quran (Islam): Allah is Parabrahman and Allah also is unimaginable God mediated in formless energy. Energy is inert. In case of First energetic form of God, who is God Datta, relative awareness existed in the energetic form of Datta before Parabrahman entered and merged in It. In case of Allah (in the medium of formless energy or light), did the formless energy contain relative awareness also? Kindly clarify.]

Swami replied:- The formless energy need not have its own relative awareness because there is no existence of formless energetic items having individual soul or relative awareness. Energetic beings having individual souls covered by energetic bodies are abundant in the upper energetic worlds. Unimaginable God having unimaginable awareness can easily act as the individual soul of the formless energetic medium if necessary.

14. What is the reason for Muhammad saying in the following way?

[Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Leave me with what I have left for you. When I narrate a saying to you, take it from me. Verily, those before you were only ruined because they excessively interrogated and disputed their prophets." (Source: Sunan al-Tirmidhi 2679). What is the reason that Prophet Muhammad say in the above way?]

Swami replied:- A messenger has controlled character and as per that, Mohammad is behaving. A messenger cannot cross the limits prescribed by His master.

15. Why does the Quran say that Allah holds the sky so that it cannot fall on the earth (Surah 65:22)? What is the meaning of the above statement?

Swami replied:- The meaning of the above statement is that the clouds are hanging above the earth till proper time comes for the rains. The word sky cannot be taken as the vacuum space because there is no meaning in saying that the sky or space may fall on the earth. All the arrangements in the world are as per the wishes of the omniscient and omnipotent God.

16. Can we say that the Shia sect is better than the Sunni sect since they follow a living Imam?

[There are two main sects in Islam, Sunni and Shia. Sunni Muslims believe that the Prophet did not explicitly declare a successor. Shia Muslims believe that the Prophet publicly designated his cousin and son-in-law, Hazrat Ali (peace be upon him), as the first in a line of hereditary Imams from the Prophet's family to lead the community after him. Can we say that Shia is a better sect since they follow a living Imam?]

Swami replied:- Following human incarnation of God is far far better than following human interpretations of the scriptures. This does not mean to follow some human being. Instead of following a human being, who is not the human incarnation, it is better to study the scriptures with their commentaries and you can examine the suggestions of any human being applying your own intelligence and logical analysis.

17. What is the inner meaning of “He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed”?

[Bible (Christianity): In the Bible, Jesus narrated “The Parable of the Wicked Tenants” in which tenants consciously kill servants who were sent by the land owner to collect the share of harvest of vineyard from the tenants. Finally, they even killed the son of the land owner. As a conclusion Jesus said the following in Matthew 21:42-44, “Have you never read in the Scriptures: ‘The stone the builders rejected has become the cornerstone. This is from the Lord, and it is marvelous in our eyes’? Therefore, I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed”. What is the inner meaning of the underlined verses?]

Swami replied:- A person falling on the stone is the person, who is criticizing God and the believers of God. Such a person will be broken into pieces. When stone is falling on a severe critic like a wild atheist, it means God is attacking such a sinner in which case the sinner will be crushed into a powdered mass. Hence, never jump on God with ignorance and ego because if He jumps on you, your address becomes unknown.

18. Why did Jesus say to leave the home or town in which one does not welcome or listen to your words?

[While sending His disciples for the propagation of the divine knowledge, Jesus said the following. Matthew 10:14 If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet. Why did Jesus say this?]

Swami replied:- The inner meaning of this is that it is easy and fruitful also if you preach the theist. Preaching an atheist is not convenient at all because the atheist is not only ignorant but is also wild due to ego. It is always better to avoid atheists from spiritual preaching.

19. Please elaborate the verse of John 4:18-19.

[There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because He first loved us. John 4: 18-19. Swami, please elaborate on this.]

Swami replied:- God is selfless love because God does not love us for any selfish benefit. When there is no selfishness in love, such love always helps us and will not harm us in any way. If you see the love of any worldly bond, it loves you due to its selfishness because it wants to get happiness from you. It is running after you not for your happiness, but, is loving you for its own selfish happiness. Such selfish love is not true love and is only false love, which is always dangerous to you at any time.

20. John 4:8. Whoever does not love does not know God, because God is love. What is the meaning of this statement?

Swami replied:- God is love and this means that God is the embodiment of love, which means finally that love is a quality that is possessed by a living being and God is the possessor of love. The Veda says that God is love (*Raso vai sah*). The quality of love itself is not God because God is the possessor of love.

21. 1 Peter 4:8. Above all, love each other deeply, because love covers over a multitude of sins. Will love cover the sins?

Swami replied:- A person having excess of love cannot do sins, which harm others. Love is opposite to this quality.

22. Matthew 5: Blessed are those who mourn, for they will be comforted. Why did Jesus say that those who mourn are blessed?

Swami replied:- Difficulties and miseries lead the soul to become a strong devotee of God and then God will be pleased to protect the devotee by giving comfort.

23. In the Parable of the Shrewd Manager (Luke 16:1-14), Why did Jesus commend a dishonest manager?

Swami replied:- Dishonesty of the manager is like a mud pond. The way of the manager giving more importance to human relationships than to money is like diamond that is fallen in a mud pond. If you wash away the mud, the diamond shines as an independent item that can be used in a jewel like needed situation. This means that the correct concept might be used in a wrong context. Because of the context, the concept is not spoiled like the diamond in the mud pond. If you separate the true concept from the false context, such washed pure concept can be used in the true context also. The concept of the manager is appreciated even though the context is not correct. This is a special way of collection of true concepts even from bad contexts.

24. What people value highly is detestable in God's sight?

[16 Jesus told His disciples: "There was a rich man whose manager was accused of wasting his possessions. 2 So he called him in and asked him, 'What is this I hear about you? Give an account of your management, because you cannot be manager any longer.' 3 "The manager said to himself, 'What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed

to beg— 4 I know what I'll do so that, when I lose my job here, people will welcome me into their houses.' 5 "So he called in each one of his master's debtors. He asked the first, 'How much do you owe my master?' 6 "'Nine hundred gallons of olive oil,' he replied. "The manager told him, 'Take your bill, sit down quickly, and make it four hundred and fifty.' 7 "Then he asked the second, 'And how much do you owe?' "'A thousand bushels[b] of wheat,' he replied. "He told him, 'Take your bill and make it eight hundred.' 8 "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. 9 I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings. 10 "Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. 11 So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? 12 And if you have not been trustworthy with someone else's property, who will give you property of your own? 13 "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money." 14 The Pharisees, who loved money, heard all this and were sneering at Jesus. 15 He said to them, "You are the ones who justify yourselves in the eyes of others, but God knows your hearts.

What people value highly is detestable in God's sight?]

Swami replied:- The Veda says that the world and God are like south and north poles (*Dūramete viparīte viṣūcī*). The reason for this inherent opposition is that world is always selfish and God is always selfless. God need not be selfish since there is no need for Him.

25. What is the difference between Ravana'surudu and Saindhavudu?

[Smt. Lakshmi Lavanya K asked: Namaste Swami. Thank You Swami.]

Swami replied:- What is the use of such questions, which do not involve the nature of God? Ravana brought Sita misunderstanding his insulted sister. Draupadi was like a sister in view of relationships and Saindhava tried to spoil Draupadi due to lust. Certainly, Ravana is better than Saindhava. The justice falls down from Treta Yuga (the Ramayana) to Dvaapara yuga (the Mahaabharata).

26. Is worship of Nirguna Brahman implies worship of Mula Maya mediated by God?

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji!]

Swami replied:- Nirguna Brahman means the unmediated unimaginable God, who can never be meditated. Muula maayaa is the root source of the entire creation, which is inert energy. The energetic incarnation (formfull or formless) is unimaginable God mediated by Muula Maaya or inert energy.

27. Is Mula Maya reservoir of Vedas?

Swami replied:- Muula maayaa is inert energy. Can it be reservoir of the Vedas?

28. How many seats are there in the divine parliament?

Swami replied:- This is called as over-intelligence perverted in wrong direction.

29. Is Lord Vishnu a Kshatriya or a Brahmana?

Swami replied:- You please check up your brain with a Neurologist. I am telling that caste system is by profession and talents in humanity. Lord Vishnu is God, who is beyond all such nasty things.

30. Which variants of Shri Chakra contains the Knowledge of karma Chakra and Kaal Chakra?

Swami replied:- What is the use of all these unnecessary things? When one leaves the main important God, all these useless things crop up in the mind. There is no use of such foolish knowledge in the divine sector.

31. Are the ten incarnations of Lord Vishnu result of the ten different Maha Vidyas respectively?

Swami replied:- You are not concentrating your mind on God and wasting your mind on all meaningless correlations and interpretations. Since number 10 is common, you want a correlation!

32. What variant of Shri Chakra contains the knowledge of different kalas?

Swami replied:- You are completely perverted and if you continue like this even God cannot help you. You should ask questions about which you have a sincere doubt, and the subject must be spiritual knowledge. *Pariprashna* means the sincere question in which a sincere doubt exists. *Prashna* means the question asked to test the knowledge of the Sadguru. All these useless concepts are developed by useless scholars to confuse the real seekers of God for their name and fame. There is no real subject in these things and these waste fellows try to impress their false greatness on the minds of innocent devotees. All this nonsense is only just to attract people and confuse them with the help of their own intensive ignorance. The aim of these actors is only to earn money from innocent devotees by showing false complex concepts created by their own poetry.

33. Are we humans supposed to give tax to Lord Vishnu for the administration of the creation?

Swami replied:- All silly ideas are coming to your mind only!

34. Does Pitra Yajna refer to one's own ancestors or ancestors in general?

[Below Your Feet!]

Swami replied:- You have come below My feet to observe any chakra in My feet! All these questions show that you are a great scholar of Mantras, tantras and Yantras. I am a totally ignorant fellow and does not know how to utter even these words. My ways to God are very simple and straight. I believe in God Datta as the root God and My faith on Him is so strong that I jumped from the top of a hill when He asked Me to do so. My devotion is ignorant (Muudha Bhakti). You are a great scholar and I cannot understand

even your questions. Pranaams to a great Guru like you. As far as My knowledge goes, Pitru Yajna (the word Pitra Yajna is wrong) means gratefulness shown to one's own parents when they are alive. The ceremonies done for departed parents are only worships of deserving receivers and if the receiver is a good deserving person, you, your family and the departed soul will be protected by God.

35. Could You describe about the Knowledge that different variants of the Shri Chakra contain?

[Below Your Feet!]

Swami replied:- I am well aware of the meaning of Shri Chakra. It is only chekkar of money (Chakra means only illusion called chekkar). The importance of Shri Chakra comes in spiritual knowledge because both the Veda (*Dhanena tyāgena...*) and the Gita (*Tyāgāt śāntiḥ...*) stressed much on the sacrifice of hard earned money to God in human form. The greedy devotees trapped in Shri Chakra (illusion of money) try to escape this by telling lots of knowledge and by singing tons of songs, which are only theoretical devotion for which only theoretical fruits are given by God (*Ye yathā mām...*). Those, who crossed the chekkar of Shri Chakra prove their true love on God by doing service and sacrifice (Karma Yoga or practical devotion) to get practically true fruits from God. Unless the theory is proved by practice, how can you say that the devotee is genuine? A theoretical expert can be appointed as teacher of spiritual knowledge by God and when such person on teaching and teaching enters practical devotion also, such person can be blessed by God. Otherwise, such person can do the teaching service and retire with some pension and provident fund! Don't fall in the illusion of these words like chakras etc. These things are useful only to confuse others to get name and fame of a great scholar. These will not be useful in really pleasing God. Once Shankara found a 100 year old scholar reciting sutras of Sanskrit grammar. That scholar wanted to visit the court of king to show his scholastic ability in Sanskrit grammar and wanted to earn money! Then Shankara addressed him as a fool and advised him to develop devotion to God (Bhaja Govindam).

36. Is it possible to achieve Brahma Loka without completely overcoming common medium repulsion?

[Surya asked: If a devotee, who is in the service of the incarnation, does not overcome common medium repulsion completely, constant physical association with the incarnation is not given. Such a devotee may not get Brahma Loka also because if the devotee is given Brahma Loka, the devotee will face the same problem there also. Am I correct or not?]

Swami replied:- This question may apply to some other devotee and not to you. You will reside in Brahma Loka along with Parabrahman's first energetic incarnation. Be sure of this.

37. Can we also say that such devotee sadhana is still not complete?

Swami replied:- Unless one overcomes repulsion between common media, it is inevitable that it hinders the completeness of sadhana or human effort.

38. When someone's life is short, does it mean that this was the soul's last birth on Earth?

[Question by Smt. Chhanda on her friend's behalf: "With deepest regards, I place my question to Swamiji. I see a lot of young people dying around me, of disease or accident. When someone's life is short, does it mean this was the soul's last birth on Earth?"]

Swami replied:- If the soul has even little trace of interest in God, God will certainly give him/her the human birth to develop his/her interest. God always encourages even a trace of merit.

39. I kindly request You to enlighten me about the significance of this dream if it holds any importance.

[Smt. Suchandra Chatterjee asked: Padanamaskaram Swami, I had a dream where I found myself working as a servant in the palace of a king, who was likely Lord Vishnu. My main task was to serve the Queen, possibly Mata Lakshmi, by assisting her with personal activities such as hairdressing. In the dream, the king assigned me the responsibility of collecting a specific medicinal plant from his garden for a particular medicine. Unfortunately, I did not complete the task.

I was extremely fearful of the king's reaction, anticipating severe scolding. However, the Queen consoled me and assured me not to worry, promising to handle the situation. Later, the king entered the room where the Queen and I were engaged in household work, intending to invite the Queen for an evening ride across different realms in the universe. He noticed me and inquired about the completion of the assigned job. Before I could respond, the Queen promptly provided an excuse on my behalf, explaining that I was unable to fulfill the task due to certain circumstances.

As they were preparing to leave, I expressed my desire to join them for the ride. Initially, the Lord was not pleased with the idea, mentioning that his vehicle, a bird, only had two seats and there was no space for me. In response, I suggested that I could tightly hold onto the bird's legs. Despite the Lord's repeated warnings and inquiries about my ability to hold on tightly without falling, I persisted, and the Queen supported me, urging the Lord to let me come along. Eventually, they both settled atop the bird while I clung onto its legs, and together we travelled through different realms in the universe. I enjoyed the breath taking sights, and then suddenly, the dream ended.

Swami, I am unable to recall the name of the medicine or medicinal plant that the Lord mentioned specifically, and I am also perplexed by the abrupt ending of the dream. I kindly request you to enlighten me about the significance of this dream if it holds any importance. Otherwise, please forgive me if the dream carries no particular meaning. I bow down at Your divine lotus feet.]

Swami replied:- The name of that medicinal plant is divine attraction and the medicine is divine love. The king was Lord Vishnu and the queen was Goddess Lakshmi. I hope you have understood this divine dream.

Chapter 27

June 21, 2023

O Learned and Devoted Servants of God,**1. What are the spiritual efforts that a person must make to receive God's grace?**

[Ms Thrylokya asked:- Swami! can You briefly give the steps of spiritual effort (Saadhana) of a human being to be done in the spiritual path to attain the grace of God along with the precautions in those steps so that a devotee can take it as the resume of spiritual constitution in the Nivrutti path?]

Swami replied:-

- i) **Jnaana yoga or learning the spiritual knowledge:-** This aims in knowing all the details of the divine personality of God so that complete attraction to God results. This knowledge shall be complete so that all the details of God are known. This knowledge must be true so that there is no lie, which may affect the attraction in a negative way. The preacher must be the Sadguru or the human incarnation of God, who is both guide and goal. If you miss the Sadguru, you can study well the past spiritual knowledge given by a past Sadguru like Krishna etc. You can take the help of a guru or a preacher, but you must logically analyze before accepting it. This step belongs to intellect or buddhi.
- ii) **Development of theoretical devotion on God or Bhakti Yoga:-** The attraction said in the above step is the theoretical devotion to God, which is emotion and inspiration based on the above knowledge so that it is never blind. The important care in this step is that this devotion must not become impure by aspiring for some fruit in return from God, be it even in salvation. This devotion must be true love related to the mind and the truth of the love to be proved is practical devotion or the following Karma Yoga. Karma Yoga itself is practice and this cannot be proved by any theoretical step. The above and this step belong to theoretical phase by which you can aspire for theoretical fruits related to intelligence and mind like better knowledge and better way of emotion respectively. Such aspirations are not wrong because a real saint never aspires for practical worldly benefits. But, in the spiritual path also there is place for practical fruit, which is the constant association with God since practical means reality. God Krishna told that theoretical fruits are for theoretical devotion and practical fruits for practical devotion (*Ye yathā māṃ...—Gita*).
- iii) **Karma Yoga or practical devotion:-** This final step is related to devotion only because it is a test for the true love present in theoretical

devotion. It is like the pollution certificate for the vehicle. You cannot say that you need not be tested practically because you are sure to express practical devotion if necessary. Your such capability can be expressed only by this test and if you are capable of such practical devotion, why hesitate in giving this practical test? A saint can sacrifice his physical energy as service (Karma Samnyasa) since he lives on begging only. But, a householder is expected not only to do this, but also do the sacrifice of fruit of work (Karma phala tyaaga). The Veda speaks about the sacrifice of money (which may be from ancestral property also), but money from hard earning is more valuable due to stronger bond (God always competes with strongest bond in testing true love). This also says that every soul must work and earn at least to face the test. In this final step, sacrifice of money is very much stressed by the Veda and the Gita. If the guru is not caring for the misunderstanding of devotees (which is that the guru is stressing this point since He is really aspiring for the offering of money or Guru Dakshina from devotees), such Guru must have been the Sadguru because He is telling the concept stressed in the scriptures and does not care about the negative misunderstanding since He is not in need of anything being the creator of all things in the creation! Shirdi Sai Baba was Sadguru and hence, was directly demanding for the Guru Dakshina.

If one follows these three steps with utmost care about the precautions, one is sure to succeed in the spiritual path. The sequence of these three steps was proved by the sequence of the three divine preachers called Shankara (stressing on knowledge), Ramaanuja (stressing on theoretical devotion called Vedanaa) and Madhva (stressing on service or Seva between master and servant). Simple examples also can prove this sequence. On hearing the details of Mumbai (knowledge), you develop mental attraction (theoretical devotion), you walk upto the railway station (Karma Samnyaasa) and purchase a ticket to sit in the train (Karma Phala Tyaaga). This is the end of your effort. Even Rukmini heard the details of Krishna from Naarada (knowledge), developed attraction to Krishna to marry Him (theoretical devotion), sent a love letter to Krishna through a priest (Karma Samnyasa) and rewarded the priest with a jewel (Karma Phala Tyaaga). Rukmini married Krishna with no worldly desire and remained as servant by pressing His feet always and this shows her pure true love. In this whole subject, the last step is very important because real fruit comes only to it. Karma Yoga is the mango plant in which only mango fruits appear. This does not mean that theory is neglected because theory is the source of practice. Knowledge is like water without which the plant will die. Theoretical devotion is like the

fertilizer without which the plant cannot grow into a tree to yield the fruit. Without the mango plant, even 100 tanks of water and 100 bags of fertilizer cannot yield a single mango fruit, but, without water and fertilizer, the mango plant cannot even grow into a tree and no need to speak about its fruit!

God Krishna was the contemporary human incarnation in the time of Arjuna. While preaching the Gita to Arjuna, Krishna mentioned the word 'I' in the place of God whenever reference to God came. This means that the ultimate God comes down in human form to the earth so that long penance of devotees can be avoided to see God for clarifying spiritual doubts. You can also serve God directly and can see the enjoyment of your service by God in human form with your own eyes! For these facilities, devotees of climax level pray to God to incarnate on earth in human form in their time. Hence, in the above topic, the concept of contemporary human incarnation of God is very very important. Therefore, in the above topic, you must add the word "*contemporary human incarnation*" in the place of "*God*".

2. Charity to a deserving person is common in both Pravrutti and Nivrutti. Please comment.

[Shri K Gopi Krishna asked:- In the spiritual life or Nivrutti, You told that both Veda and Gita stress on sacrifice of money as a proof for theoretical devotion to God. In the worldly life or Pravrutti also priests say that the sin will be cancelled by doing charity to a deserving person like the priest. Hence, this concept is common in both Pravrutti and Nivrutti. Please comment.]

Swami replied:- Pravrutti is business in which you do worship with charity to avoid the fruit of sin. This is certainly wrong and is not liked by God. But, in any system in the beginning stage defect exists (*Sarvārambhā hi doṣeṇa...* Gita) and the defect in the early stage is tolerated so that as time proceeds the defect gets rectified. Hence, God is positively responding to the desires through charity. Such impure love on God (love with aspiration in return) does not really require response from God because such love is false love only. Hence, God is also playing a trick here, which shall be understood with a lot of care. I will explain this with an example. You got a disease as punishment of a sin. God is postponing this disease to a later date or to a later birth along with its due interest. You are thinking that due to your worship and charity this punishment is cancelled as per the norms of business. Actually, the business did not succeed in this place and you are unaware of this truth. Of course, you may think that your worship and charity are wasted. No. Your worship and charity are not wasted and the merit fruit for your worship and charity is sanctioned, which you will enjoy in the proper time. This means that the fruit of sin is never cancelled by the fruit of merit deed. You have to enjoy both fruits separately and due to this reason, you are going to hell and heaven separately after death. If your sin is less and merit is more,

first you will go to hell and then to heaven. Similarly, if your merit is less and sin is more, you will go to heaven first and then to hell. Based on this rule Dharma Raja found his brothers in hell and Kauravas in heaven as soon as they died. It is said that the fruits of both sin and merit must be enjoyed separately and there is no cancellation of one by the other (*Avaśyamanubhoktavyam, kṛtaṃ karma śubhāśubham*). This is about Pravrutti.

In Nivrutti, there is no question of business. You are doing the sacrifice without aspiration for any fruit in return. It is just like giving your earned property to your children in which there is no business. You are giving your property to your children without aspiration for any fruit in return since you have true love for your children. Similarly, you are sacrificing to God (in human form) since you have true love to God. Hence, the application of the above concept in Nivrutti is totally a different topic. Here your practical sacrifice is only to prove the true love in your theoretical devotion to God. In Pravrutti your charity was purely based on business as explained above. The practical sacrifice reveals your true love present in your theoretical devotion. The greedy devotee tries to escape this practical sacrifice by denying the human form of God and also by denying any form to God. The same greedy devotees with better intelligence deny only human form of God because the human form will enjoy the sacrifice done by you. These devotees do not want to really sacrifice, but, want to get the fruit of sacrifice and hence, they accept only statues and photos of God so that they can offer anything to God by moving the hands and themselves enjoy it later on.

Chapter 28

June 23, 2023

O Learned and Devoted Servants of God,**1. How can the departed soul benefit from rituals done after death?**

[Smt. Chhanda asked: Padanamaskaram Swami! In STATUS OF WOMEN IN HINDUISM discourse, You said that rituals after death are done by a son for his benefit only and not for the benefit of the departed soul. You are also saying if the property of the departed soul is spent in such ritual, the departed soul can also be benefited. How can the departed soul be benefited by such rituals as it is having its own karma chakra for which it has to enjoy? Are we changing its karma chakra by doing such ritual? Please clarify this confusion. At Your divine lotus feet, Chhanda.]

Swami replied:- The departed soul is not benefited in the sense that it doesn't eat the food offered by you to a deserving receiver in the ritual. I spoke about this direct benefit. If the property of the departed soul is given to the son and if the son spends it directly or indirectly (indirectly means that the son spends his money and compensates it from the property of his father), the departed soul also must be benefited as per the rules of justice. This benefit is that the soul is comforted if it falls into difficulties either in the upper world or in this world. This is not disturbance to the cycle of deeds of fruits. Since the money of the departed soul was used for the ritual directly or indirectly, the departed soul is justified to receive the good fruit as per the justified rules of the cycle of deeds and fruits only. The most important point is that the receiver of food and dakshinaa (offering of money) must be highly deserving. If the receiver is undeserving, not only the doer of the ritual but also the departed soul are harmed by the bad fruits of the sin that is based on wrong charity.

2. What are various types of dukkhas?

[What all are various types of dukkhas? Somewhere I read three types of dukkha like Aadhibhoutik, Aadhidaivik and Aadhyatmik dukkha? Are the last two not related to spirituality? At Your divine lotus feet, Chhanda.]

Swami replied:- Spirituality is not related to good fruits and bad fruits because there is no business in this line. Adhidaivika dukkha is due to the anger of God like absence of rains and non-availability of fruitful crops (food) for a region in which you may be living. Aadhyaatmika dukkha is the misery related to your awareness (mind and intelligence). Aadhibhoutika dukkha is related to diseases attacking the external gross body made of five elements (panca bhutas).

3. In Pravritti life, how far a soul should sacrifice to not get ego?

[In pravritti life, the path of following justice, how far a soul should sacrifice? This sacrifice too may lead to ego and finally lose its meaning. Where to stop? At Your divine lotus feet, Chhanda.]

Swami replied:- Sacrifice is a very high good quality and ego is nothing before it. King Bali sacrificed in climax level to God and he was with ego by telling that his hand is upper than the hand of God, who is the receiver. Due to this ego he was suppressed to a lower world, but, God became his gate keeper. Hence, the fruit of ego will be separate and cannot interfere with the fruit of sacrifice. This sacrifice has highest role in spiritual life. In worldly life, this sacrifice gives temporary heaven and the same sacrifice in spiritual life gives permanent abode of God.

4. Kindly enlighten me on the ego of a devotee.

[Mr. Waller asked: You said "If God wants to test the devotee to see whether the devotee gets ego or not, such situation as told by You will happen. If the devotee gets ego, such a devotee failed in the test of God."

That's a limited view of vishnuism, but in kashmir shaivism: Paramshiva: Prakasha (Pralaya, stillness) and alternating Vimarsha (pure non-self-centred "I" consciousness) Shiva: Divinel (The Being Revealed) Para-Shakti: divine self-consciousness Sadashiva: I in all (divine unity) Ishvara: This in my I (in me) - divine creator. By Waller]

Swami replied:- God mainly tests the extent of sacrifice, which indicates the extent of absence of selfishness. Sacrifice is a measure of true love on God. This is the main point of the test that is related to true love. Ego is only an unfortunate byproduct of sacrifice and it is not necessary that ego is always generated in sacrifice. Ego is a minor problem that can be rectified easily. If the complete true knowledge of God is available with you that He is omniscient and omnipotent, ego will not be born at all. There is no difference between God Vishnu and God Shiva even as per the Veda (*Śivaśca Nārāyanah*). The purity of love and sacrifice is like a pot of milk. Thinking two or more Gods is like a salt crystal added to the pot of milk due to which the entire milk breaks into pieces due to colloidal activity.

5. Does salvation not mean liberation from all the angles?

[Smt. Chhanda asked: Padanamaskaram Swami. Can there be salvation from a specific point of view only? Does salvation not mean liberation from all the angles? Please clarify this doubt? At Your divine lotus feet always, Chhanda.]

Swami replied:- Temporary liberation from one or many worldly bonds from the angle of time by putting some self-effort is called Vairaagya or liberation. Permanent liberation from all worldly bonds from all angles spontaneously due to attachment to God without putting any self-effort is Moksha or salvation. Vairaagya is necessary in the beginning stage of spiritual effort (sadhana). To develop attachment to God, suppose you want to visit a Satsanga (spiritual discussion) and for this purpose, you have to get rid of your house and family for sometime. By putting some self-effort you

will be free from house and family to attend the Satsanga and this is temporary Vairagya, which requires your strong forcible effort. After some time, suppose you are attached to God completely due to the effect of spiritual discussions and due to that all the worldly bonds are permanently and spontaneously dropped away. This is the permanent salvation or Moksha in which the cause is the attachment to God and not your effort. Both Vairagya and Moksha involve the process of liberation from one or many bonds. If liberation is attained by effort, it is not salvation or Moksha, but it is temporary liberation from a specific point of view, which is called as Vairagya.

6. If a soul has conquered three types of egoism, is it necessary for it to pass the Eshanatrayas separately to get liberation?

[Padanamaskaram Swami! In continuation to my previous question, please clarify my following doubt: If a soul has conquered three egoism: masculine, caste (being Brahmin) and knowledge, is it necessary for it to pass the Eshanatrayas separately to get salvation/liberation? Does it also have to take a female birth finally for salvation? At Your divine lotus feet Chhanda]

Swami replied:- Gopikas were born as females, uneducated in lower caste so that they got rid of three types of ego. If you have studied a course for one year, is it not necessary that the candidate shall face the year-end annual examination to get a pass certificate? If the candidate declares that the study itself can give the certificate, is it sufficient to declare the candidate to have successfully completed the course? Or, do you think that if the class teacher declares the success of the candidate without examination, will the public acknowledge such degree? *One has not only to be justified in a work, he must also appear to public that he is justified in the work.* Therefore, all the formalities are essential in any work.

7. Whether a devotee should concentrate on God or on His work?

[Ms. Bhanu Samykya asked:- You have told that a sincere devotee should concentrate on work of God but not on God. But You also told that 'Eka-bhakti' means to concentrate on God more than the mission of God. I'm confused. Please help me come to correct path. - At Your Divine Lotus Feet, Bhanu Samykya]

Swami replied:- What God wants to do through you is most important at any point of time. When God Rama is serious about building the bridge on sea, you shall participate in that work about which He is very serious in that specific time. You should not think that building bridge on the sea is His personal work and propagating the knowledge of God is a better work and then involve in the propagation of knowledge without participating in the construction of the bridge. A devotee may have 100% concentration on God and for him, personal work of God is not necessary. Some other devotee may be doing the propagation of knowledge with 100% dedication, but, he may not have 100% concentration on God. God wants the first devotee to do the

work of propagation of knowledge because there is no need of asking him to develop concentration on God. The second devotee has 100% concentration on the work of God but not 100% concentration on God. God will ask the second devotee to do personal work so that such devotee may develop 100% concentration on God by attending fully to His personal work. Hence, the advice of God differs from one devotee to the other devotee based on the state of the devotee. You cannot take some advice of God as universal applying to all devotees. I will give a specific example. A devotee is doubting the true Sadguru due to his ignorance and feels that serving the Sadguru, who is not genuine may not bring good results or even may bring bad results; but, the propagation of the true spiritual knowledge of the Sadguru is certainly a good work and it will certainly bring good result. Hence, the devotee may leave the personal service of the true Sadguru by doubting Him and may select the propagation work since it is certainly going to give good results. For such a devotee (who is not having concentration on the Sadguru), the Sadguru gives a special advice to do His personal work leaving the work of propagation. This advice pertains to a specific devotee only and not to all the devotees.

The most important point is that you shall always concentrate on God (Sadguru) and not on your analysis. Of course, Krishna asked Arjuna to analyse the whole spiritual knowledge preached by Him. This does not contradict the above specific case because the specific case combined with the specific advice is also a part of the total spiritual knowledge. This means that on analysis, Arjuna will agree to the specific advice given to a specific ignorant follower doubting the true Sadguru.

8. How can a devotee far from the human incarnation of God concentrate on God rather than on the mission of God to prove his/her “eka bhakti”?

Swami replied:- It is not the question of far and near existence of the Sadguru. What the Sadguru wants you to do is important. One can follow the advice of the Sadguru even while staying far from Him. Another person who may be very near to the Sadguru may not follow His advice due to misunderstanding of the Sadguru.

9. In a spiritual journey, what is the important way to deal with the mind and body?

[A question by Ms. Thrylokya]

Swami replied:- We always keep our body static and allow the mind to move everywhere. We must do the opposite to this general habit of human beings. You must keep your mind as static, concentrating on God and you must move the limbs of your body constantly to do physical exercise as far as possible as long as you are in awoken state so that blood circulation takes

place giving good health to the body. If you allow the mind to move constantly everywhere, the mind becomes weak and ill. If the mind does not move, the mind becomes strong and if the body moves, the body becomes strong with good health. You must have a strong mind in a strong body to achieve good spiritual fruit. This formula applies even to success in worldly life also!

Chapter 29

July 02, 2023

O Learned and Devoted Servants of God,**1. Please forgive me for my mistakes and ignorance, and please help me not to repeat any sins.**

[Smt. Amudha Sambath asked: At Your Divine Lotus Feet, Swami I am 100% sure that I am not worthy and I am an undeserving soul to receive Your grace. But I am holding Your feet because of my selfishness.

Swami's grace on me: I severely felt headache and eye pain. I was bearing the pain till midnight 1'o clock and it keeps on increasing then finally I opened Swami photo in my mobile and I didn't even request Swami to remove the pain but the next second that pain ran away. I felt instant relief and was back to normal. Swami, Please let me hold Your feet to express my gratefulness. Thank You Swami for holding me at all times 🙏❤️

I am out of words. Your grace is infinite and love is unconditional. I am not at all a good soul to receive this kind of pure love. I am not even putting 0.1% effort, Dayamaya Shri Dattareya, please forgive me for my mistakes and ignorance, and please help me to non-repeat any sins. I am incapable without Your grace.]

Swami replied:- We must condemn ourselves so that our ego gets reduced. But, continuous scolding of the self is not good. The body temperature should be neither high nor should be low. Both extremities are dangerous. Pride is high fever. Low confidence makes the body cool. The normal temperature of the body is with sufficient confidence that helps you to put spiritual efforts successfully.

2. Please explain the inner meaning of my dream.

[About a Dream: Swami, I thought of sending an email right away but when I opened the inbox I saw some discourse relevant to a dream. I had a dream before some days. Please forgive me Swami if any mistake is there in my way of expressing it. One night in dream, Shri Sathya Sai Baba came and He was sitting on a chair. He called me and gave one rupee with scutch grass, and patted on the cheeks. Swami, Please make me understand the inner meaning of the dream. Swami, I want Your Divine Lotus Feet always. This is my aim and goal forever, and yes I am a 100% useless soul but Swami I want to be Your servant, please help me in putting effort. You are the doer for any goodness and I'm just an instrument or tool. I am full of defects like attraction to worldly bonds, money and issues. But Swami I want to be Your dog who follows the Master (You). Padanamaskaram Swami 🙏❤️🙏]

Swami replied:- The dream is good because Swami is trying to give confidence to you. Attraction to worldly bonds is natural for any soul and the worldly bonds must be loved till the soul forms a very strong bond with God. Till you taste the divine nectar, you must love your coffee drink, which is essential and useful also. You should not lose both the divine nectar and the coffee because the mind wants to drink something. It is unjust to force the mind not to drink anything and this is not only impossible but also useless and meaningless. Even when the soul wants a very strong bond with God,

the worldly bonds are not hated directly because these worldly bonds spontaneously drop away. Such spontaneous drop out of worldly bonds is not real hatred at all and that alone is true salvation. There is no enmity between God and worldly bonds. People misunderstand God in this concept. The Veda says that God and world are opposite to each other in the sense that when God is tasted the worldly bonds drop out spontaneously. This does not mean that both are enemies to each other. Before the taste of God, anything becomes tasteless including worldly bonds. If you taste the divine nectar, any worldly drink drops out. Does this mean that the divine nectar is the enemy of worldly drinks?

3. Swami, kindly elaborate the meaning of the underlined portion of the verse.

[Shri Anil asked: Padanamaskaram Swami, kindly give Your responses to the following questions. At Your Lotus Feet-anil.

Matthew 6:33-34: But seek first the kingdom of God and His righteousness, and all these things will be added unto you. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Today has enough trouble of its own. Swami kindly elaborate the meaning underlined portion of this verse.]

Swami replied:- Seeking righteousness means sticking to justice and that is Pravrutti. You can reach God only through the gate of Pravrutti, which is supporting justice and opposing injustice. Devotion can go simultaneously with Pravrutti so that Pravrutti is also well flourished along with devotion. This is the proper state of 99% of humanity. Only 1% reach the climax of devotion where God becomes higher than even justice so that all shall understand that God is the ultimate. Even justice is a way to reach God and cannot be higher than God, who is its protector. This point becomes very significant especially when God competes with justice. Krishna asked Dharma Raja to tell a lie in the war. But, Dharma Raja gave more importance to truth and justice than God and could go up to the 3rd upper world called heaven and could not go to the 7th upper world called Brahmaloaka or the abode of God. The fruit of merit obtained by following justice is temporary heaven only and not the permanent abode of God. This point is strictly restricted only to God opposing justice and not elsewhere.

4. Kindly elaborate the meaning of the underlined portion of this verse.

[Luke 18:7-8: Will not God bring about justice for His elect who cry out to Him day and night? Will He continue to defer their help? I tell you, He will promptly carry out justice on their behalf. Nevertheless, when the Son of Man comes, will He find faith on earth?” Kindly elaborate the meaning of the underlined portion of this verse.]

Swami replied:- This means that when some devotee is crying for God, you must not mistake it as true love to God. All that cry is only the true love of the devotee for some worldly desire to be fulfilled. The child cries for the milk and not due to true love to its mother! Hence, in such case, God will

follow the path of justice and examine the deservingness of the devotee in view of the cycle of deeds and fruits and the constitutional judgement that is delivered by the deity of justice. As far as possible, God tries to support the judgement because the constitution was written by Him only based on which only the judgement was delivered. He violates the judgement and even His own constitution if the cry of the devotee is for God and not for any worldly desire.

5. Kindly elaborate on the meaning of the following verses from the Bible.

[(Credit to Dr. Nikhil for the following verses presented in the recent Satsang held on 24/06/2023.)

i) Then He told them, "You are from below; I am from above. You are of this world; I am not of this world. (John 8:23).

ii) Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through Me. If you had known Me, you would know My Father as well. From now on you do know Him and have seen Him." (John 14:6-7).

iii) "Where is Your Father?" they asked Him. "You do not know Me or My Father," Jesus answered. "If you knew Me, you would know My Father as well." (John 8:19)

iv) "Truly, truly, I tell you," Jesus declared, "before Abraham was born, I am!" (John 8: 58)

v) Then spoke Jesus again unto them, saying, I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life (John 8:12)

vi) The one who loves Me will be loved by My Father, and I will love him and reveal Myself to him (John 16:21).]

Swami replied:

i) This means that souls are from the world whereas God is beyond the world. You need not doubt that souls must be also from above because God created the souls (*Aham bījapradah pitā...* -Gita). Even though the souls are created by God, due to continuous association with this creation, the souls acquired completely the qualities of the creation only and hence, are treated as if they are from the creation.

ii) "*You will come to My father through Me only*", means that the human beings living on this earth can approach the ultimate God only through the contemporary human incarnation. The ultimate God is Parabrahman or unimaginable God, who cannot be even imagined. For the sake of the worship of souls, such unimaginable God became energetic incarnation for the upper energetic worlds and human incarnation for this earth. You cannot see the energetic incarnation so easily because very long severe penance is to be done and the reason behind this is that energetic incarnation is irrelevant to human beings since the human incarnation is only relevant to human beings.

iii) This means that the ultimate God (unimaginable God) and the first energetic incarnation (God Datta) are merged with the human incarnation. If you understand the human incarnation in depth, you can realize God Datta,

the Father of Heaven, who is referred as His Father by Jesus (God Datta and unimaginable God are not different at all because the unimaginable God is unmediated unimaginable God whereas God Datta is mediated unimaginable God). Therefore, if you catch the contemporary human incarnation of God with firm faith, you have caught the ultimate God Himself.

iv) This means that the contemporary human incarnation is the ultimate God and hence, the contemporary human incarnation existed before Abraham (the previous prophet) and this is true if you view the contemporary human incarnation as the ultimate God. The Ultimate God was certainly existing before Abraham.

v) This means that the contemporary human incarnation is the ultimate God or goal, who came to the earth as guide for the devotees so that they can reach the correct form of God through the correct path. The actual aim of God coming in human form is to save the true devotees being misled into a wrong path to reach a wrong goal by the influence of Satan.

vi) In every generation, some devotees pray to God to come in human form so that they can see, talk, touch and live with the contemporary human incarnation. Due to their prayer only God comes in human form in every human generation. Otherwise, God becomes partial if He comes to some generations only. Since the first energetic incarnation containing the unimaginable God merged with Him, is merged with the selected human devotee, there is no difference between the ultimate God and the contemporary human incarnation. The ultimate God comes to devotees in order to save their time. If the devotee has to spend all his life just to see the energetic incarnation, where is the time for him to put spiritual efforts to please God? God comes in human form to human beings so that they can recognize Him and put their spiritual efforts straight without wasting their short lifetime. Hence, this speaks clearly that the human form of God and God are exactly one and the same.

6. Kindly elaborate on the meaning of the following verse from the Bible.

[In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through Him all things were made, and without Him nothing was made that has been made. In Him was life, and that life was the light of men. The Light shines in the darkness, and the darkness has not overcome it. (John 1:1-5).]

Swami replied:- The meaning of this is that word indicates meaning and meaning indicates knowledge and knowledge indicates spiritual knowledge since spiritual knowledge alone is the king of all branches of knowledge. A scholar told that spiritual knowledge is the roaring lion whereas other branches of knowledge are crying foxes in the forest. Word existed in the beginning means that God existed in the beginning of this

creation. Word indicates spiritual knowledge and God is the embodiment of spiritual knowledge. We should not take that spiritual knowledge itself as God and hence, we should not take word itself as God. Word or knowledge can represent God. Similarly, light represents knowledge and light itself is not knowledge. Therefore, light represents God also.

7. Kindly elaborate on the meaning of the following verse from the Bible.

[Jesus replied, "Philip, I have been with you all this time, and still you do not know Me? Anyone who has seen Me has seen the Father. How can you say, 'Show us the Father'? (John 14:9).]

Swami replied:- Father means the first energetic incarnation of the unimaginable God with whom the unimaginable God completely merged to become one and the same. This first energetic incarnation, called as Father of heaven or is Father as called by Jesus. Hence, the merged Father became His son and therefore, there is no difference between Father and Son.

8. What is action and what is inaction?

[किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥16॥

What is action and what is inaction? (Gita 4:16)]

Swami replied:- Karma does not mean simply action in the context of the Gita even though fundamentally it means any action. In this spiritual context, action means good action. Similarly, Akarma does not mean simply no action and in this spiritual context, Akarma means bad action and no Akarma means no bad action.

9. How can one elevate oneself?

[उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥5॥ How one can elevate oneself? (Gita 4:16)]

Swami replied:- This means that God will not uplift you unless you put some effort for your uplift. If you put effort, you are friend to yourself and if you don't put effort, you are enemy to yourself. If you are destroyed, you have destroyed yourself. This means that just by theoretical devotion, God will not help you because effort means practical effort. God will move practically for your practical effort and God will move theoretically for your theoretical effort. Knowledge and devotion are theoretical efforts whereas service and sacrifice are practical efforts. Knowledge is the source of practice and devotion is the force of the practice. The warning here is that sometimes there is source and force but the resulting action is zero. Force is the product and source is the cause. The merit or defect in the cause will come to the product. Incomplete force means incomplete knowledge.

10. What is the meaning of meditation in the following verse?

[ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

What is the meaning of meditation here? (Bg. 12.6-7)]

Swami replied:- Meditation means complete absorption in God. In meditation, you forget yourself and hence, all the worldly bonds are also forgotten. The absence of attraction to anything other than to God is the main essence in this context. God is also attached to such topmost devotees to do anything for them.

11. Is accepting the contemporary incarnation of God and surrendering to Him easier for a female devotee than a male devotee?

Swami replied:- You have asked this question from the point of sweet devotion that is possible for a female soul and that is not possible for a male soul. This is completely wrong because after detaching from 99 worldly bonds, then only, the last bond, which is with the spouse is tested in the final female birth. *This means unless you detach from almost all worldly bonds, you cannot enter the topic of sweet devotion.* This point is missed by everybody and everybody thinks that the soul can take the path of sweet devotion at any time in life whenever the soul likes. Simply, female birth does not open the path to sweet devotion. When the soul is eligible for the test of sweet devotion, the final female birth will automatically embrace the soul. When the final stage came, sages were born as Gopikas. Unfortunately, this is the most misunderstood topic in spiritual knowledge.

12. In office matters if a junior does not report to the superior properly in time what shall we do?

[In office matters if a junior does not report to the superior properly in time what shall we do? Shall we leave to fate thinking that it is our bad karma? Please advise?]

Swami replied:- There are rules setup officially to be done in such situations. The superior is aware of those and will implement accordingly. Such points have no place in the most dignified spiritual knowledge.

13. When I read some of Your replies, I could not control myself and laugh uncontrollably due to the unimaginable joke in it. Is it a sin?

Swami replied:- It is not sin at all since making a soul happy is a meritorious deed. But, a more serious point is to understand and implement it in practice to enjoy the practical fruit.

14. If one uses very very harsh words against somebody, what will be the punishment for that?

[Padanamaskaram Swami, If one used very very harsh words against somebody, what will be the punishment for that? Will the punishment be only in mental tension level or monetary loss level

or both? Is there any remedy for that (such sins which are already committed)? At Your Lotus Feet-anil]

Swami replied:- Using harsh words is not a sin. The context is more important. If the context is proper and if such words are useful in the reformation of the soul, there is no sin anywhere.

15. What is the soul of a normal person?

[Mr. Waller asked: Guru (Swami): if the receiver is undeserving, not only the doer of the ritual but also the departed soul are harmed by the bad fruits of the sin that is based on wrong charity.

What is the soul of a normal person: It is the Suksma sarira (Pranamaya Kosha, Manomaya Kosha, Vijnanamaya Kosha) and only sometimes a bit of Karana sarira. The soul awakens after some time in the astral world (which has a high sattvic, and a dark tamasic region) and loses soon any remembrances to the prior life: If it has lead a worldly life, then the soul sinks in darkness and perishes. If it has lead a yogic life, then it rises into the higher astral world. Only if it has reached the samadhi stage - then it has contact with real heavens. There is no real divine justice...! By Waller]

Swami replied:- The topmost merit reaches climax fruit and the worst reaches the most condemned level. Both these types are very very less in number, may be one or two at the maximum. When we talk about the concept, we must not keep these rare examples in our view. The concept is built by keeping our view on the middle majority, which is 99.999%. We must keep ourselves as well as the departed souls as examples of the majority so that the departed soul might have gone to heaven or hell as per the general level. When we do a certain ritual for the sake of departed souls, it is better to assume the worst state for them and do necessary prayers to God. If they had not gone to hell, it would be very good. Assuming that they had gone to hell, if we pray God for them, the risk would be avoided. Even if they had not gone to hell, the prayers would be fruitful so that God can do favor even to the souls that have gone to heaven. Thinking about the worst and getting prepared for it is the best wisdom either in Pravrutti or in Nivrutti.

16. Can someone have faith in God or Sadguru without having much devotion?

[Shri Bharath Krishna asked: Padanamaskaram Swami, What is the difference between faith and devotion (love). Can someone have faith on God or Sadguru without having much of devotion? Your servant, Bharath Krishna.]

Swami replied:- Faith is foolishness and devotion is the best quality. If you have faith in the king that he will do a favor to you, whatever may be the extent of faith, will the king help you? Even if you go to the king and say that you have tremendous faith in the king, will the king help you? Devotion or love is always the best way to attract anybody towards you. But, this devotion must be true love and not false love. Loving the king for the sake of fulfilment of some worldly desire is false love. Loving the king without any worldly desire is true love. Moreover, mere theoretical love without practical proof of service and sacrifice has no public value. This means that if God rewards a devotee just for His theoretical love without any practical

proof, even if that theoretical love is true love as known by God, the public will criticize that God favored the devotee with partiality. Hence, at least for the sake of public interest, God conducts tests for practical true love so that there will be no place for public criticism in the future. Hence, faith is a foolish word, theoretical devotion is of low level and practical devotion is always true and is the climax level.

Chapter 30

GURUPURNIMA MESSAGE ON 03.07.2023

By Shri Datta Swami

July 03, 2023

O Learned and Devoted Servants of God,

Guru Purnima is the birth day of sage Veda Vyaasa. The Veda means spiritual knowledge that is useful to uplift human life and to achieve the ultimate goal, which is to please the ultimate God. Vyaasa means very large extent. Hence, Veda Vyaasa means the embodiment of infinite spiritual knowledge (*Satyam Jñānāmanantam Brahma*— Veda). Infinite (Anantam) means very large that stands for the word Vyaasa.

In fact, Veda Vyaasa means the chair for such very large spiritual knowledge. It is a chain of Sadgurus continuously on that sacred chair through all the human generations. Sadguru means *sat* (God) or goal that becomes the guide or teacher (Guru) for the sake of the spiritual welfare of humanity. He preaches spiritual life (Nivrutti) as well as justice to be followed in worldly life (Pravrutti) so that sins (injustice) can be avoided by which miseries in the worldly life can be completely avoided because sin is the root of worldly misery. Therefore, all the contemporary human incarnations of God or Sadgurus can be called as Veda Vyaasas.

Puurnimaa means completeness and this indicates complete spiritual knowledge. The full Moon on this day indicates complete devotion to the Sadguru. Moon is linked to the mind (*Candramā manso jātaḥ*— Veda) and mind is linked to emotion that stands for devotion. The full Moon shows black spots warning about defects due to lack of true and complete spiritual knowledge. The day Sun indicates intelligence (*Tat savituḥ...Dhiyo yo naḥ*— Veda) that stands for spiritual knowledge. The day can be compared to spiritual life and the night can be compared to worldly life. There is no black spot in the Sun and hence, spiritual life is always based on complete true knowledge. Worldly life always contains spiritual knowledge mixed with defects continuously like the Moon with black spots existing throughout the night. In the night, the fire also burns brightly. It is said that the Sun keeps his light in the fire after he sets (*Dinānte nihitam tejah, savitreva hutāśanaḥ*— Raghuvamsha). Fire also indicates devotion and also defect transformed from the knowledge in the form of initial smoke that does not continue further. The case of fire is better than the case of Moon since

continuity of the ignorance in the later stage is absent. The Moon represents the life of a human being with continuing defects and fire represents the life of a human being with initial defects that do not continue after realization.

The main point here is that spiritual knowledge (Jnaana Yoga) develops the attraction to God (Bhakti Yoga). Jnaana Yoga means knowing the details of God. Knowing the details of Delhi city develops attraction in your mind to go to Delhi and see all those details. When Narada described the details of Krishna, Rukmini developed attraction towards Krishna to reach Him forever through marriage. Hence, after Shankara, who stressed on knowledge, Ramanuja, who stressed on theoretical devotion came in sequence. After knowledge and devotion comes practice (Karma Yoga) called as practical devotion that is the proof for the true theoretical devotion or true love to God. This final step consists of two stages:- i) Service or Karma Samnyaasa, which is sacrifice of physical energy and this is limited to saints and ii) Sacrifice or Karmaphala Tyaaga, which is the sacrifice of your hard earned money and this is limited to house-holders for whom the above said service also applies. After theory, the details of Delhi (Jnaana Yoga), you develop attraction in the mind to see Delhi (Bhakti Yoga) and then enter finally the practical stage (Karma Yoga) to reach Delhi practically. This Karma Yoga can be done in the above said two steps. Walking up to the Railway station is service and purchasing the ticket to Delhi is the sacrifice. After the sacrifice, all your efforts end with a full stop (*Tyāgāt śānti ranantaram*—Gita). This final step is very much stressed in the Gita and also in the Veda (*Dhanena tyāgenaike*—Veda) because this is the practical expression of the true color of the soul that is the true love to God and shall not be misunderstood as the earning by cheating from the side of the Sadguru. A greedy devotee wants to escape this step and certainly blames the Sadguru with the allegation that the Sadguru is greedy! A greedy parent also blames the school or college for collecting fees from him for his issue! On this Guru Purnimaa, this point is also indicated by the full Moon looking yellow and white on the sky like a gold coin and silver coin respectively reminding the offer of Guru Dakshina to the Sadguru. You need not sacrifice the rupee coin that you earn for your livelihood and you need not also sacrifice the rupee coin that you save for your children and old age. It is sufficient if you offer a rupee coin that you waste in several places of worldly life to God to prove your true love to God as practical devotion. By such sacrifice of wasted money to the Sadguru, you are saving your health avoiding several diseases! This is not wealth from waste, but, this is salvation from waste!! One shall not do this step suddenly with pride and carelessness because the Veda says that you shall do this with utmost knowledge (*Samvidā deyam*) of deservingness of the receiver (since offering

to undeserving Asat-guru gives you sin instead of merit), with fear and shyness (*Bhiyā deyam, Hriyā deyam*) that you are donating to the almighty and not to a beggar, who is in need of your charity (you must realize that all that is possessed by you is due to His kindness only). The attitude of the devotee is very very important because any defect in the attitude will bring sin in offering the Guru Dakshina to the Sadguru. This Guru Dakshina must be in the form of money and not in the form of material because money can be used properly for the need and it cannot be wasted since Sadguru has perfect knowledge. You must always give material like food, cloth and medicine to a beggar so that he will not waste the money. The sacrifice shall be based on the capacity of the devotee because the magnitude of the offered amount is not important since the ratio of it in the possessed is important. One rupee offered by a beggar is 100% sacrifice and a big amount offered by a rich devotee makes the sacrifice as 0.00001 % only. Always, poor devotees like Sudaama only were successful in sacrifice and not rich devotees. Rich devotees are always greedy (with very few exceptions) and King Satraajit refused to sacrifice to Krishna even though Krishna asked him to do the sacrifice! Satraajit ended with terrible loss and Sudaama ended with unimaginable wealth! Therefore, sacrifice to God is a very complicated topic and a lot of attention must be paid towards this concept. Under any circumstances one shall not think at any time that God is in need.

Chapter 31

July 04, 2023

O Learned and Devoted Servants of God,

1. What is the meaning of Life? What is the purpose of our existence?

[A question by Ms. Mahathi Jalasutram]

Swami replied:- Life is something different from inert items. Mind and intelligence are the main constituents of life. Due to mind, thoughts are generated and due to intelligence, analysis is done and correct thoughts are decided. Actually, the word 'life' applies to the process of respiration in which oxygen is inhaled and CO₂ is exhaled. The inhaled oxygen is used to oxidise the food to liberate inert energy that is necessary for the production of awareness in birds and animals. Even plants have life because this process takes place in plants also. This is a part of inert mechanism only. When you come to birds and animals, nervous system and brain are developed, which generate awareness. Awareness consists of four parts – i) Intelligence that does logical analysis, ii) Mind that generates thoughts, iii) Basic ego which is the thought of 'I' and iv) Memory that stores the information. In birds and animals, these four exist but are not well developed. In humans, these are well developed. In more superior human beings, intelligence is very much developed so that the knowledge of God enters. In this way, we can see the development of life from inert level (plants) to advanced awareness level (humans). Therefore, life at the climax level exists in superhuman beings who are scholars of spiritual knowledge. One scholar told that spiritual knowledge is a roaring lion and all other branches of knowledge are crying foxes in a forest (*Tāvāt garjanti...*). Hence, the real essence of life is to know the spiritual knowledge in depth and so that you can please God. Our lives are always protected while we live here and also after death in the upper energetic worlds. The purpose of human life is to please God because the Vedas says that God created this world for His entertainment. Hence, there is no better aim for human life than to please God through true devotion.

2. Hanuman, Nandi, Garuda etc., are half human and half animals/birds. What is the development of nervous system in them?

[A question by Mrs. Jyothi Chilukuru]

Swami Replied:- They have got a far far developed nervous system than even excellent human scholars. If you carefully examine them, all of them are human beings only with some distorted facial features. The important point here is that the real beauty of a human being is his/her

devotion to God and not the temporary physical beauty. Hanuman is said to be the most beautiful person based on His devotion and the chapter regarding Him is named as 'Sundarakanda', which means the story of the most beautiful devotee. Therefore, the main message in this is that the internal beauty is the good qualities, which is far higher than the temporary physical beauty that ends by this life. The internal beauty or good qualities continue with the soul for future births and is permanent. Among these good qualities, devotion to God is the best quality that is eternal. Hence, we shouldn't mock a person by physical beauty, and we shall recognise the internal beauty and there also, the best beauty is devotion to God. They are not birds and animals but humans with features of birds and animals, who are visible in humanity here and there. The tail of Hanuman can be accepted since human being is evolved from monkey.

3. Mere faith is useless as You said previously. But, if devotion is associated with it, faith gets some value. Is it not?

[A question by Shri C. Balu]

Swami Replied:- Faith by itself is not good, if you analyse it. What do you mean by faith? Faith means that you are confident of God's help in the fulfilment of some desire in return from God for your devotion. Such aspiration is poisonous to devotion itself. In devotion also, if the entire devotion is theoretical, there is no use of it. Practical devotion may also kindle some aspiration in return. If you are pure before doing practical devotion, such aspiration will never enter your mind. Hence, even before doing practical devotion, it is better to kill the aspiration in return. You cannot speak about faith in the absence of aspiration in return. Therefore, devotion, both theoretical and practical, based on true spiritual knowledge is the best path to please God without unnecessarily mixing faith with devotion. Without aspiration, the word faith cannot exist. If you purify your mind from aspiration, even before doing practical sacrifice, practical sacrifice will not be polluted by aspiration in return. Hence, knowledge based-theoretical devotion supported by practical devotion without aspiration in return is the best path to please God and such best path results due to total attraction of the divine personality (and the attraction is not polluted by aspiration in return).

4. Is there a strong connection between Madhvacharya and contemporary human incarnation?

[A question by Ms. Thrylokya]

Swami replied:- In fact, this concept arose from the philosophy of Madhva only. Shankara told the relationship between God and soul as monism (both are one and the same), which is awareness and He stressed on

the knowledge i.e., to know the soul is God. Ramanuja took God Narayana, the first energetic incarnation (God Datta) as the goal and told that soul is an inseparable part of God. He stressed on theoretical devotion, which is mental agony (Vedana) to reach God. Madhva also took God Narayana as the goal and Hanuman as His eldest brother, who worshipped Rama, His contemporary human incarnation. Madhva stressed on service by calling God as 'Sevya' (to be served) and soul as 'Sevaka' (serving). This service and sacrifice (Karma Yoga) is not suitable for Shankara because one cannot serve himself. This also will not be suitable for Ramanuja because God Narayana is energetic incarnation, who is not suitable for service and sacrifice of human souls. Hence, service is only suitable to the contemporary human form of God only, which is God Rama, the goal of Hanuman. In this way, the policy of service to God by human souls brings the contemporary human form of God.

5. Radha is female and how can we call a male devotee as Radha?

Swami replied:- The Veda says that all souls are females and wives of God (*Striyah satīḥ puṃsah*). The soul is common for all human beings. The soul takes births of male and female as per its fruits and deeds. In this sense, even names have no restrictions. Even sages, who are males became females in the same birth and wanted to hug God Rama because sages are realized scholars of the Veda. 'Radha' comes from the word 'Dhaara', which means continuous stream of devotion to God without any break anywhere at any time. Hence, any devotee, male or female becomes Radha if such continuous devotion to God exists with the soul. Chaitanya Mahaprabhu, a male devotee was the incarnation of Radha and every day, His body was with high temperature, which used to subside only when Krishna embraces Him on that day. In fact, Radha was the incarnation of Sage Durvasa and Durvasa was the incarnation of God Shiva. Radha played a role of such devotee, who faced a lot of tension in the context of devotion to God. Nobody else other than God Shiva can bravely face such tension in the life of that role. Radha married Ayanaghosha (brother of Yashoda) being elder than Krishna. But, she never allowed her husband to even touch her body in the love of God Krishna. In those days of very strict rules of tradition especially for women, the guts to violate the strict tradition could be present with God Shiva only, who incarnated as Radha.

Chapter 32

July 08, 2022

O Learned and Devoted Servants of God,**1. You said that the weight of love of Draupadi was more than the sweet bonds of God Krishna. Then, why didn't Draupadi go to Goloka?**

[A question by Ms. Bhanu Samykya]

Swami replied:- Gopikas were sages and Draupadi was the incarnation of Goddess Parvati, who treated God Vishnu as her brother. Hence, Draupadi also treated Krishna as her brother. Even the five Pandavas are the five faces of God Shiva. The God components of Pandavas and Draupadi merged with their original sources i.e., God Shiva and Goddess Parvati. The human being components of Pandavas and Draupadi have followed their own cycles of deeds and fruits. In these cases, there is no spiritual effort and upliftment. The sages were engaged in spiritual effort (penance) for several births. The passed Gopikas (liberated Sages) went to Goloka as per their spiritual fruit. They were very particular of the total Krishna (human being component + God component). Hence, Krishna as a total personality (human being component + God component) went to Goloka along with Radha and the passed Gopikas. Radha also as a total personality (human being component + God component) went to Goloka due to the wishes of both Krishna and Radha. Hence, after the drama in this world, God will take His own decisions regarding His further program. The aspirants of spiritual fruit get their ultimate fruit due to their spiritual effort with the help of the drama played by God here.

In order to focus the important concept, God arranges a divine play in which He Himself plays in different roles. His devoted and liberated souls also play some suitable roles. The focused concept is to be taken by the human spiritual aspirants. In a college, different professors (God in different roles) along with assisting tutors and demonstrators (liberated souls) conduct the teaching program. The lot benefitted by this is the student community that appears for the examinations and receives the result of pass or failure. The teaching community is not linked to the examination and its result. We are part and parcel of the students and not the teaching community. Here, the sages as Gopikas are students whereas Draupadi is a member of the teaching staff. We should concentrate on the final result of the divine play and not on

the teaching staff and their benefits. Goloka is the result of distinction meant for sages and is not concerned with a teacher like Draupadi.

2. Why do You recommend the chanting of the names of other forms of God?

[Ms. Thrylokya asked: Swami, I have practical experience that You can remove any problem of a devotee. In such a case, why do You recommend the chanting of the names of other forms of God and also recommend some special food preparations to be given to beggars for pacification of planets?]

Swami replied:- Miracles are only examples to create faith in the existence and omnipotence of the ultimate unimaginable God. If God Datta goes on solving the difficulties of devotees, the devotees become inactive and lazy. Hence, God Datta recommends the worship of His other divine forms also, which are already famous in society. This is to develop the devotion of devotees towards God. Sacrifice of special food items to beggars is to develop practical sacrifice, which is the ultimate step in spiritual effort. Unless some selfish benefit is linked, human beings will not follow these concepts in their pure sense.

Chapter 33

July 13, 2023

O Learned and Devoted Servants of God,

1. Swami, please explain the total picture of Guru Dakshina (money offering) to the Sadguru.

[A question by Ms. Thrylokya]

Swami replied:- It depends on your capability (Yathaa shakti) and your devotion (Yathaa bhakti) to the preacher or Guru. There are five possibilities:-

- i) If your capacity is 100 and your devotion to Guru is 100, give 100 as Guru Dakshina.
- ii) If your capacity is 100 and your devotion to Guru is 10, give 10 only to Guru as Guru Dakshina.
- iii) If your capacity is 10 and your devotion to Guru is 100, give 10 to Guru as Guru Dakshina.
- iv) If your capacity is 0 and your devotion to Guru is 100, don't give any Guru Dakshina but salute to his feet.
- v) If your capacity is 0 and your devotion to Guru is 0, you will not give any Guru Dakshina and you will not even salute to his feet.
- vi) If your capacity is x and if your devotion to Guru is x, give x as Guru Dakshina to Guru. (x may be a flower or a fruit or even a spoon of water as said in the Gita – "*Patram puspaṃ phalaṃ toyam...*").
- vii) If x (something) is also absent with you but you have x devotion, salute to the Guru and Guru will give something to you! (Generally, this case does not exist in the world. A greedy devotee may act like this case!)

Like this, you must follow the principle to give Guru Dakshina, which is the minimum between your capacity and your devotion. Here, if Sadguru (contemporary human incarnation of God) is present in the place of Guru, whatever you offer to Sadguru, it shall be with full respect, fear and shyness because Sadguru is not in need of your offering. Sudaama offered only a little parched rice as Guru Dakshina to God Krishna with respect, fear and shyness and got unimaginable wealth from God in return even though he did not aspire for anything in return! In the case of Sadguru, you are proving that your theoretical devotion is not false love but true love by the practical devotion, which is offering Guru Dakshina. The Sadguru, Shirdi Sai Baba used to ask Guru Dakshina from devotees for this reason only. You shall not show ego because Sadguru is not a beggar at all. Even when you offer

something to a beggar, don't show your ego because God will not like such attitude. Satraajit was having a special gem that delivers a lot of gold every day. Krishna asked for that gem for the welfare of the public. Satraajit refused and underwent heavy loss. Hence, greediness is the most important hinderance in the spiritual path. It is not the magnitude of your offering that is important, more important is the percentage of your offering to your capacity. A beggar donating one coin to God has done 100% sacrifice to God since she has only one coin. Always, very poor people only have won the heart of God and the rich are generally very very greedy. Jesus said that even a camel may pass through the eye of the needle, but a rich man cannot reach God. In the case of Sudaama, he was not having even one coin and his family along with himself was fasting for several days. Even then, he borrowed a little quantity of parched rice from neighbours to give it as Guru Dakshina to God Krishna. This is practically an unimaginable case and hence, he was rewarded with unimaginable wealth!

A very important point in this topic is that Guru Dakshina means offering of money to Guru and not offering of material. If you are offering to a beggar, you must offer in the form of material. If it is money, the beggar will misuse it in vices like drinking, smoking, gambling, etc. Guru has no vices due to spiritual knowledge and will use your offered money for procuring the necessary material for him. Suppose you offer some specific material to Guru, he will have to sell it for half-price or for lower price in order to purchase his required material. Even if you offer some good quantity of material, in your merit-account, only half of that material is added. You have undergone 50% loss in your Guru Dakshina by offering material instead of money.

Guru Dakshina shall be given to Sadguru, who is the contemporary human incarnation of God. You cannot give Guru Dakshina or even offer meals to formless God or statue or photo. Greedy devotees avoided the human form of God exactly based on the inner greediness so that anything can be offered by moving hands and enjoying it by themselves! This is the inner secret in avoiding the human form of God and selecting formless God or statue or photo. If Guru Dakshina is given, Sadguru takes and if meals are offered, Sadguru will eat! Externally these devotees do not agree to this truth for the sake of prestige and hypocritic generosity!!

2. Paadanamskaram Swami, Is the statement "If you need God, You deserve God" true?

[A question by Ms. Bhanu Samykya]

Swami replied:- This is not correct concept because following God by attraction without any need is the best devotion. Need based devotion is false and the worst.

3. Should a devotee ask Sadguru about one's own spiritual progress?

Swami replied:- Asking means what? You can explain your stage of spiritual path and can get guidance from the Sadguru about the actual stage, which you may be assuming to be very high.

4. Are emotional fluctuations because of lack of mind control or lack of faith in God?

[My emotional fluctuations are like a roller-coaster ride and I'm unable to control them. Is it because of lack of mind control or lack of faith in God? Should I accept it as something which I cannot change?]

Swami replied:- Anyone or even both maybe possible. You can change this by studying spiritual knowledge with more clarity and going to more depth. You must know all the concepts and also each concept with climax clarity. Then only, will this disease disappear.

5. Is it possible for a soul to overcome ego, jealousy and selfishness?

[Is it possible for a soul like me to overcome ego, Jealousy and selfishness?

i. Should I put efforts to overcome those 3 bad qualities and keep monitoring myself?

ii. Should I put efforts and not expect any transformation?

iii. Should I not bother about my self-reformation at all and concentrate fully on serving God only?]

Swami replied:- Full concentration on God is the best and the only medicine. When the concentration on God is weak, all these problems crop up. The topmost concentration developing due to the climax attraction to God is the best solution. When you are not aware of anything else other than God, these problems will not be born at all. If these problems are existing, recognize that you have not reached the climax devotion. Hence, in such a case, you should try to improve your devotion so that all these problem-ghosts will automatically vanish like vapours.

6. Is it true that a devotee can serve the contemporary human incarnation of God only by the will of God?

[Is it true that a devotee can serve the contemporary human incarnation of God only by the will of God? Does a devotee have any control of service to God i.e., can a devotee serve God as long as the devotee yearns for it? or Is it God who decides how many days a devotee can serve Him?]

Swami replied:- God has no hand in this matter. The attraction and worship shall come from the side of the devotee. A very basic point is that the devotee is in need and not God. God is not going to contest a spiritual election so that He can take care of the votes of devotees. In fact, God creates obstructions to the devotee to hinder his/her approach to Him. The devotee has to cross all those obstructions and reach God. In fact, God comes down

as human incarnation because some topmost devotees pray to God to come down in human form so that they can see, talk, touch and live with God. Only due to such serious prayers, God comes down in the human form. Hence, all the interest must be from the side of the devotee and not from the side of God. The service is done by the devotee as long as his/her devotion is alive and strong. Once the devotion becomes weak or dead, the service itself starts vanishing. Hence, there are no rules and regulations regarding the service to God. All these points apply to devotees in general and not to exceptional devotees.

7. Can a soul always have the possibility of controlling the independence of the mind? How to use it in spiritual path in the right direction?

Swami replied:- Unless the mind is controlled, it cannot be used in the spiritual path. Uncontrolled mind results due to lack of complete and deep knowledge. Mind is always with emotion. Intelligence is always with analysis. Mind should always be associated with intelligence. If mind alone is made active, blind emotion is the result. Mind is like the steering wheel of the vehicle and intelligence is like the driver. The safety of the vehicle and the journey depends upon intelligence only. We can understand the importance of the driver on seeing the photo of Krishna as the charioteer and Arjuna as the owner of the chariot doing the journey.

Chapter 34

July 14, 2023

O Learned and Devoted Servants of God,**1. Please explain the following authorities with respect to the burning of ghee in a physical fire.**

[Prof. Dr. JSR Prasad asked:- Sāṣṭāṅga praṇāmas Swami. i) One scholar quoted the first sentence of Yajurveda (Iṣe tvo tvorje tvā...), ii) Verse from Gita (Yajñādbhavati parjanyaḥ..) and iii) another verse from Gita (Devān bhāvayatā'nena...) and argued that burning of ghee in the physical fire is correct. Please explain these three authorities in opposing his arguments. - At Your holy lotus feet.]

Swami Replied:- i) '*Iṣā*' means the knowledge of cooking the food as per the commentary of Vidyananya. This sentence says about cooking the food on physical fire for the sake of pacifying the hunger of spiritual devotees through best sacrifice (*Śreṣṭhatamāya karmaṇe*). This does not say that you shall burn the ghee in the fire.

ii) This verse says that cloud is generated from Yajña or sacrifice. We say that when cooked ghee fried food is served to the divine preacher or the Sadguru, cloud is generated. The reason is that the Veda says that all the deities live in the Sadguru (*Yāvatīrvai devatāḥ tā ssarvā vedavidī brāhmaṇe vasanti*). When He is happy, all the deities also become happy. Among these deities, the Lord of clouds called Indra also exists. The pleased Indra orders the cloud to rain. By that, food is produced. By burning ghee in physical fire, the smoke produced stops rain due to pollution. Cloud is inert and has no miraculous power to go against the rules of nature. If Indra is pleased, he has miraculous powers to control and order the inert cloud to rain. Hence, this is the proper meaning logically.

iii) When you pacify the Sadguru through food, all the deities present in His body become happy. This is the exact meaning of the other verse of the Gita. By burning ghee in physical fire, the deities will have to inhale that smoke and get at once infected. This is not worshipping the deities. Since the deities are furious, they will not help create rains and the result is severe drought.

When the priests chant the hymn of deity Varuna, he is pleased to help with rains. The deity Varuna is pleased with the theoretical devotion of the priests. Moreover, practical devotion also follows here because you are feeding hungry priests. Therefore, the deity Varuna pleased by both theoretical and practical devotion, is responding to bless earth with good rains.

2. Swami, What are the quantum levels of spiritual life and worldly life in the case of a human being trying to attain the grace of God?

[A question by Ms. Thrylokya]

Swami replied:- Spiritual life, which is concentration on the work of God is like eating curd rice. Worldly life involving all materialistic aspects is like pickle that is to be tasted now and then while eating the curd rice just for the change of taste. Of course, the climax level devotees are always in constant devotion to God and involve only in the spiritual life without keeping the eye on worldly life even for a second. Such devotees are very few in number and we have to deal with the majority of normal devotees, who need worldly life now and then at least for a change. This is not wrong in the case of normal devotees because their level is not at the climax of devotion. Even sage Narada told while defining the path of devotion that climax devotees suffer much to taste the pickle even once while eating the curd rice (*Tadarpitākhilācāratā tadismaraṇe parama vyākulatā*). This is the case of climax devotees. But if we take the case of ordinary devotees, the pickle tasted now and then during the eating of curd rice develops interest in eating the curd rice to a large extent. In fact, the pickle acts like a culvert that increases the flow of the water-stream by standing as a hurdle. From this point of view, the pickle is to be appreciated in the case of all normal human devotees. For this reason only, God creates several hurdles even in the lives of high level devotees (high level devotees are little lesser than the climax devotees). Regarding the case of general human beings (90% of humanity), they eat the pickles continuously and taste the curd rice now and then. If you take the case of the lowest level of human beings, such human beings eat only pickles without even tasting the curd rice now and then. Exactly opposite to these lowest human beings are the climax devotees, who eat only curd rice without tasting the pickle. In between these two extreme levels exist the majority of human beings having different sub-levels among them as the eaten quantities of curd rice (spiritual life) and pickles (worldly life) vary. A practical example for a climax devotee in this human world is Shri Ramakrishna Paramahansa, who spent every second of His life in the devotion to God only and never even touched His wife, Smt. Sarada Devi even though the pickle jar is present before His eyes! A devotee like Shankara was always away from the pickles. Finally, there are four types of souls only:-

- i) Those who eat curd rice only without tasting the pickle. Such people have perfect health without acidity in their stomach.

- ii) Those who eat curd rice while tasting the pickle now and then. These people have slight acidities in their stomach.
- iii) Those who eat mainly pickles and taste the curd rice now and then. These people develop ninety percent acidity in their stomachs.
- iv) Those who eat only pickle without even tasting the curd rice now and then. These people suffer with 100% acidity in their stomachs.
- i) Those who eat only curd rice without even tasting the pickles have no acidity (0% ulcer) means going to the abode of God without touching hell.
- ii) Those who eat curd rice taking pickles now and then have slight acidity (10% ulcer) means going to the abode of God after going to hell for a short time.
- iii) Those who eat mainly pickles tasting curd rice now and then have high acidity (90% ulcer) go to hell for a very long time and go to heaven for a short time.
- iv) Those who eat only pickles without even tasting the curd rice have the highest acidity (100% ulcer) fall in hell forever.

The first type are climax devotees and the second type are high devotees. The third type are all the ordinary souls and the fourth type are atheists and demons.

Chapter 35

July 18, 2023

O Learned and Devoted Servants of God,**1. What is the significance of Swami's suffering, which Lord Jesus underwent on the cross?**

[Shri Anil asked: Padanamskaram Swami, Kindly give Your responses to the following questions- at Your Divine Lotus Feet -anil. In the Mahima Yamuna the following incident is mentioned. "On the day of Good Friday, from 10:00 am to 3:00 pm, Swami suffered the pains, which Lord Jesus underwent on the cross." What is the significance of this?]

Swami replied:- The significance of this is to say that one God only existed in all divine forms of God. The first energetic incarnation of unimaginable God is called as God Datta or Father of Heaven. This Father of heaven takes all the other energetic and human incarnations. Hence, the same one God is suffering in all incarnations. The unity of Father of heaven present in all the incarnations is just indicated here.

2. What is the inner meaning of the Parable of the Master and the Servant?

[Luke: 17:7-10 "Suppose one of you has a servant plowing or looking after the sheep. Will he say to the servant when he comes in from the field, 'Come along now and sit down to eat'? Won't he rather say, 'Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink'? Will he thank the servant because he did what he was told to do? So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'"]

Swami replied:- This shows the complete absence of ego. God is our master and we are His servants. The servant-devotee must always have obedience and gratefulness towards the master-God.

3. Why did Jesus initially object to doing a miracle at the marriage function?

[Jesus and His mother attended a marriage and during the feast the wine got exhausted. Then Jesus' mother said to him, "They have no more wine." Then Jesus replied "Woman, why do you involve me?" "My hour has not yet come." (Mathew 2:4) Even then Jesus did the miracle. Why Jesus initially told the underlined verse? What is the meaning of 'hour has not come yet?']

Swami replied:- This is the first miracle done by Jesus. He has some more time to start the program of preaching and doing miracles. Still, He did the miracle because God present in Him wanted to show the miracle to His mother. It is the independence of God not bound by formalities.

4. What is the meaning of raising the temple in 3 days, as said by Jesus?

[Jesus removed the people who are doing business in the temple. The Jews then responded to him, "What sign can you show us to prove your authority to do all this?" Jesus answered them, "Destroy this temple, and I will raise it again in three days." (John2: 18-10).]

Swami replied:- Destruction of temple by the people is indicated. That means destruction of Him by the people through crucifixion. Raising the

temple means that He will conquer death and become alive again. This is possible for the omnipotent God.

5. What is the meaning of “Father loves the Son and has placed everything in his hands”?

[The Father loves the Son and has placed everything in his hands. Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on them. (John 3:35-36)]

Swami replied:- Everything placed in the hands of the incarnation (Son) by God (Father) means that all the unimaginable powers of the unimaginable God exists with God present in the human incarnation.

6. Why did John the Baptist say, “The bride belongs to the bridegroom”?

[I am not the Messiah but am sent ahead of him. The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom’s voice. That joy is mine, and it is now complete. He must become greater; I must become less. (John 3:28-30)]

Swami replied:- Bride is the devotee and bridegroom is God. Just like the wife is maintained by the husband, the devotee is also maintained by God. Bhartaa (husband) means maintainer (*Bibharti iti bhartā*) of the soul and the Bhaaryaa (wife) means the maintained soul by God (*Bhriyate iti bhāryā*). In this sense these two words are used and not in any vulgar sense.

7. What is the meaning of worship in spirit and truth, as said by Jesus?

[Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and His worshipers must worship in the Spirit and in truth.” The woman said, “I know that Messiah” (called Christ) “is coming. When He comes, He will explain everything to us.” Then Jesus declared, “I, the one speaking to you—I am He.” (John 4:23-26)]

Swami replied:- Spirit means energetic form on side of God. Spirit means climax emotion on the side of the devotee. Truth means the true love on God without aspiration for anything or for anybody other than God. The climax emotion indicates the climax beauty of the personality of God. ‘*I am He*’ means that God (He) perfectly merged with the selected devotee (I) to become one and the same with that devotee resulting in saying that the devotee is God.

8. Why should we control our emotions?

[**Shri Reman Rana asked:** Namaste Swami Ji. My question: I think there are certain behavioral traits of humans that make them humans like affection, anger, envy, sloth, agony etc. Now many yogis and saints say to control these emotions. But I believe that like the behavior of a child is to be innocent, curious, notorious and playful at the same time, it depends on the age of a person to show certain traits and if someone tries to control these traits, they will not be humans anymore. I am very fond of psychology and spirituality and I have learnt to not to hold myself for living and enjoying anything if it is not harming or bothering someone else. Now my question is why we should control our emotions at young age because even the meditation of the greatest Vishvamitra was interrupted by someone

(only taking an example)?? Why shouldn't we embrace and express the emotions that nature has given us?? By Reman Rana]

Swami replied:- Control means stopping emotions in wrong contexts and does not mean to eradicate the emotion in every context. It only means that you shall not become a slave of your emotion and exhibit it everywhere and all times. You can have the emotion in proper context so that it will not harm good people. At the same time, it should not harm your health. Control does not mean complete absence of emotion.

9. Why is there a contradiction regarding food habits in the Bible?

[Shri Anil asked: Padanamaskaram Swami, Kindly grace Your answers to the following questions – At Your Lotus Feet-anil.

In the Bible in Genesis initially God gave only plant based food to eat in chapter-1 (Genesis 1 :29-30) , but later in chapter-9 there is a statement allowing to eat non-veg. Why is this contradiction?

Genesis 1 :29-30 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food." And it was so.

Genesis 9 : Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything.]

Swami replied:- This is a clear contradiction and the latter part must have been introduced by some unethical people. The plants also breath and have respiration. Though this is called loosely life, in strict sense the awareness is the real life. Awareness is associated with life (respiration) in the examples of Zoology. The examples of Botany have only life without awareness. Awareness is related to nervous system and this is absent in Botanical examples. The Veda also says that God instructed to eat Botanical examples (Plants) only (*Oṣadhībhyo'nnam*). The good logic is that we are also zoological examples like birds and animals and we can imagine the agony experienced by keeping us in their place. We cannot keep ourselves in the place of plants, which have no awareness, but have mechanical inert life called mere respiration in which oxygen is inhaled and carbon-dioxide is exhaled.

10. Why does the Son reveal only to those He chooses?

[Luke 10:22 "All things have been committed to Me by My Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal Him." What is the inner meaning of this?]

Swami replied:- This means that the divine Father and His incarnation are one and the same since the ultimate unimaginable God exists in both. Two separate words are used because of the difference in the external medium, which is energy in case of Father and matter associated with energy in the case of Son.

11. Why did Jesus tell His disciples that they were blessed?

[Luke 10:23-24: Then He turned to His disciples and said privately, "Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it."]

Swami replied:- This means that the human being recognizing the human incarnation is blessed even though the seer is a beggar and not king. Beggar and king are the words related to worldly life and not spiritual life. The Gita says that only one in the entire humanity recognizes that the contemporary human incarnation is God (*Kaścit mām vetti tattvataḥ*).

12. Why did Jesus rebuke His disciples?

[Luke 9:52-55: And He sent messengers on ahead, who went into a Samaritan village to get things ready for Him; but the people there did not welcome Him, because He was heading for Jerusalem. When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?" But Jesus turned and rebuked them.]

Swami replied:- Violence has no place in the spiritual field. You have to convince people by your sharp and good logic and not by violence. Only ignorant people try to convince people through violence.

13. Why did Jesus say His devotees are more blessed than His mother?

[Luke 11:27-28 As Jesus was saying these things, a woman in the crowd called out, "Blessed is the mother who gave you birth and nursed you." He replied, "Blessed rather are those who hear the word of God and obey it."]

Swami replied:- The worldly bonds like mother and son, husband and wife have no place in spiritual life. Only the spiritual knowledge preached by the divine preacher (Sadguru) to devotees has place in spiritual life.

14. Why will sin against the Son of Man be forgiven but not against the Holy Spirit?

[Luke 12:10 And everyone who speaks a word against the Son of Man will be forgiven, but anyone who insult against the Holy Spirit will not be forgiven.]

Swami replied:- Regarding human incarnation, a devotee may slip in identification, but, no slip is possible in the case of the Father of heaven. The Father of heaven is energetic incarnation of the ultimate unimaginable God (Parabrahman), who is invisible in this world and hence, there is no possibility of such slip and hence, the person doing sin against Him cannot be excused for that sin. Souls doing sin against the Father of heaven are atheists.

15. How does humbling oneself lead to exaltation?

[Luke 14:11 For all those who exalt themselves will be humbled, and those who humble themselves will be exalted."]

Swami replied:- God never likes the ego of any soul. God will react at once to suppress such ego by downing such soul. An egoless devotee will be uplifted by God since God appreciates such a devotee.

16. What is the meaning of carrying our own cross?

[Luke 14:27: And whoever does not carry their cross and follow Me cannot be My disciple.]

Swami replied:- Carrying one's own cross means that the devotee is prepared even to meet death for the sake of God. This is practical devotion. One may follow God in human form and this is theoretical devotion.



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